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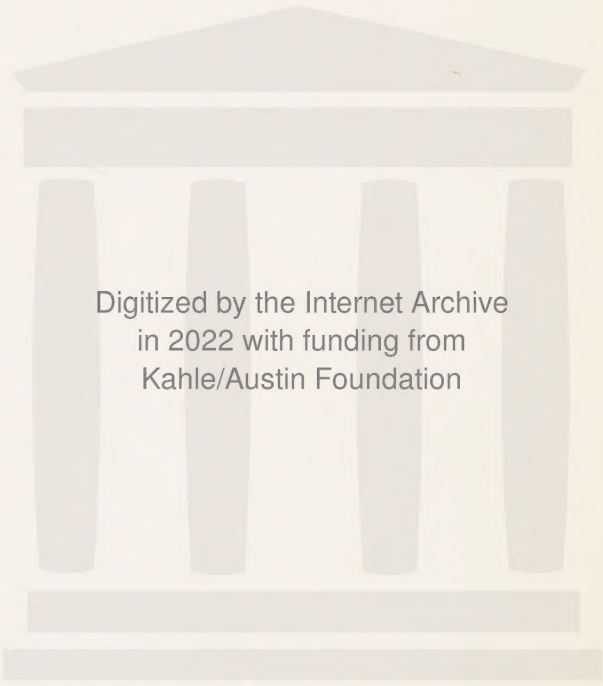
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The American Jewish Year Book 5687

September 9, 1926, to September 26, 1927

Volume 28

Edited by
HARRY SCHNEIDERMAN
for the
AMERICAN JEWISH COMMITTEE



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PREFACE

The great increase in the number of new synagogue buildings in the United States since the termination of the World War has revived interest in the character and development of the architecture of the synagogue, and aroused a need in many quarters for authoritative information in handy form along these lines. To supply this need is the purpose of the little essay on the architecture of the synagogue by William D. Tachau, Esq., (Diplomé, Ecole des Beaux Arts, Paris; Ph.B., School of Mines, Columbia University), a practicing architect of New York City who has specialized for a number of years in designing synagogues, churches, and other public buildings.

In view of the incidence in 1925 of the one hundred and fiftieth anniversary of the Declaration of Independence, and in 1926 of the tercentenary of the purchase from its Indian inhabitants of Manhattan Island by the Dutch, an article on the Jews of Colonial times was deemed to be timely, and we present a brief resumé of the most important events of Jewish interest of that period by Albert M. Friedenberg, the Corresponding Secretary of the American Jewish Historical Society, who has frequently written on this and kindred subjects, and has also made no inconsiderable contribution to our fund of knowledge on the facts concerning the Jews in American history.

The Publication Committee of the Jewish Publication Society also deemed it proper to include in the present volume brief biographical notices of four men who were active collaborators in the work of the Society, namely, Israel Abrahams, Reader of Rabbinics at Cambridge University, England, and author of several books issued by the Society, whose biography Mr. Herbert Lowe, of the same institution, a close friend of Dr. Abrahams, was good enough to write; Dr. Kaufman Kohler, formerly President of the Hebrew Union College and a member of the Board of Editors of the Jewish translation of the Bible and of Classics Committee of the Society, whose biography is from the pen of Rabbi H. G. Enelow of New York; Henry Malter, Professor in charge of the Rabbinical Department of the Dropsie College for Hebrew and

Cognate Learning, also a member of the Classics Committee, and author of "Life and Works of Saadia Gaon" issued by the Society, whose biography was contributed by Professor Alexander Marx, Librarian of the Jewish Theological Seminary; and Ephraim Lederer, for many years an active member of the Board of Trustees of the Society, whose life and work are briefly described by Rabbi Julius H. Greenstone.

The volume appropriately opens with a Survey of the Year 5688 by Dr. Harry S. Linfield, compiler and editor of the monthly Summary of Events of Jewish Interest, issued by the Bureau of Jewish Social Research for the American Jewish Committee, under whose direction the various recurrent features such as directories and lists have been prepared. Dr. Linfield has also thoroughly revised the article on Statistics of Jews, in the light of the latest authentic data.

Readers of the Year Book will find additional topics of interest referred to in the Nineteenth Annual Report of the American Jewish Committee, and in the account of the Thirty-eighth Annual Meeting of the Jewish Publication Society of America, which are printed near the end of this volume.

The preparation of this volume was greatly facilitated by the able and cheerful collaboration of Dr. Linfield, to whose contributions reference has already been made; of Dr. Isaac Husik, the editor of the publications of the Society, who read the manuscripts and proofs; of Miss Rose A. Herzog, who painstakingly compiled the lists and directories; and of Mr. Moses Alperovitch in charge of the press of the Jewish Publication Society, who wholeheartedly cooperated.

Harry Schneiderman

July 30, 1926.

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CALENDARS

זשנ
ה'תרפ"ו—5686
1925—1926

1925		5686	1926	
Sept. 19	New Year	Tishri 1	Sept. 9	N
Sept. 21	Fast of Gedaliah	Tishri 3	Sept. 12	Fast
Sept. 28	Day of Atonement	Tishri 10	Sept. 18	Day o
Oct. 3	Tabernacles	Tishri 15	Sept. 23	Ta
Oct. 10	Eighth Day of the Feast	Tishri 22	Sept. 30	Eighth d
Oct. 11	Rejoicing of the Law	Tishri 23	Oct. 1	Rejoici
Oct. 18	First New Moon Day (of Heshvan)	Tishri 30	Oct. 8	First New Mo
Nov. 17	First New Moon Day (of Kislev)	Heshvan 30	Nov. 7	New
Dec. 12	Hanukkah	Kislev 25	Dec. 1	H
Dec. 17	First New Moon Day of Tebet	Kislev 30	Dec. 6	First New M
Dec. 27	Fast of Tebet	Tebet 10	Dec. 15	Fas
			1927	
1926			Jan. 4	New
Jan. 16	New Moon Day	Shebat 1	Feb. 2	First New M
Feb. 14	First New Moon Day (of Adar)	Shebat 30	Mch. 4	First New Moon
Feb. 27	Fast of Esther	Adar 13	Mch. 17	Fas
Feb. 28	Purim	Adar 14	Mch. 18	
Mch. 16	New Moon Day	Nisan 1	Apl. 3	New
Mch. 30	Passover	Nisan 15	Apl. 17	
Apl. 14	First New Moon Day (of Iyar)	Nisan 30	May 2	First New M
May 2	Thirty-third Day of 'Omer	Iyar 18	May 20	Thirty-thi
May 14	New Moon Day	Sivan 1	June 1	New
May 19	Feast of Weeks	Sivan 6	June 6	Fe
June 12	First New Moon Day (of Tammuz)	Sivan 30	June 30	First New Mo
June 29	Fast of Tammuz	Tammuz 17	July 17	Fast
July 12	New Moon Day	Ab 1	July 30	New
July 20	Fast of Ab	Ab 9	Aug. 7	R
Aug. 10	First New Moon Day (of Elul)	Ab 30	Aug. 28	First New
Sept. 5	Selihot Services	Elul 26	Sept. 18	Sel
Sept. 8	Eve of New Year	Elul 29	Sept. 26	Eve

			נכר תרס"ח—5688 1927—1928			
5687			1927	5688		
	Tishri	1	Sept. 27	New Year	Tishri	1
ah	Tishri	2	Sept. 29	Fast of Gedaliah	Tishri	3
gent	Tishri	10	Oct. 6	Day of Atonement	Tishri	10
s	Tishri	15	Oct. 11	Tabernacles	Tishri	15
Feast	Tishri	22	Oct. 18	Eighth Day of the Feast	Tishri	22
Law	Tishri	23	Oct. 19	Rejoicing of the Law	Tishri	23
of Heshvan)	Tishri	30	Oct. 26	First New Moon Day (of Heshvan)	Tishri	30
ay	Kislev	1	Nov. 25	New Moon Day	Kislev	1
	Kislev	25	Dec. 19	Hanukkah	Kislev	25
(of Tebet)	Tebet	1	Dec. 24	First New Moon Day (of Tebet)	Kislev	30
t	Tebet	10				
			1928			
ay	Shebat	1	Jan. 3	Fast of Tebet	Tebet	10
(of Adar)	Shebat	30	Jan. 23	New Moon Day	Shebat	1
of Adar Sheni)	Adar	30	Feb. 21	First New Moon Day (of Adar)	Shebat	30
er	Adar Sheni	13	Mch. 5	Fast of Esther	Adar	13
	Adar Sheni	14	Mch. 6	Purim	Adar	14
ay	Nisan	1	Mch. 22	New Moon Day	Nisan	1
	Nisan	15	Apl. 5	Passover	Nisan	15
(of Iyar)	Nisan	30	Apl. 20	First New Moon Day (of Iyar)	Nisan	30
f 'Omer	Iyar	18	May 8	Thirty-third Day of 'Omer	Iyar	18
ay	Sivan	1	May 20	New Moon Day	Sivan	1
eks	Sivan	6	May 25	Feast of Weeks	Sivan	6
of Tammuz)	Sivan	30	June 13	First New Moon Day (of Tammuz)	Sivan	30
uz	Tammuz	17	July 5	Fast of Tammuz	Tammuz	17
ay	Ab	1	July 18	New Moon Day	Ab	1
	Ab	9	July 26	Fast of Ab	Ab	9
(of Elul)	Ab	30	Aug. 16	First New Moon Day (of Elul)	Ab	30
se	Elul	21	Sept. 9	Selihot Services	Elul	24
ear	Elul	29	Sept. 14	Eve of New Year	Elul	29

5687

is called 687 (תרפ"ז) according to the short system (לפ"ק). It is a defective year of 13 months, 55 Sabbaths, 383 days, beginning on Thursday, the fifth day of the week, and having the first day of Passover on Sunday, the first day of the week; therefore its sign is החא, i. e., ה for the fifth, ה for defective (חסרה) and א for first. It is the sixth year of the 300th lunar cycle of 19 years, and the third year of the 204th solar cycle of 28 years, since Creation.

1926, Sept. 9—Oct. 8]

TISHRI 30 DAYS

[תשרי 5687]

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Sept.		Tishri			
9	Th	1	א' דראש השנה New Year	{ Gen. 21 Num. 29: 1-6	I Sam. 1: 1-2: 10
10	F	2	ב' דראש השנה New Year	{ Gen. 22 Num. 29: 1-6	Jer. 31: 2-20
11	S	3	האינון, שבת שובה	Deut. 32	{ Hos. 14: 2-10; Joel 2: 15-17 or 27; <i>Seph.</i> Hos. 14: 2-10; Mi- cah 7: 18-20
12	S	4	צום גדליה [נדרה]	Ex. 32: 11-14; 34: 1-10	{ Is. 55: 6-56: 8 <i>Seph.</i> none
13	M	5			
14	T	6			
15	W	7			
16	Th	8			
17	F	9			
18	S	10	יום כפור Day of Atonement	{ Lev. 16 Num. 29: 7-11 Afternoon: Lev. 18	{ Is. 57: 14-58: 14 Afternoon: Jonah <i>Seph.</i> add Micah 7: 18 -20
19	S	11			
20	M	12			
21	T	13			
22	W	14			
23	Th	15	א' דסכות Tabernacles	{ Lev. 22: 26-23: 44 Num. 29: 12-16	Zech. 14
24	F	16	ב' דסכות Tabernacles	{ Lev. 22: 26-23: 44 Num. 29: 12-16	I Kings 8: 2-21
25	S	17	.	{ Ex. 33: 12-34: 26 Num. 29: 17-25	Ezek. 38: 18-39: 16
26	S	18		{ Num. 29: 20-28 <i>Seph.</i> 29: 20-25	
27	M	19	חול המועד	{ Num. 29: 23-31 <i>Seph.</i> 29: 23-28	
28	T	20		{ Num. 29: 26-34: <i>Seph.</i> 29: 26-31	
29	W	21	הושענא רבא	{ Num. 29: 26-34 <i>Seph.</i> 29: 26-31	
30	Th	22	שמיני עצרת Eighth Day of the Feast*	{ Deut. 14: 22-16: 17 Num. 29: 35-30: 1	I Kings 8: 54-66
Oct.					
1	F	23	שמחת תורה Rejoicing of the Law	{ Gen. 1: 1-2: 3 Num. 29: 35-30: 1	{ Josh. 1 <i>Seph.</i> 1: 1-9
2	S	24	בראשית, ומב' הח'	Gen. 1: 1-6: 8	{ Is. 42: 5-43: 10 <i>Seph.</i> 42: 5-11: 61: 10: 62: 5
3	S	25			
4	M	26			
5	T	27			
6	W	28			
7	Th	29	יום כפור קטן		
8	F	30	א' דראש חודש New Moon	Num. 28: 1-15	

* The Book of Ecclesiastes is read.

1926, Oct. 9—Nov. 6]

HESHVAN 29 DAYS

5687 חשוון

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Oct. 9	S	1	נח, ב' דראש חדש New Moon	Gen. 6:9-11:32 Num. 28: 9-15	Is. 66
10	S	2			
11	M	3			
12	T	4			
13	W	5			
14	Th	6			
15	F	7			
16	S	8	לך לך	Gen. 12: 1-17: 27	Is. 40: 27-41: 16
17	S	9			
18	M	10			
19	T	11			
20	W	12			
21	Th	13			
22	F	14			
23	S	15	וירא	Gen. 18: 1-22: 24	{ II Kings 4: 1-27 { Seph. 4: 1-23
24	S	16			
25	M	17			
26	T	18			
27	W	19			
28	Th	20			
29	F	21			
30	S	22	חיי שרה	Gen. 23: 1-25: 18	I Kings 1: 1-31
31	S	23			
Nov. 1	M	24			
2	T	25			
3	W	26			
4	Th	27	יום כפור קטן (מוקדם)		
5	F	28			
6	S	29	תולדת, ומב' הח'	Gen. 25: 19-28: 9	I Sam. 20: 18-42

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Nov.		Kislev			
7	S	1	New Moon ראש חודש	Num. 28: 1-15	
8	M	2			
9	T	3			
10	W	4			
11	Th	5			
12	F	6			
13	S	7	ויצא	Gen. 28: 10-32: 3	{ Hos. 12: 13-14: 10; or 11: 7-12: 12; or 11: 7-14: 10 Seph. 11: 7-12: 12
14	S	8			
15	M	9			
16	T	10			
17	W	11			
18	Th	12			
19	F	13			
20	S	14	וישלח	Gen. 32: 4-36: 43	{ Hos. 12: 13-14: 10; or 11: 7-12: 12; or Obad. 1: 1-21 Seph. Obad. 1: 1-21
21	S	15			
22	M	16			
23	T	17			
24	W	18			
25	Th	19			
26	F	20			
27	S	21	וישב	Gen. 37: 1-40: 23	Amos. 2: 6-3: 8
28	S	22			
29	M	23			
30	T	24			
Dec.					
1	W	25	Hanukkah, Feast of Dedication חנוכה	{ Num. 7: 1-17 Seph. 6: 22: 7-17 Num. 7: 18-29 Seph. 7: 18-23 Num. 7: 24-35 Seph. 7: 24-29 Gen. 41: 1-44: 17 Num. 7: 30-35	
2	Th	26			
3	F	27			
4	S	28	מקץ, [מב' הח']		Zech. 2: 14-4: 7
5	S	29		{ Num. 7: 36-47 Seph. 7: 36-41	

1926, Dec. 6-1927, Jan. 3]

TEBET 29 DAYS

[טבת 5687]

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Dec.		Tebet			
6	M	1	New Moon ראש חודש	{Num. 28:1-15; 7:42-53 Seph. 28:1-15; 7:42-47 Num. 7: 48-59 Seph. 7: 48-53	
7	T	2			
8	W	3			
9	Th	4	Eighth Day of Hanukkah	Num. 7: 54-8: 4	
10	F	5			
11	S	6	ויקט	Gen. 44: 18-47: 27	Ezek 37: 15-28
12	S	7			
13	M	8			
14	T	9			
15	W	10	{ צום עשרה בטבת Fast of Tebet	Ex. 32: 11-14; 34: 1-10	{ Is. 55: 6-56: 8 Seph. none
16	Th	11			
17	F	12			
18	S	13	ויחי	Gen. 47: 28-50: 16	I Kings 2: 1-12
19	S	14			
20	M	15			
21	T	16			
22	W	17			
23	Th	18			
24	F	19			
25	S	20	שמות	Ex. 1: 1-6: 1	{ Is. 27: 6-28: 13; 29: 22, 23 Seph. Jer. 1: 1-2: 3
26	S	21			
27	M	22			
28	T	23			
29	W	24			
30	Th	25			
31	F	26			
Jan. 1927					
1	S	27	וארא [מב' הח']	Ex. 6: 2-9: 35	Ezek. 28: 25-29: 21
2	S	28			
3	M	29	יום כפור קטן		

1927, Jan. 4—Feb. 2]

SHEBAT 30 DAYS

[שבט 5687]

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Jan.		Shebat			
4	T	1	New Moon ראש חדש	Num. 28: 1-15	
5	W	2			
6	Th	3			
7	F	4			
8	S	5	בא	Ex. 10: 1-13: 16	Jer. 46: 13-28
9	S	6			
10	M	7			
11	T	8			
12	W	9			
13	Th	10			
14	F	11			
15	S	12	בשלח, שבת שירה	Ex. 13: 17-17: 16	{ Judges 4: 4-5: 31 { Seph. 5: 1-31
16	S	13			
17	M	14			
18	T	15	ר"ה לאילנות New Year for Trees		
19	W	16			
20	Th	17			
21	F	18			
22	S	19	יתרו	Ex. 18: 1-20: 26	{ Is. 6: 1-7: 6; 9: 5, 6 { Seph. 6: 1-13
23	S	20			
24	M	21			
25	T	22			
26	W	23			
27	Th	24			
28	F	25			
29	S	26	משפטים, (מב' הח')	Ex. 21: 1-24: 18	Jer. 34: 8-22; 33: 25, 26
30	S	27			
31	M	28			
Feb.					
1	T	29	יום כפור קטו		
2	W	30	א' דראש חדש New Moon	Num. 28: 1-15	

1927, Feb. 3—Mar. 4] ADAR RISHON 30 DAYS

[5687 אדר ראשון]

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Feb. 3	Th	Adar 1	ב' דראש חדש New Moon	Num. 28: 1-15	
4	F	2			
5	S	3		Ex. 25: 1-27: 19	I Kings 5: 26-6: 13
6	S	4	תרומה		
7	M	5			
8	T	6			
9	W	7			
10	Th	8			
11	F	9			
12	S	10	תצוה	Ex. 27: 20-30: 10	Ezek. 43: 10-27
13	S	11	פורים קטן		
14	M	12			
15	T	13			
16	W	14			
17	Th	15			
18	F	16			
19	S	17	תשא	Ex. 30: 11-34: 35	I Kings 18: 1 (or 20)-39 Seph. 18: 20-39
20	S	18	ויקהל, [ומב' הח']		
21	M	19			
22	T	20			
23	W	21			
24	Th	22			
25	F	23			
26	S	24		Ex. 35: 1-38: 20	I Kings 7: 40-50 Seph. 7: 13-26
27	S	25	א' דראש חדש New Moon		
28	M	26			
Mar. 1	T	27			
2	W	28			
3	Th	29			
4	F	30		Num. 28: 1-15	

1927, Mar. 5—Apr. 2]

ADAR SHENI 29 DAYS

5687 אדר שני

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Mar. 5	S	Adar ² 1	פקודי, פ' שקלים New Moon חדש ב' דראש	Ex. 38: 21-40: 38: 30: 11-16	{ II Kings 12: 1-17 { <i>Seph.</i> 11: 17-12: 17
6	S	2			
7	M	3			
8	T	4			
9	W	5			
10	Th	6			
11	F	7			
12	S	8	ויקרא, פ' זכור	{ Lev. 1: 1-5: 26 { Deut. 25: 17-19	{ I Sam 15: 2-34 { <i>Seph.</i> 15: 1-34
13	S	9			
14	M	10			
15	T	11			
16	W	12			
17	Th	13	צום אסתר Fast of Esther	Ex. 32: 11-14: 34: 1-10:	{ Is. 55: 6-56: 8 { <i>Seph.</i> none
18	F	14	פורים Purim, Feast of Esther*	Ex. 17: 8-16	
19	S	15	צו, שושן פורים Shushan Purim	Lev. 6: 1-8: 36	Jer. 7: 21-8: 3; 9: 22, 23
20	S	16			
21	M	17			
22	T	18			
23	W	19			
24	Th	20			
25	F	21			
26	S	22	שמני, פ' פרה	{ Lev. 9: 1-11: 47 { Num. 19	{ Ezek. 36: 16-38 { <i>Seph.</i> 36: 16-36
27	S	23			
28	M	24			
29	T	25			
30	W	26			
31 Apr.	Th	27			
1	F	28			
2	S	29	תוריע ומב' הח' פ' החדש	{ Lev. 12: 1-13: 59 { Ex. 12: 1-20	{ Ezek. 45: 16-46: 18 { <i>Seph.</i> 45: 18-46: 15

* The Book of Esther is read.

1927, Apr. 3—May 2]

NISAN 30 DAYS

5687 ניסן

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Apr. 3	S	Nisan 1	New Moon ראש חדש	Num. 28: 1-15	
4	M	2			
5	T	3			
6	W	4			
7	Th	5			
8	F	6			
9	S	7	מצרע	Lev. 14:1-15: 33	II Kings 7: 3-20
10	S	8			
11	M	9			
12	T	10			
13	W	11			
14	Th	12	תענית בכורים Fast of the First-Born		
15	F	13			
16	S	14	אחרי מות, שבת הגדול	Lev. 16: 1-18: 30	Mal. 3: 4-24
17	S	15	Passover א' דפסח	{ Ex. 12: 21-51	{ Josh. 3: 5-7; 5: 2-6: 1, 27 Seph. 5: 2-6: 1, 27 II Kings 23: 1 (or 4)-9: 21-25
18	M	16	Passover ב' דפסח	{ Num. 28: 16-25	
19	T	17		{ Lev. 22: 26-23: 44	
20	W	18		{ Num. 28: 16-25	
21	Th	19		{ Ex. 13: 1-16	
22	F	20		{ Num. 28: 19-25	II Sam. 22
23	S	21	Passover* ז' דפסח	{ Ex. 22: 24: 23-19	
24	S	22	Passover ח' דפסח	{ Num. 28: 19-25	
25	M	23	אסרו תג	{ Ex. 34: 1-26	
26	T	24		{ Num. 28: 19-25	
27	W	25		{ Num. 9: 1-14	Is. 10: 32-12: 6
28	Th	26		{ Num. 28: 19-25	
29	F	27		{ Ex. 13: 17-15: 26	
30	S	28	קדשים, (מב' הח')	{ Num. 28: 19-25	
May 1	S	29		{ Deut. 15: 19-16: 17	
2	M	30	א' דראש חדש New Moon	{ Num. 28: 19-25	{ Amos. 9: 7-15 Seph. Ezek. 20: 2-20

* The Song of Songs is read.

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
May		Iyar			
3	T	1	New Moon ב' דר' חדש	Num. 28: 1-15	
4	W	2			
5	Th	3			
6	F	4			
7	S	5	אמר	Lev. 21: 1-24: 23	Ezek. 44: 15-31
8	S	6			
9	M	7			
10	T	8			
11	W	9			
12	Th	10			
13	F	11			
14	S	12	בהר	Lev. 25: 1-26: 2	Jer. 32: 6-27
15	S	13			
16	M	14	פסח שני		
17	T	15			
18	W	16			
19	Th	17			
20	F	18	ל'ו בעמר { 33d of 'Omer		
21	S	19	בחקת'	Lev. 26: 3-27: 34	Jer. 16: 19-17: 14
22	S	20			
23	M	21			
24	T	22			
25	W	23			
26	Th	24			
27	F	25			
28	S	26	במדבר, [מב' דה']	Num. 1: 1-4: 20	Hos. 2: 1-22
29	S	27			
30	M	28			
31	T	29	יום כפור קמן		

1927, June 1—30]

SIVAN 30 DAYS

5687 סיון

Civil Month	Day of the Week	Jewish Month	SABBATHS. FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
June		Sivan			
1	W	1	New Moon ראש חדש	Num. 28: 1-15	
2	Th	2			
3	F	3			
4	S	4	נשא	Num. 4: 21-7: 89	Judges 13: 2-25
5	S	5			
6	M	6	א' דשבועות Feast of Weeks	(Ex. 19: 1-20: 26 Num. 28: 26-31	Ezek. 1: 1-28; 3: 12
7	T	7	ב' דשבועות Feast of Weeks*	(Deut. 14: 22-16: 17 Num. 28: 26-31	(Hab. 3: 1-19 Seph. 2: 20-3: 19
8	W	8	אסרו חג		
9	Th	9			
10	F	10			
11	S	11	בהעלתך	Num. 8: 1-12: 16	Zech. 2: 14-4: 7
12	S	12			
13	M	13			
14	T	14			
15	W	15			
16	Th	16			
17	F	17			
18	S	18	שלח לך	Num. 13: 1-15: 41	Josh. 2
19	S	19			
20	M	20			
21	T	21			
22	W	22			
23	Th	23			
24	F	24			
25	S	25	קרה, [מב' הח']	Num. 16: 1-18: 32	I Sam. 11: 14-12: 22
26	S	26			
27	M	27			
28	T	28			
29	W	29	יום כפור קטו		
30	Th	30	א' דראש חדש New Moon	Num. 28: 9-15	

* The Book of Ruth is read.

1927, July 1—29]

TAMMUZ 29 DAYS

[תמוז 5687]

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
July		Tam.			
1	F	1	ב' דראש חדש New Moon	Num. 28: 1-15	
2	S	2	חקת	Num. 19: 1-22: 1	Judges 11: 1-33
3	S	3			
4	M	4			
5	T	5			
6	W	6			
7	Th	7			
8	F	8			
9	S	9	בלק	Num. 22: 2-25: 9	Micah 5: 6-6: 8
10	S	10			
11	M	11			
12	T	12			
13	W	13			
14	Th	14			
15	F	15			
16	S	16	פינחס	Num. 25: 10-30: 1	I Kings 18: 46-19: 21
17	S	17	צום שבעה עשר בתמוז Fast of Tammuz	Ex. 32: 11-14; 34: 1-10	{ Is. 55: 6-56: 8 Seph. none
18	M	18			
19	T	19			
20	W	20			
21	Th	21			
22	F	22			
23	S	23	מטות, ומב' הח'	Num. 30: 2-32: 42	Jer. 1: 1-2: 3
24	S	24			
25	M	25			
26	T	26			
27	W	27			
28	Th	28	יום כפור קטן [מוקדם]		
29	F	29			

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
July 30	S	Ab 1	מסעי, ראש חודש New Moon	Num. 33: 1-36: 13; 28: 9-15	Is. 66
31	S	2			
Aug. 1	M	3			
2	T	4			
3	W	5			
4	Th	6			
5	F	7			
6	S	8	דברים, שבת חזון	Deut. 1: 1-3: 22.	Is. 1: 1-27
7	S	9	צום תשעה באב Fast of Ab*	Deut. 4: 25-40. Afternoon: Ex. 32: 11-14; 34: 1-10	(Jer. 8: 13-9: 23 Afternoon: Is. 55: 6-56: 8 Seph. Hos. 14: 2-10 Micah 7: 18-20
8	M	10			
9	T	11			
10	W	12			
11	Th	13			
12	F	14			
13	S	15	ואתחנן, שבת נחמו	Deut. 3: 23-7: 11.	Is. 40: 1-26
14	S	16			
15	M	17			
16	T	18			
17	W	19			
18	Th	20			
19	F	21			
20	S	22	עקב	Deut. 7: 12-11: 25.	Is. 49: 14-51: 3
21	S	23			
22	M	24			
23	T	25			
24	W	26			
25	Th	27	יום כפור קט		
26	F	28			
27	S	29	ראה, (מב' הח')	Deut. 11: 26-16: 17.	I Sam. 20: 18-42
28	S	30	א' דראש חודש New Moon	Num. 28: 1-15	

*The Book of Lamentations is read.

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Aug.		Elul			
29	M	1	ב' דראש חדרש New Moon*	Num. 28: 1-15	
30	T	2			
31	W	3			
Sept.					
1	Th	4			
2	F	5			
3	S	6	שפטים	Deut. 16: 18-21: 9	Is. 51: 12-52: 13
4	S	7			
5	M	8			
6	T	9			
7	W	10			
8	Th	11			
9	F	12			
10	S	13	כי תצא	Deut. 21: 10-25: 19	Is. 54: 1-10
11	S	14			
12	M	15			
13	T	16			
14	W	17			
15	Th	18			
16	F	19			
17	S	20	כי תבא	Deut. 26: 1-29: 8	Is. 60
18	S	21	משכמים לסליחות Selihot*		
19	M	22			
20	T	23			
21	W	24			
22	Th	25			
23	F	26			
24	S	27	נצבים	Deut. 29: 9-31: 30	Is. 61: 10-63: 9
25	S	28			
26	M	29	ערב ר"ה		

*The Sephardim say Selihot during the whole month of Elul.



TIME OF SUNRISE AND SUNSET
IN SIX NORTHERN LATITUDES

TIME OF SUNRISE AND SUNSET

(Adapted, by permission, from

Day of Month	Lat. 44° North (For Maine, Nova Scotia, Northern New York, Michigan, Wisconsin, Minnesota, North and South Dakota, Montana, Washington, Northern Oregon, Northern Idaho)				Lat. 42° North (For Massachusetts, New Hampshire, Vermont, Central New York, Southern Michigan, Wisconsin, Northern Iowa, Wyoming, Southern Idaho, Southern Oregon)				Lat. 40° North (For Southern New Connecticut, Rhode Pennsylvania, New Northern Ohio, Illinois, Southern Iowa, Nebraska, Northern Utah, Nevada, California, New York City, Chicago, Ill.)		
	Portland, Me.				Boston, Mass.				New York City Chicago, Ill.		
	Dawn Begins	Sunrise	Sunset	Twilight Ends	Dawn Begins	Sunrise	Sunset	Twilight Ends	Dawn Begins	Sunrise	Sunset
Jan. 1	5.52	7.37	4.31	6.16	5.48	7.30	4.38	6.20	5.46	7.25	4.43
10	5.51	7.36	4.40	6.25	5.48	7.29	4.46	6.28	5.46	7.25	4.51
20	5.47	7.30	4.53	6.35	5.48	7.24	4.58	6.36	5.45	7.19	5.03
Feb. 1	5.39	7.19	5.09	6.49	5.38	7.14	5.14	6.50	5.37	7.10	5.18
10	5.29	7.07	5.22	7.01	5.29	7.04	5.26	6.59	5.29	7.01	5.29
20	5.15	6.52	5.36	7.12	5.17	6.50	5.38	7.12	5.17	6.48	5.40
Mch. 1	5.01	6.37	5.48	7.24	5.02	6.35	5.50	7.23	5.03	6.35	5.51
10	4.43	6.21	6.00	7.37	4.48	6.21	6.01	7.34	4.49	6.21	6.01
20	4.26	6.03	6.12	7.49	4.30	6.03	6.12	7.46	4.33	6.04	6.11
Apl. 1	4.00	5.40	6.27	8.07	4.08	5.43	6.26	8.01	4.12	5.45	6.24
10	3.41	5.24	6.39	8.21	3.49	5.27	6.35	8.13	3.54	5.28	6.33
20	3.19	5.07	6.51	8.39	3.29	5.11	6.45	8.28	3.36	5.13	6.43
May 1	2.52	4.49	7.05	9.01	3.07	4.54	6.59	8.47	3.16	4.59	6.55
10	2.36	4.37	7.15	9.14	2.53	4.44	7.08	9.02	3.02	4.50	7.04
20	2.16	4.26	7.26	9.37	2.35	4.36	7.18	9.18	2.46	4.39	7.14
June 1	1.55	4.17	7.38	10.00	2.17	4.25	7.29	9.37	2.32	4.31	7.24
10	1.47	4.14	7.44	10.12	2.11	4.22	7.35	9.47	2.27	4.28	7.29
20	1.44	4.14	7.49	10.18	2.08	4.23	7.39	9.53	2.25	4.29	7.34
July 1	1.55	4.18	7.49	10.10	2.12	4.26	7.40	9.54	2.28	4.31	7.35
10	2.12	4.24	7.46	9.58	2.23	4.32	7.38	9.44	2.38	4.37	7.33
20	2.27	4.32	7.39	9.44	2.37	4.40	7.32	9.35	2.50	4.44	7.27
Aug. 1	2.46	4.46	7.26	9.25	2.55	4.52	7.20	9.17	3.06	4.56	7.16
10	3.06	4.57	7.14	9.03	3.12	5.01	7.09	8.59	3.19	5.05	7.06
20	3.23	5.07	6.58	8.41	3.27	5.11	6.55	8.39	3.34	5.15	6.53
Sept. 1	3.40	5.22	6.37	8.20	3.44	5.24	6.36	8.16	3.50	5.27	6.33
10	3.55	5.33	6.20	7.59	3.55	5.34	6.21	7.59	4.00	5.36	6.19
20	4.07	5.45	6.01	7.39	4.07	5.44	6.04	7.38	4.12	5.45	6.02
Oct. 1	4.22	5.58	5.41	7.16	4.23	5.56	5.43	7.17	4.25	5.56	5.43
10	4.35	6.09	5.25	6.59	4.33	6.06	5.29	7.00	4.35	6.05	5.31
20	4.45	6.22	5.07	6.43	4.44	6.18	5.13	6.45	4.45	6.15	5.16
Nov. 1	5.00	6.38	4.49	6.28	4.58	6.33	4.55	6.30	4.57	6.29	4.59
10	5.10	6.51	4.38	6.18	5.07	6.44	4.44	6.21	5.09	6.40	4.49
20	5.20	7.04	4.28	6.12	5.18	6.57	4.35	6.14	5.17	6.53	4.38
Dec. 1	5.32	7.17	4.21	6.07	5.29	7.10	4.29	6.09	5.27	7.05	4.34
10	5.39	7.27	4.20	6.08	5.37	7.19	4.28	6.08	5.35	7.14	4.33
20	5.45	7.34	4.23	6.09	5.43	7.26	4.30	6.11	5.41	7.20	4.36

N SIX NORTHERN LATITUDES

Jewish Encyclopedia, Vol. XI)

Lat. 38°-36° North (For District of Columbia, Delaware, Maryland, Vir- ginia, West Virginia, South- ern Ohio, Southern Indiana, Southern Illinois, Northern Missouri, Kansas, Central Colorado, Central Utah, Central Nebraska, Central California) Washington, D. C. Norfolk, Va.				Lat. 34°-32° North (For South Carolina, North- ern Georgia, Alabama, Mis- sissippi, Louisiana, Texas, Southern New Mexico, Ari- zona, California) Savannah, Ga. Charleston, S. C.				Lat. 30°-28° North (For Florida, Southern Geor- gia, Alabama, Mississippi, Louisiana, Texas) Pensacola, Fla. New Orleans, La			
Dawn Begins	Sunrise	Sunset	Twilight Ends	Dawn Begins	Sunrise	Sunset	Twilight Ends	Dawn Begins	Sunrise	Sunset	Twilight Ends
5.43	7.19	4.49	6.25	5.35	7.03	5.05	6.33	5.30	6.57	5.11	6.38
5.45	7.19	4.57	6.31	5.37	7.03	5.13	6.39	5.33	6.58	5.18	6.42
5.43	7.14	5.03	6.39	5.37	7.01	5.20	6.47	5.32	6.56	5.25	6.51
5.36	7.06	5.22	6.52	5.31	6.56	5.32	6.57	5.29	6.51	5.37	6.56
5.27	6.57	5.31	7.02	5.25	6.48	5.41	7.04	5.22	6.43	5.45	7.05
5.16	6.46	5.42	7.11	5.16	6.38	5.50	7.11	5.15	6.35	5.52	7.12
5.04	6.33	5.52	7.21	5.07	6.28	5.57	7.19	5.07	6.26	5.59	7.19
4.50	6.20	6.01	7.31	4.55	6.19	6.04	7.26	4.56	6.16	6.05	7.25
4.35	6.05	6.11	7.41	4.41	6.05	6.11	7.35	4.43	6.05	6.12	7.33
4.15	5.46	6.22	7.53	4.25	5.49	6.20	7.43	4.29	5.50	6.19	7.39
3.58	5.31	6.30	8.05	4.13	5.37	6.26	7.50	4.18	5.39	6.24	7.45
3.40	5.17	6.40	8.16	3.57	5.25	6.33	8.00	4.04	5.29	6.30	7.54
3.22	5.02	6.52	8.32	3.43	5.13	6.41	8.11	3.51	5.17	6.37	8.02
3.08	4.53	7.00	8.45	3.32	5.05	6.48	8.20	3.41	5.11	6.44	8.13
2.54	4.44	7.09	9.00	3.22	4.59	6.54	8.31	3.33	5.05	6.50	8.22
2.41	4.36	7.18	9.13	3.13	4.53	7.01	8.41	3.24	5.00	6.55	8.31
2.36	4.34	7.23	9.21	3.11	4.52	7.05	8.47	3.22	4.59	6.59	8.37
2.35	4.34	7.28	9.26	3.10	4.52	7.10	8.52	3.22	4.59	7.04	8.40
2.39	4.37	7.19	9.27	3.13	4.55	7.11	8.53	3.25	5.01	7.05	8.41
2.47	4.43	7.27	9.22	3.19	5.00	7.10	8.51	3.30	5.05	7.03	8.38
2.58	4.51	7.21	9.12	3.27	5.05	7.07	8.45	3.38	5.11	7.00	8.33
3.14	5.00	7.12	8.58	3.39	5.13	6.58	8.33	3.48	5.19	6.53	8.24
3.26	5.08	7.02	8.44	3.47	5.19	6.49	8.22	3.56	5.24	6.45	8.13
3.40	5.18	6.49	8.28	3.57	5.26	6.39	8.08	4.04	5.29	6.36	8.00
3.54	5.29	6.31	8.06	4.08	5.35	6.25	7.52	4.14	5.37	6.23	7.46
4.01	5.37	6.18	7.51	4.15	5.40	6.14	7.39	4.19	5.42	6.12	7.35
4.16	5.45	6.02	7.32	4.23	5.47	6.01	7.23	4.27	5.47	6.01	7.22
4.27	5.56	5.43	7.13	4.32	5.54	5.45	7.08	4.34	5.53	5.46	7.06
4.36	6.04	5.31	6.58	4.37	6.00	5.35	6.57	4.39	5.59	5.36	6.55
4.46	6.14	5.16	6.45	4.45	6.07	5.23	6.45	4.44	6.06	5.25	6.46
4.57	6.29	5.01	6.31	4.54	6.16	5.11	6.34	4.53	6.14	5.14	6.35
5.05	6.40	4.52	6.23	5.01	6.25	5.03	6.27	5.00	6.21	5.08	6.30
5.14	6.53	4.44	6.18	5.09	6.35	4.57	5.23	5.06	6.29	5.01	6.26
5.25	6.59	4.40	6.13	5.17	6.44	4.55	6.21	5.13	6.38	5.00	6.25
5.33	7.08	4.38	6.14	5.23	6.51	4.55	6.24	5.21	6.46	5.01	6.27
5.38	7.14	4.40	6.17	5.29	6.57	4.58	6.28	5.26	6.52	5.04	6.29

A SURVEY OF THE YEAR 5686*

BY H. S. LINFIELD, PH.D.

I

SPIRITUAL AND INTELLECTUAL LIFE

SABBATH AND HOLIDAY OBSERVANCE.—During the past year, two countries took action of great importance in connection with Jewish religious life. In Tangier, the National Assembly voted late in 1925 to recognize the Day of Atonement as a legal holiday for all the inhabitants of the Zone. Early in 1926, the government of the Bey of Tunis decreed the Day of Atonement as a legal holiday for the inhabitants of that country. In the former country, the National Assembly voted also to permit Jewish civil servants to absent themselves from their work on Rosh Hashanah, the three festivals, and also the Feast of Purim.

Compulsory Sunday rest, which makes it difficult and sometimes impossible for Jews to observe their Sabbath, continued as in previous years, to agitate Jews in many countries. In the United States, the campaign by church organizations, headed by the Lord's Day Alliance, to introduce legislation providing for compulsory rest on Sundays was not as determined as during the previous year. As reported in the "Survey of the Year 5685" (AMERICAN JEWISH

* The period covered by this Survey is from April 1, 1925 to March 31, 1926. The reader is referred to the writer's previous Surveys in the AMERICAN JEWISH YEAR BOOK, Vols. 24, 25, 26, and 27.

YEAR BOOK, Vol. 27, p. 25), the drastic bill introduced in the United States Senate providing for compulsory Sunday rest in the District of Columbia, designed to be used as a model for similar legislation throughout the country, was not acted upon by the Sixty-Eighth Congress. Early in 1926, however, Congressman W. C. Lankford, of Georgia, introduced a similar bill in the House of Representatives. The bill provides that "it shall be unlawful in the District of Columbia for any person to labor or for any person, firm . . . to employ any person to labor . . . on the Lord's day, commonly called Sunday." The bill exempts work of necessity and charity, including "labor and business in connection with the preparation of newspapers, of motor oil and gasoline, and in restaurants and cafeterias . . . and in drug stores . . . labor and business in connection with public lighting, water and heating plants and for the maintenance of street cars and railroad trains," provided the right to weekly rest and worship is not thereby denied. The bill on the other hand prohibits recreation such as keeping open a theatre and engaging in "commercialized sports or amusements on the Lord's day, commonly called Sunday." Further the bill does not make provision for persons who observe the sixth day of the week as their day of rest. The bill is now in the hands of the Committee on the District of Columbia. In the State of Michigan, the Committee of the legislature failed to report a bill providing for the prohibition of the sale of groceries, dry goods, etc., on Sundays. The bill, it is interesting to note, contained the following clause: ". . . nothing in this act shall apply to persons who conscientiously believe the seventh day of the week should be observed as the Sabbath and who actually refrain from bus-

iness on that day, through its twenty-four hours, from midnight Friday until midnight Saturday."

In foreign countries, the Greek government finally put into force compulsory observance of Sunday in Salonica. As related in the "Survey of the Year 5685" (AMERICAN JEWISH YEAR BOOK, Vol. 27, pp. 22, 23), as early as 1919, during the course of the negotiation of the peace treaties in Paris, the Jewish delegation foresaw the possibility of the introduction of compulsory Sunday rest in Salonica. They waived the demand for the insertion of a special article on this subject in the Greek minorities treaty in deference to the solemn assurance by the Greek government that no such legislation would be introduced. In 1924, however, the municipality of Salonica passed resolutions asking for the introduction locally of compulsory Sunday rest. Protracted negotiations followed in which the Joint Foreign Committee of the Jewish Board of Deputies and of the Anglo-Jewish Association of Great Britain was the moving spirit. On May 24, 1925, however, the government did put into force the law providing for compulsory Sunday observance. The Council of the Jewish Community of Salonica protested and presented its resignation to the Governor General of Salonica.

During the past year, the Central Conference of American Rabbis went on record as "opposed in principle to legislation providing for compulsory Sunday rest." The Union of Orthodox Jewish Congregations of America at its twenty-seventh annual convention in New York late in October, 1925, demanded legislation excepting Sabbath observers from compulsory Sunday rest laws.

In the United States, as told in the "Survey of the Year 5685" (AMERICAN JEWISH YEAR BOOK, Vol. 27, p. 27), a

radical and thorough-going solution of the problem of Sabbath observance has been proposed, namely, the securing of a five-day-labor-week. Late in 1925, the Committee for the Promotion of the Five-Day-Working-Week was organized in New York City. The Committee is non-sectarian in character. Previously, it developed that the employers in the needle trades were willing to establish a five-day-labor-week but that the unions objected on the ground that the five-day-labor-week would imperil the eight hour principle. In Belgium, the compulsory Sunday rest law caused difficulties to the merchants on the Diamond Boerse. Late in 1925, the Boerse decided to close on both Saturdays and Sundays, thus establishing a five-day business week.

SABBATH AND HOLIDAY OBSERVANCE IN THE SCHOOLS.— In Germany, in the province of Saxony, the Jews have failed to secure permission from the government to have their children excused from attending school on the days of Pesah, Shabuot, and Sukkot. The Jewish children have a right to absent themselves only on Rosh Ha-Shanah and Yom Kippur. In the summer of 1925, following protests against the selection of Friday evening and Saturday for graduation exercises, the superintendent of schools of the city of New York issued instructions declaring that "under no condition in the future are graduation exercises to be planned for any day or evening which would conflict with the religious belief of any faith." In Roumania, the minister of education persisted in fixing the entrance examinations to high schools and colleges on days which coincided with the Jewish New Year, despite the protest of Jewish citizens.

The problem of writing lessons on the Sabbath for Jewish

children in state schools was acute in Roumania. As told in the "Survey of the Year 5685" (THE AMERICAN JEWISH YEAR BOOK, Vol. 27, p. 26), the minister of education ordered that public schools in which Jewish or Mohammedan children constitute the majority should be closed on the afternoons of Saturday or Friday, the forenoons of which should be devoted to religious instruction, in the course of which Jewish children were to be excused. In the fall of 1925, Senator Rabbi Zirelsohn interpellated the government, claiming that authorities disregarding the order of the minister of education were forcing Jewish children to write on the Sabbath day in schools in which the Jewish children constituted the majority.

FACILITATING SABBATH AND HOLIDAY OBSERVANCE.—As in previous years, incidents occurred during the year under review, indicating tendencies in a number of countries to accommodate the Jews in the matter of their observance of the Sabbath and the holidays. In the city of New York, the Board of Aldermen resolved in the fall of 1925 that the heads of the several departments of the City and Borough Governments should grant "compensation to all employees of the Jewish faith, including those on a *per diem* basis, who may have absented themselves from official duties on Rosh Hashanah, September 19 and 20, 1925, and on the Day of Atonement, September 28, 1925, for the purpose of observing their religious duties." The Supreme Courts of both New York and Bronx Counties postponed the date of their opening, originally set for September 28, 1925, because it coincided with the Day of Atonement.

Many governments granted furloughs during the past

year to Jews in their armed forces. In the United States, the Jewish Welfare Board, in co-operation with local communities, arranged religious services for the High Holidays at 130 posts, stations and hospitals located in continental United States and in outlying possessions. Sixteen hundred men participated in the services. In the spring, the Board held Passover celebrations at 50 points for 1,600 men from 125 posts, stations and hospitals. Previously, the Welfare Board had arranged Purim celebrations for over 1,760 Jewish men and distributed 1,850 copies of the book of Esther.

SHEHITAH.—During the past year the decline in the intensity of the campaign against Shehitah, noted in our review of the preceding year, continued. Late in 1925, representatives of the Royal Association for the Prevention of Cruelty to Animals in Great Britain declared, in a statement to the Lord Mayor of Manchester, that the Society had no intention of interfering with the Jewish method of slaughtering animals and that it approved the inclusion of a proviso in the pending legislation protecting the Jewish method. About the same time, Prof. Leonard Hill published a statement in the *Spectator*, giving additional reasons for his previous statement that the Jewish method was humane, specifically that the animal cut by the Jewish method did not retain sufficient blood to insure consciousness.

Both in Lithuania and in Norway, attempts were made to legislate against Shehitah. Late in 1925, the Lithuanian Sejm rejected a bill providing for the prohibition of Shehitah; and, early in 1926, as a result of Jewish protests, the Norwegian government withdrew the bill providing for the prohibition of Shehitah in that country. In Poland, the

Minister of the Interior instructed authorities of the town of Pudala, Poznanian, to lift the ban on the Shehitah imposed by them. In Soviet Russia, authorities of the Government of Podolia issued a circular declaring that every citizen had the right to kill animals for food, provided he paid a fee and observed the sanitary regulations. The decree was aimed not so much to interfere with Shehitah as to break the so-called monopoly of the Shohetim. In the District of Muranov in Ukraine, the chairmen of the Executive Committee of the Soviets of that district forbade Jews of the town of Kurilovka to have their fowl killed in accordance with the Jewish method, exception being made only in the case of Jews who were ill. This incident, however, was purely local in extent.

KASHRUT.—The New York State Kosher Law, referred to in the "Survey of the Year 5685" (THE AMERICAN JEWISH YEAR BOOK, Vol. 27, p. 31), was declared constitutionally valid by the Supreme Court of the United States. During the year, the Union of Orthodox Jewish Congregations of America urged its members to advocate the passage of similar Kosher Laws in other states. During the past year Representative Dickstein of New York introduced in Congress a bill providing for similar legislation for the District of Columbia.

The action of the Polish government in the matter of providing kosher food for Jewish men in the army was noteworthy. In December, 1925, the government issued an order providing that any Jewish soldier who desires to eat kosher food should receive from the authorities of his barracks a cash allowance in lieu of rations so that he might eat

kosher food outside of the barracks. Early in 1926, M. Elijah Kirczbrohn, Sejm deputy and member of the Sejm Military Commission, appealed to Jewish communities in localities in which troops were stationed to establish kosher kitchen for soldiers serving in the army.

During the year, the Union of Orthodox Jewish Congregations and the Agudath Harabbanim of the United States and Canada took action with a view to preventing abuse in the matter of the administration of *kashrut*. The two organizations entered into an agreement providing that the Union and the Agudath Harabbanim jointly issue *heksherim* to be under the auspices of the Va'ad ha-Horaah to be appointed by the *Aguda* and an advisory committee of three to be appointed by the Union; a Finance Committee of *heksherim*, forty per cent of whose members are to be representatives of the *Aguda*, and the remainder representatives of the Union, is to control the funds realized from this source of income for distribution among poor and indigent rabbis.

SYNAGOGUE. —Complete statistics of Jewish congregations in the United States and of other countries are not available. The progress of the central synagogal organizations in the United States is indicated by the fact that the United Synagogue of America has at this writing 556 affiliated organizations: 214 congregations, 235 sisterhoods and 107 young people's leagues, an increase of 85 over the number of affiliated societies of the preceding year; the Union of Orthodox Jewish Congregations at this writing comprises 179 congregations and 36 women's organizations, an increase of 15; the Union of American Hebrew Congregations has 279 con-

gregations with 56,140 members. In addition, the National Federation of Temple Sisterhoods has 319 societies with 59,180 members, an increase of 19 groups, and the National Federation of Temple Brotherhoods has 91 societies and 15,500 members, an increase of 11 groups over the preceding year.

MISCELLANEOUS.—Late in 1925 the office of the Commissioner of Internal Revenue of the United States Treasury Department inaugurated far-reaching changes in the distribution of wine for ritual purposes. The order provided that withdrawal of wine for such purposes shall be limited to one gallon per year per adult member of a family living together and shall not ordinarily exceed five gallons per year for any one family. Further, the rabbi or minister authorized to receive wine, "shall personally receive, safeguard, and make delivery thereof . . . shall provide a suitable and safe storage place therefor and shall be held personally responsible for its safety and shall take care that it is used only for sacramental purposes or like religious rites."

As told in previous Surveys, anti-Semitic students in Medical colleges of Poland, Roumania and other countries tried at one time or another to deprive Jewish medical students of cadavers for dissection on the ground that the cadavers were exclusively of persons of non-Jewish faiths, and demanded that Jewish students supply corpses for their own use. Late in the year under review, it was reported that the Senate of Roumania had passed a law providing that the admission of Jewish students to medical schools be in proportion to the number of cadavers supplied by Jewish communities. The law if concurred in by Parliament will

cause great difficulties to Jewish students and might even limit their admission to the medical colleges in that country.

Early in the summer of 1925 in connection with editorial comment in the American-Jewish press that graves of American Jewish soldiers in France were marked by crosses, Cyrus Adler, Chairman of the Army and Navy Committee of the Jewish Welfare Board, denied the accusation, and declared that every assurance could be given that appropriate and distinctive Magen David markers would be erected over the Jewish soldiers dead overseas. Dr. Adler recalled that the 68th Congress in a concurrent resolution (H. C. Res. 15) had instructed the American Battle Monuments Commission to erect durable markers over the graves in France, specifically providing for Star of David markers for Jewish graves, and that the Secretary of the Commission had declared that a distinctive Star of David marker would be chosen and that the Jewish Welfare Board would be consulted before the artist is selected, and it would be asked to review the design submitted. Late in the year the American Battle Monuments Commission at the suggestion of the Jewish Welfare Board adopted a special Star of David marker to indicate the graves of Jewish soldiers.

In Soviet Russia, during the past year, vandals desecrated Jewish and non-Jewish cemeteries in the Ukraine. Late in 1925 the People's Commissariat for Internal Affairs of Ukraine urged local authorities to organize societies for guarding the cemeteries, and to make local religious organizations contribute their share to the expense of the maintenance of watchmen.

JEWISH COURTS.—In the United States during the past year the Jewish Court of Arbitration in New York City cele-

brated its sixth anniversary early in January, 1926, and in this connection the Court reported that during the six years of its existence, it had received 6,111 complaints and had tried and disposed of 875 cases, including 135 cases against Hebrew schools and 172 cases of domestic relations.

A rabbinic tribunal opened late in 1925 in Tangiers.

CONVERSION AND APOSTASY.—On May 6, 1925, the annual General Assembly of the Presbyterian Church of England held at London, disapproved of practices indulged in by many so-called missionary institutions. The Assembly voted that "material benefits should not be used as an inducement to bring people within the reach of religious propaganda." Further, "where ample opportunities for medical aid already exist, it is undesirable that medical work should be associated with mission activities; and where medical mission work is being carried on, the benefits of the medical mission should not be made conditional on attendance at a religious service." The General Assembly also passed the following noteworthy resolution: "Recognizing that the Jewish people have been frequently subjected to grievous persecution on the grounds of their religious belief, the Assembly of the Presbyterian Church of England reaffirms the right of liberty of conscience in religion, and puts on record its abhorrence of persecution."

HEDER-YESHI'BAH EDUCATION.—No statistics are available concerning the number of *hadarim* and the number of students that they accommodated in the various countries during the past year. As reported in the "Survey of the Year 5685" (Vol. 27, p. 37), it was claimed that 3,000 *hadarim* accommodating 150,000 children were operating in Poland alone in the spring of 1925. In Lithuania, the Society

"Jabneh" maintained, during the year, 89 educational institutions including elementary schools, evening courses for adults and a teachers' training school, giving instruction to 7,000 pupils. The teachers' training school was located at Telzi and had an enrolment of 350.

As for institutions giving advanced instruction, the Yeshibat Keneset Israel in Slobodka, Lithuania, owing to unfavorable political conditions in Lithuania, decided in 1924 to found a department at Hebron, Palestine. The branch Yeshibah opened on November 12, 1924, with two students, but by the end of that year, the number of students had reached fifty. The Yeshibah at Hebron has since become an independent institution, and on March 31, 1926, there were 170 students from several countries, especially Poland, Lithuania, Russia, and Roumania. It is said that the Yeshibah is the largest institution of higher learning in Palestine. In Lithuania, the Yeshibat Keneset Israel in Slobodka at this writing is said to have 200 scholars, and the yeshibah at Telzi is said to accommodate a similar number. No statistics are available for the smaller yeshibot in Lithuania, Latvia, Poland and Roumania. In Poland, the Vaad ha-Yeshibot, organized during the year, and representing 50 large and smaller yeshibot, held a conference late in August, 1925, at Vilna with a view to considering the financial conditions of the seminaries, in that country. In the Union of South Africa, several Talmud Torahs joined in the establishment at Johannesburg of the Hebrew College, the yeshibah for Talmud and Jewish learning.

TARBUT EDUCATION.—Schools belonging to the system commonly known as Tarbut education, in which Hebrew

is the language of instruction operated during the past year in Poland, Lithuania, Latvia, Roumania, Palestine, and other countries. Complete statistics of the number of institutions and the number of scholars are not available. In Poland, the Society "Tarbut" maintains 46 kindergartens with 59 teachers and 1,491 pupils; 129 elementary schools with 855 teachers and 18,282 pupils; 12 gymnasia with 103 teachers and 3,493 pupils; 214 evening courses for adults with 612 teachers and 23,556 pupils; and 2 teachers' training schools with 23 teachers and 315 pupils and 2 pedagogic courses for teachers with 6 teachers and 100 pupils,—a total of 405 schools, with 1,558 teachers and 47,237 pupils. The Society had 306 branches in 1925. Almost every branch maintained libraries and evening courses for adults receiving education in Hebrew, Jewish history, Bible, geography of Palestine, and general educational subjects. In Lithuania, the society "Tarbut" maintained, according to reports at the end of the year 1925, 103 elementary schools with 270 teachers and 8,500 pupils; 15 gymnasia with 145 teachers and 3,850 pupils, and one teachers' seminary with 11 instructors and 60 students. In addition, the society maintained in numerous cities, courses for adults, libraries and clubs, all employing Hebrew as the language of instruction. The financial condition of the schools of the Tarbut societies here and in Poland was unsatisfactory. In Bulgaria the school year opened with 89 Jewish schools giving instruction to 2,767 pupils, 7 pro-gymnasia with 720 pupils and 10 kindergartens with 459 pupils.

In Palestine, during 5685, 13,246 pupils were enrolled in the educational institutions of the Zionist organization, all of them Tarbut schools, including 2,337 in the kindergartens,

9,030 in the elementary schools, 1,009 in the high schools, 277 in the teachers' institutes, 337 in technical schools, and 256 in the technical departments of various institutions. The enrolment was larger than in the previous year by 1,522, an increase of over 10%.

YIDDISH SCHOOL SYSTEM.—The Jewish educational system with Yiddish as the language of instruction, operated in a number of countries during the past year, chiefly in Poland and in Soviet Russia. In Poland, the Jewish School Organization maintained 183 educational institutions with 24,000 pupils, including elementary schools, gymnasia, evening courses for adults and one teachers' seminary at Vilna. In the previous year, the Organization maintained 182 institutions with 22,375 pupils. During the year, the Organization was forced to close its teachers' seminary at Warsaw.

In Soviet Russia, there were operating in 1925-1926, 530 elementary schools with nearly 100,000 children, 8 teachers' training institutions with 800 students, 80 evening schools, all with Yiddish as the official language. Of that number, Ukraine had 342 schools attended by 56,394 children, 4 teachers' training schools with 400 students; and one Yiddish department at the Institute for Public Education with 110 students. White Russia (including the government of Witebsk) had 184 elementary schools with 36,651 children. Of the latter number, 1,026 attended 21 kindergartens, 1,671 attended 28 children's homes, and 33,954 attended 135 elementary schools. In addition, White Russia had Jewish teachers' institutes, at Minsk and at Witebsk; in both cities, there were also a number of evening schools for adults. Other parts of Russia had few schools with Yiddish as the language of instruction.

In Lithuania the government suppressed the Jewish Society "Kultur League" which controlled a number of schools and other educational institutions with Yiddish as the language of instruction. In Latvia, the central government as well as the municipalities subsidized only the elementary schools. In the United States and in Canada, the Workmen's Circle maintained in the fall of 1925, 93 after-school day schools, 2 Sunday schools, 1 kindergarten, 5 high schools and 1 music school. The schools were located in 63 towns in the United States and in Canada and they were attended by approximately 6,000 boys and girls.

OTHER JEWISH SCHOOL SYSTEMS.—The Alliance Israélite Universelle maintained in the school year of 1925-1926 in North Africa, the Balkans, and the Near East, 99 educational institutions, including 95 elementary schools with 41,124 pupils, 2 technical schools with 325 students, and 2 teachers' training schools with 85 students. It is interesting to note that the Central Committee of the Alliance ordered directors of schools to introduce additional religious instruction in the schools maintained by the society. In South America, the Jewish Colonization Association was maintaining at the end of 1925, in its colonies in Argentine 87 Hebrew classes with 99 masters and 3,845 pupils. Also in Brazil, special Hebrew classes operated in the Association's settlements, and religious classes were created or re-established in 13 towns in Brazil through the efforts of the representative of the ICA in that country.

In many countries, in central and in eastern Europe, owing to lack of facilities, a number of children attended private schools. In Roumania, the past year finally saw the

adoption of a bill by Parliament regulating the private schools in that country. The bill provides that the language of instruction of the Jewish private schools be the Roumanian language or the language current among Jews. The last statement is understood by Jewish leaders in Roumania and by the Jewish press to mean Hebrew or Yiddish. On the other hand, the bill does not confer upon private schools the right to issue diplomas to their graduates which shall admit their holders to the high schools without special examinations. In Poland, the Minister of Education approved the program of studies of the Central Association of Jewish Schools for Social Education, a society maintaining a number of private gymnasia. The curriculum sets aside ten hours a week for the study of Jewish subjects with Hebrew as the language of instruction.

In the United States, there were established during the year under review 8 new Talmud Torahs, 4 Hebrew schools, 1 Hebrew high school, 29 other schools. Statistics bearing on the status of Jewish Sunday School Education in the United States as well as after-school day school education are not available. Early in the fall of 1925, the Jewish Education Association in New York City stated that the registration in the Jewish religious schools in New York City was more by 15,000 than in the former year. In Philadelphia, the Hebrew Sunday School Society maintained during 1924-1925, 30 schools giving instruction to 7,534 students. Bureaus of Jewish Education opened at Cincinnati, Ohio, in the fall of 1925, and at Cleveland, Ohio.

ADULT EDUCATION AND THE YOUTH MOVEMENT.—According to reports at hand, 23 young people's societies were organized during the past year. Of these, 7 were young

men's, 9 were young women's, and the others were young men's and young women's together. In addition, according to records at hand, 27 Jewish community centers, were opened during the year. The Jewish Welfare Board had 244 constituent societies in November, 1925. This included 94 Young Men's, 72 Young Women's, and 37 Young Men's and Young Women's Hebrew Associations, and 41 Jewish Community Centers and kindred organizations. At the end of 1925, the Intercollegiate Menorah Association had 73 societies with a total of 5,000 members.

As for foreign countries, in addition to the facts enumerated above about the educational work among adults carried on by the Tarbut societies and the Yiddishists in the various countries, it is also interesting to note that in Latvia, a Jewish people's university opened at Riga; similar institutes were opened at Grodno in Poland and at Turin in Italy. In France, representatives of Jewish youth organizations at a meeting in Paris, decided to form a union of Jewish youth associations for the promotion of Jewish education and culture.

SOME PROBLEMS OF THE JEWISH SCHOOL SYSTEM.—As in former years, the finances of the Jewish educational systems abroad continued to be unsatisfactory during the year under review. During 1925, the Joint Distribution Committee appropriated \$49,000 for educational purposes in various countries. Of that sum, \$30,000 was given to the Central Relief Committee which supports for the most part educational institutions of the Heder-Yeshibah type, \$4,000 to the People's Relief Committee which supports for the most part educational institutions of the Yiddish school system,

and \$14,000 to the American Jewish Relief Committee, most of which went probably to the educational institutions of the type of the Tarbut system. In addition these cultural committees received money from other sources. During the first quarter of 1926, the Joint Distribution Committee allocated \$4,000 to the People's Relief Committee.

In Bulgaria the government prohibited foreigners from teaching in the public schools. The decree, it was stated, menaced the existence of the Hebrew schools which employ foreign teachers, although the Premier declared to a Jewish delegation that the decree was not aimed at the Jews.

JEWES IN PUBLIC SCHOOLS.—Jewish children receive their education in the public schools of the state not only in countries like the United States of America, Great Britain, France, or Germany, but also in the countries of central and eastern Europe. In the Ukraine, it was said that only one-fifth of the Jewish children attended Jewish schools. All others attended the state schools with Russian or Ukrainian as the language of instruction. In White Russia, where the Yiddish school system is developed better than in any other part of Soviet Russia, 36,651 of a total of 90,817 Jewish children of school age (40%) attended Jewish schools. In Poland it was reported that 16,000 Jewish children attended the state schools in the city of Lodz alone. A mass meeting was held at this city, at which complaint of the unfavorable conditions prevailing in the public schools attended by Jewish children in the city were voiced.

In Canada, as was told in the preceding Survey (Vol. 27, p. 45), the Premier of Quebec appointed a committee to

study the question of Jewish education in Montreal.* In the fall of 5684, the matter came before the courts, which rendered a decision unfavorable to the position taken by the Jews. Later, the legislature passed special legislation permitting the case to be brought before the higher courts. Early in 1926, the Supreme Court rendered a decision which is generally taken to be unfavorable to the Jews. First, the court declared that persons of the Jewish religion could not be appointed to the Protestant Board of School Commissioners of the city of Montreal and that the Protestant Board was not obliged to appoint Jewish teachers in their schools should they be attended by children professing the Jewish religion. On the other hand, the Protestant Board of the city of Montreal may admit children professing the Jewish religion to the schools as a matter of right, and in the rural municipalities the trustees of the Protestant dissentient schools may do so as a matter of grace. Finally, as for the provincial legislature, that body cannot pass legislation providing that persons professing the Jewish religion be appointed to the Protestant Board of Montreal or to the Protestant Committee of Public Instruction as "it is presently constituted," or that the Protestant and the Roman Catholic Boards of School Commissioners of Montreal appoint teachers professing the Jewish religion in their schools should they be attended by children professing the Jewish religion, or that persons professing the Jewish religion be appointed on the proposed Metropolitan Finance Commission. The court held, however, that the provincial legislature might pass legislation to establish separate schools for persons who

*For a detailed explanation of the problem, see THE AMERICAN JEWISH YEAR BOOK, Vol. 27, pp. 223-229.

are neither Catholic nor Protestant; and might force Protestants to accept children professing the Jewish religion in the city of Montreal but not in the rural municipalities. The Jews have appealed from this decision to the Privy Council.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.—It was related in the preceding Survey (Vol. 27, p. 41) that the country witnessed a vigorous campaign endorsed by various churches to introduce religious instruction in our public schools. This campaign took two forms. One was to introduce the reading of the Bible in the public schools, and the other to permit boards of education to excuse children for a certain period once a week for the purpose of enabling them to receive religious instruction in classes maintained by private religious organizations. Early in the year under review, the Commission on Jewish Education of the Union of American Hebrew Congregations and the Central Conference of American Rabbis endorsed the latter plan, while reiterating its opposition to any form of religious instruction in "the American public school system of education or in public school buildings, or to any form of classification of children in the public school according to their religious affiliation." Similarly the United Synagogue of America at its convention at Atlantic City, N. J., expressed its opposition to the inclusion in the curriculum of the public schools of religious education in any form, while favoring a plan whereby the public school curriculum may leave time for "week-day religious instruction after school hours in places other than the public schools and without any public school supervision whatsoever."

Noteworthy was the resolution of the Executive Board of the Teachers' Union of the State of New York. The Board

went on record as being opposed to teachers in the public schools in any way participating in imparting religious instruction to the pupils. Further, the Board opposed the "making of any official list of records of the religious affiliations of pupils . . . the giving of commands, directions or advice upon school premises either by school officials or by other persons concerning any sectarian act or belief . . . and the assumption by public school authorities of supervisory functions in classes or schools of religion."

In the State of California the assembly defeated a bill providing that boards of education be allowed to permit children to absent themselves a period of time once a week for the purpose of receiving instruction in religious classes maintained by private organizations. In Pennsylvania, the Committee of the Senate failed to report a bill of this nature. In the State of Wisconsin, the legislature rejected a bill providing that school boards "may provide for the free and gratuitous use of the schoolhouses or other public properties" for religious activities. On the other hand, in the State of New York, Justice Staley of the State Supreme Court declared that the Board of Education has the right to excuse children for a certain period of time of the curriculum so that they may attend during that time classes for religious education maintained by private organizations.

As for the reading of the Bible in the public schools, during the period covered by the preceding Survey, the legislatures of the states of Ohio, California, Oregon and Iowa had disapproved bills providing for the reading of the Bible in the public schools. During the year, a committee of the Senate of the State of New Jersey failed to report a bill providing for the reading of the Bible in the public schools of that

state. In Wisconsin, a committee of the Senate failed to report a bill providing for the study of the Ten Commandments in the public schools and for the opening of the morning session of each day with a recital of the Lord's Prayer. On the other hand, early in the year under review, the Governor of the State of Florida approved a bill providing that the schools of the state be required "to have once every school day readings in the presence of the pupils from the Holy Bible without sectarian comment." In Minnesota, the District Court of the Eleventh Judicial District decided in the case of a taxpayer versus the Independent School District of Virginia, Minnesota and its Board of Education, that the reading of the Bible without comment in the public schools of that district did not "constitute any infringement of the plaintiff's constitutional rights," and therefore denied the request for an injunction.

TECHNICAL EDUCATION.—Statistics giving the extent of Jewish technical education in various countries are not available. The Society for the Promotion of Trade and Industry Among Jews (ORT), organized in Petrograd in 1880, maintained during the past year 29 technical institutions in Poland, 10 in Lithuania, 4 in Latvia, 11 in Roumania and 1 in Danzig,—a total of 55 schools and workshops divided into 100 departments and giving instruction to 3,200 pupils. The Russian ORT maintained 30 technical institutions giving instruction to over 2,100 children. During the past year the ORT received financial support from the American Jewish Joint Distribution Committee, ICA, and other organizations.

In Poland, the 29 institutions for technical education included a technical high school, the only one in that country.

As was the case in previous years the schools gave technical education to children, to adults who desired to learn a trade, and to workingmen who desired to increase their skill. About 1,920 persons received education in the institutions maintained by the ORT, and at the beginning of the school year 1925-1926, the institutions admitted 700 new pupils. In Lithuania, a society was organized for the purpose of promoting liberal and professional education among Jews.

During the year the Haifa Technical Institute opened at Haifa in Palestine.

HIGHER EDUCATION.—The most important event of the year was undoubtedly the opening of the Hebrew University in Jerusalem on April 1, 1925. At the instance of the Zionist Organization, Lord Balfour formally opened the university in the presence of Sir Herbert Samuel, then still High Commissioner, Lord Allenby, then Governor General of Egypt, Dr. Chaim Weizman representing the World Zionist Organization, Chief Rabbi Kook, Chief Rabbi Hertz of London and Chief Rabbi Israel Lévi of Paris, and numerous representatives of governments, universities and organizations, Jewish and non-Jewish, and many other notables. It was an event noted by the entire civilized world. The governments represented included Germany and Poland. Some of the greatest universities like the University of Oxford, Johns Hopkins University, Columbia University, and the Collège de France sent their representatives. High officials like M. Herriot, the then Premier of France, Sir Esme Howard, the British Ambassador to the United States, Hon. Mackenzie King, Prime Minister of Canada and Governor Alfred E. Smith of New York, cabled their greetings. With the exception of a small minority in Palestine and perhaps in other countries,

Jews of all shades of opinion hailed this event. On the following day a cornerstone was laid of the Balfour-Einstein Institute for Mathematics and Physics. On April 12, 1925, a board of governors was elected at a meeting at Tel Aviv. It was declared that the Executive Committee of the Zionist Organization had decided to hand over to the Board of Governors the administration of the university and the funds, endowments, donations and pledges and the grounds and buildings on Mt. Scopus registered in the name of the Jewish National Fund, the Chemical Institute, the Micro-Biological Institute and the Hebrew University Library. At this writing, the University is a post-graduate institute consisting of an Institute for Jewish Studies, a chemical Institute, a micro-biological Institute and the Balfour-Einstein Institute for Mathematics and Physics.

The most important of the institutes is that of Jewish Studies. In the summer of 1925, it was reported that during the scholastic year of 1924-1925, three professors from abroad taught at the Institute, that seven residents of Jerusalem were research associates, and that 200 students including 60 graduate students attended the Institute. During the year, it was decided that the Institute though constituting part of the university, be autonomous in administration, especially with respect to the appointment of professors and the progress of the work. Later, at a conference in September, 1925, in London, the Governing Council declared that the aim of the Institute shall be "to promote the knowledge of Judaism by the work of an *élite* of teachers and scholars. Its object shall not be to impart secondary education to a larger number of students, but rather to promote scholarly effort and train research workers . . . to

train younger men in the methods of higher research." It was also decided not to confer degrees upon the students. As for admission, the Council decided that it be "restricted to a select number of students, who in addition to possessing a sufficient knowledge of Hebrew and of Jewish literature must have passed at least a matriculation or an equivalent examination."

In the United States, the Dropsie College for Hebrew and Cognate Learning, Philadelphia, Pa., which, exclusive of the Hebrew University in Jerusalem, is the only Jewish non-theological institution for higher learning which has the authority to confer the degree of doctor of philosophy, opened this year early in October with an enrollment of 62 students. In March, 1926, Founder's Day, the College conferred degrees of doctor of philosophy upon three graduates.

During the past year a number of secular institutions of higher learning established departments or chairs for the furthering of learning in Jewish subjects. In the United States, Lucius N. Littauer, in memory of his father established in the fall of 1925, the Nathan Littauer Professorship of Jewish Literature and Philosophy at Harvard University. Littauer Professorship of Jewish Literature and Philosophy. In Germany, according to the press reports, the University of Greifswald established an institute for the study of the history and the topography of Palestine. In Czecho-Slovakia the Karls-University at Prague established a lectorate for modern Hebrew language and literature. In Italy, it was reported that the government had decided to establish, at the university of Florence, a chair for Semitic philology.

During the past year, the five principal Jewish seminaries in the United States had a total enrolment, at the beginning of the scholastic year, of 518 students, admitted

82 new students, and graduated a total of 43 rabbis. The seminaries in question are the Jewish Theological Seminary of America, New York City, the Rabbi Isaac Elchanan Theological Seminary, New York City, the Hebrew Theological College, Chicago, the Hebrew Union College, Cincinnati, and the Jewish Institute of Religion, New York City. The Hebrew Theological College of Chicago and the Jewish Institute of Religion in New York did not graduate rabbis during the period under review.

No complete statistics were published during the past year of the number of Jews enrolled in the secular institutions for higher learning in the various countries. In Poland, in the fall of 1925, 38.8% of the number of students attending the institutions of higher learning were Jews. 936 or 45% of a total of 2,062 Polish citizens attending universities abroad, were Jews.

The question of providing Jewish education for Jewish students attending the universities in the United States has agitated Jewish public opinion for a number of years. During the year delegates representing a number of national organizations including the Committee on Jewish Education of the Union of American Hebrew Congregations and the Central Conference of American Rabbis, the United Synagogue of America, the Rabbinical Assembly of the Jewish Theological Seminary of America, the Union of Orthodox Jewish Congregations, the Jewish Chautauqua Society, the Intercollegiate Menorah Society, and the Independent Order B'nai B'rith met and resolved to favor the policy of cooperation among all Jewish organizations interested in work among Jewish students at universities, and to create a permanent National Commission on Jewish Work at Colleges com-

posed of representations of Jewish organizations. Late in 1925, the Council of American Jewish Student Affairs was organized in New York City to serve as an agency for expressing the views of the American Jewish student body and to stimulate Jewish consciousness among students through inter-fraternity activities and the introduction of educational programs. Abroad, the Inter-University Jewish Federation of Great Britain conducted its fiftieth annual summer course in the summer of 1925, designed to provide, for Jewish students at the universities, instruction in Jewish subjects.

In the Surveys of the years 5684 and 5685, reference was made to the Hillel Foundation which was organized at the suggestion of Dr. Edwin Chauncey Baldwin, a non-Jewish professor at the University of Illinois, for the promotion of Jewish education among Jewish students. The work proved successful at the University of Illinois, and a similar foundation was opened at the University of Wisconsin. During the past year, a third foundation was opened at the University of Ohio under the direction of Dr. L. J. Levinger.

LITERATURE.—Complete statistics of the number of books published in Hebrew and Yiddish, and the number of books published in other languages on Jewish subjects, are not available. In Soviet Russia during 1925, 798,400 copies of Yiddish books were published, including 196,000 textbooks and 193,000 copies of periodicals. The number of titles of books published in the Yiddish language during 1925 was not to hand at this writing. In 1924, however, only 83 titles of books in the Yiddish language consisting of a total of 8,352 pages, an average of 100 pages per book, were published in the country and a total of 322,000, an average of 3,878 copies per book, were distributed.

Notable was the fund established by Professor Silvio Magrini of Ferrara in Italy. During the year under review, Professor Magrini established the "Fund for the History of Italian Judaism," to collect and to present to the University Library in Jerusalem all books published by Italian Jews, all books published by Italian non-Jews on any Jewish subjects, and all books published by persons living outside of Italy on the subject of Italian Jewry. The fund is directed by a committee composed of the donor, Professor Umberto Cassuto, and Professor Dante Lattes.

PRESS.—Complete statistics of the Jewish press in Hebrew, Yiddish, and other languages are not available. In the United States 99 Jewish newspapers and periodicals were being published in the spring of 1926. This number included 12 dailies, 61 weeklies, 14 monthlies, 3 bi-monthlies, 8 quarterlies and 1 occasional publication; this number does not take into account bulletins of organizations, of which a great number were issued. Of the dailies one was in the English language and the rest in the Yiddish language. The others were in English, Yiddish, Hebrew, and Ladino. In the previous year 105 Jewish newspapers and periodicals appeared in the country.

ART EXHIBITIONS.—As in previous years so also during the past year interest in Jewish art was displayed in many countries. Many exhibitions were held. Paintings and drawings of Marc Chagall were exhibited in New York, as were sculptures of M. Wiener-Dycar and drawings of Elias M. Grossman. In London, the Jewish Art Society "Ben Uri" opened an art gallery early in the year under review.

THE THEATRE.—Jewish theatres operated in many countries during the year under review. In the city of New York,

the theatrical season in the fall of 1925 opened with 13 Jewish theatres, the same number as were opened in the fall of 1924. Abroad, the Jewish State Theatre opened at Kharkov, a Jewish theatrical museum in memory of Esther Rachel Kaminska opened in Warsaw, and a Hebrew theatre opened at Tel Aviv, Palestine. On the other hand, the Jewish theatre at Lwow in Poland closed as a result of financial difficulties after having existed since 1886. In the fall of 1925, a society under the name of the Palestine Theatre, Limited, was organized for the purpose of carrying on business of the dramatic theatre and generally to promote the development of Hebrew drama in Palestine.

THE SCIENCE OF JUDAISM.—During the past year the associations for the promotion of Jewish learning in the various countries continued their work, notably the American Jewish Historical Society and the Jewish Publication Society in the United States, and similar societies in Great Britain, France, Germany and other countries. In Germany, the Society for the Promotion of the Science of Judaism held its convention early in 1926, and reported that it had 1,561 members in Germany and in other countries. New societies were organized in Italy and in Egypt, namely, the society for Jewish Studies, Rome, and the Society for Jewish Studies of Egypt, Cairo. The latter society aims to engage in Jewish historical, archaeological, and philological studies.

LIBRARIES AND MUSEUMS.—In 1925, the principal Jewish libraries in our country, namely those of the Jewish Theological Seminary of America, in New York City, the Hebrew Union College at Cincinnati, Dropsie College for Hebrew and Cognate Learning, Philadelphia, and the Jewish Institute of Religion in New York City, had a total of

186,000 books and 8,500 manuscripts. In Palestine, the Hebrew National and University Library, Jerusalem, had by the end of 1925, 90,399 books bound in 110,689 volumes. During the calendar year of 1925 the library acquired 20,855 books bound in 25,890 volumes.

During the past year a number of important manuscripts, incunabula, and rare books were acquired by the principal Jewish libraries in our country, especially the library of the Jewish Theological Seminary and the library of the Hebrew Union College. The manuscripts acquired by the former library include Asher Ben Jehiel's Compendium of the Talmud, 1423; a manuscript on vellum of part of an ethical work, Spain, fifteenth century; Bomberg Bible on vellum, 1521-1525; a manuscript on vellum of two grammatical treatises by Abraham Ibn Ezra; a volume of facsimiles of Chinese Hebrew manuscripts; a collection of lists of *autos da fé* held in Portugal during the Inquisition; 25 vellum fragments of the Samaritan Pentateuch of the thirteenth and fourteenth centuries; a Persian Hebrew dictionary written in Persia in the sixteenth century; the first volume of the Lisbon Pentateuch, 1491; a copy of the Alba Bible; a copy of a ritual of the Sicilian Jews, following the expulsion from Sicily, printed in Spain before the expulsion from that country; and a copy of the Hypnerotomachia Poliphili printed by Aldus in Venice in 1499 and having 150 remarkable illustrations. The library of the Hebrew Union College acquired the museum for Jewish cultural history of S. Kirschstein of Berlin, which contains 6,174 manuscripts, pictures, books, and ceremonial objects bearing on the cultural history of the Jews of the world from the Middle Ages to the present day.

Owing to financial conditions, the Jewish Theological Teachers' Institute of Vienna was about to sell to foreign purchasers a collection of manuscripts in its possession. Early in 1926, however, the Executive Committee of the Jewish Community of Vienna acquired this collection.

As for museums, in the United States the Jewish Museum Association during the past year took steps to further the establishment in New York City of a Jewish museum for art and antiquities. In Soviet Russia, steps were taken to establish a Jewish museum at Odessa in the name of Mendele Mocher Sephorim. The Commissioner of Education of Ukraine approved the project, and instructions were issued to museums in Ukraine ordering them to transfer in due time to the projected museum at Odessa their objects and relics of Jewish religion, art, tradition, customs, food, dwellings, language, scripts, and materials of the persecution of the Jews by the Tsarist government, of the Jewish class struggle, and of the Jewish participation in the revolutionary movement.

THE COMMUNISTS' WAR ON JUDAISM.—As told in preceding Surveys, the Jewish section of the Russian Communist party, a small body of Yiddish-speaking communists which controls communist activities among Jews has been engaged for several years in a campaign against Judaism along the lines mapped out by the Russian Communist party in their campaign against all religions in the country. The anti-religious work may be said to aim at the abolition of religious institutions for the young, suppression of the religious printed page, progaganda against religious observances, like the weekly day of rest and the holidays, and the con-

confiscation of religious institutions, specifically churches. In 1922, the campaign was intense, but, beginning with the spring of 1923, following resolutions adopted by the Eleventh Communist Congress, the intensity of the campaign diminished. The decline continued all during 1924 and during the year covered by this Survey. However, the press reported several cases where secret police uncovered religious educational institutions and arrested their officials and teachers as well as cases in which courts had sentenced to imprisonment those conducting such clandestine schools, specifically in the Ukraine. In Kiev, for instance, the court sentenced two rabbis and two workmen to six months at hard labor for supporting a yeshibah for boys under 18 years of age. In Uman, the court, in which Yiddish is the official language, sentenced Hebrew teachers for teaching religion to children under 18 years of age. In the fall of 1925, the government issued a decree providing that libraries shall exclude books on religious education, books that confound science with religious inventions and speak of the wisdom of the Creator, and books written in the spirit of idealistic philosophy, spiritualism and theosophy. The decree ordered that libraries contain in their sections on religion only anti-religious literature. The press also reported a number of cases of confiscation of synagogues and even cemeteries. A synagogue at Stolin, for example, was confiscated and converted into barracks. At Poltava, a synagogue was confiscated and converted into a hall for meetings. At Ljadi a synagogue was converted into a workmen's club. At two places, namely Tietiev and Shiwoti, Jewish cemeteries were confiscated and converted into gardens for the cultivation of vegetables. In the Ukraine, it

was reported that the Communist Party expelled members for attending a synagogue on the anniversary of the death of the mother of one of them, for having permitted one's son to be circumcized, and for having married according to Jewish rites. On the other hand, the spectacular campaign against the Jewish holidays, it would seem, was completely given up during the year under review. During the past high holidays, the Communists did not have the so-called "special lectures on the origin of Rosh ha-Shanah and Yom Kippur and on the Genesis of the God idea" and similar themes in the majority of Jewish cities and towns. In fact, it was said that the Central Committee of the Yiddish speaking section of the Russian Communist party issued direct orders to branch societies not to give lectures nor to stage anti-religious demonstrations during the high holidays.

In Soviet Russia, late in 1925, officials of the Joint Distribution Committee reported that a strong Jewish tendency was felt throughout all the Jewish colonies. "A new settler comes to the land to become a peasant, but a Jewish peasant. The Sabbath and all the Jewish holidays are observed. Removed as they are from the influences which are affecting the life of the cities and towns, the colonies afford an opportunity for closer family life. The strong influence exercised in the colonies by the father over his children results in a higher religious and Jewish life than in the city and town. The lack of interference on the part of the Government officials and their agencies makes it possible for them to develop their schools and institutions along Jewish lines."

II

THE LIFE OF THE JEW AS A CITIZEN

PHYSICAL LIFE.—During the past year, the government of Soviet Russia published revised statistics of the number of Jews in that country in 1920. Preliminary information gave the number as 3,380,400 for the Union of Socialist Soviet Republics and dependencies. The revised figures claim that, in round numbers, there were in 1920 only 2,800,000 Jews. Similarly, in Poland the preliminary calculations on the basis of the 1921 census were found exaggerated; there were only 2,850,000 Jews in Poland in September, 1921. On the other hand, it became known during the year that the number of Jews in Argentine was 200,000 instead of 100,000 as was estimated last year. Taking these corrections into consideration, the writer has in another place¹ estimated the Jewish population of the world as nearly 14,600,000 Jews, including over 3,600,000 in the United States. It is noteworthy that during the year the Association Haluze ha-Mizrah, Jerusalem, estimated the number of "Oriental Jews" to be 1,410,000 distributed according to mother-tongue as follows: Arabic, 650,000; Ladino, 589,000; Persian, 68,000; Italian, 51,000; Hebrew, 32,000; other languages, 20,000.

The world association for the preservation of Health Among Jews, OZE, was maintaining at the end of 1925, 100 medical and sanitary institutions in Soviet Russia and 81 institutions in Lithuania, in Poland, in Roumania, in Latvia, and at Berlin. Between April, 1923 and 1925, the society distributed 200,000 pieces of literature for the promotion of

¹See "Statistics of Jews," pp. 379—428 below.

hygiene among the Jewish masses. In co-operation with the Polish society Toz the society also issued a monthly under the name of *Folksgesunt*. By the end of 1925, OZE was composed of 12 national organizations and the Jewish Athletic association "Maccabe." In Soviet Russia, the JDC (the American Jewish Joint Distribution Committee) and the OZE continued their health work. On September 1, 1925, the Commission JDC-OZE was maintaining 87 sanitary and medical institutions, which served 550,000 persons during January-August, 1925. The agencies included polyclinics, ambulatories, institutions for infants, and dispensaries for tubercular patients. In Poland, the society Toz, organized in 1921-1922 at Warsaw, had, in 1925, 37 branch societies with 8,500 members. The society maintained 53 medical and sanitary agencies, including 4 hospitals, 8 ambulatories, and 1 tubercular dispensary. It is noteworthy that its department of school hygiene and inspection had supervision over 28,533 school children in 165 schools in 27 cities. During the year a society OZE was organized in Germany, and the Permanent OZE Medical Committee of America, in New York.

POLITICAL LIFE.—Only few elections were held in the countries of the so-called Jewish Central Europe, during the period under review. In Latvia, five Jews were elected to the Sejm during the past year among 100 deputies. In Czecho-Slovakia, the delegates supported by the United Jewish Party and those supported by the Jewish Economic Party failed of election. In Canada, two out of the 245 members elected to the House of Commons in the elections held late in 1925 were Jews. It was also reported that five Jews were elected to the Constituent Assembly in Iraq.

Statistics of the numbers of Jews in the various forces for the defence of the countries are not available. But early in the year under review, in Poland, a deputy declared at one of the sessions of the military commission that proportionately more Jews than non-Jews are drafted in the army.

LANGUAGE AUTONOMY.—In Soviet Russia the government continued to show its desire to retain the good will of the minorities speaking non-Russian tongues. As reported in the preceding Survey (Vol. 27, p. 72), the Central Executive Committee of the Union decided to permit localities where Jews form the majority to organize Soviets with Yiddish as the official language. During that year, some 20 Soviets were organized in small and insignificant communities of the Ukraine and White Russia. This activity was part of a policy designed to give local autonomy to minorities not inhabiting a region or a district of their own. During the year under review, activities along these lines continued in Ukraine and White Russia. It was reported that 5,000,000 persons belonging to minorities lived in the Ukraine, including over 2,500,000 Russians, 1,555,000 Jews, 658,000 Moldavians, 363,000 Germans, nearly a quarter of a million Poles, etc. Early in 1926, the Central Committee on National Minorities of the Ukraine reported that 600 Soviets employing languages other than Ukrainian were operating in the country. These Soviets served 95% of the Greek population living in the Ukraine, 75% of the Bulgarian population, 70% of the Czech population, 59% of the German population, 50% of the Polish population, 32% of the Russian population, but only 12% of the Jewish population. The report gave as the reason for the paucity of the number of Russian and Jewish Soviets the fact that these

two minorities live mostly in the cities, where they do not constitute compact groups.

At the Ninth All-Ukrainian Congress of Soviets held at Kharkov in May, 1925, the President, or as he is called officially, the Chairman of the Soviet of People's Commissars, declared, according to press reports, that his government had not taken up the question of establishing a Jewish republic in the Ukraine but that "it would not be at all a bad policy if we created separate Jewish districts or even a Jewish region. It is understood that the administration of such a region would not be entrusted to the Zionists . . . If we establish a Jewish region or republic, we would establish it like all other Soviet republics where the administration is in the hands of workers and peasants . . . We ought to further the spirit of independence among all nations." The "independence" would of course be merely linguistic. This "doctrine" was clearly expressed at the same congress by M. Kameneff, speaking in the name of the government of the Union of Soviet Republics. He made the following statement, "We must all combine to give all nations that inhabit the Union of Socialist Soviet Republics the widest possibilities to satisfy their cultural, economic, and political needs in their mother-tongue. That will serve better than anything else to sovietize and to communize the masses. We have perhaps done little in this instance, but we are now taking all means so that each nation shall be able to adapt itself to the general communist culture in its mother-tongue and that it shall not meet with obstacles in administrative matters, in school matters, or in economic matters. This question must be solved once and for all."

MINORITY RIGHTS AND THE LEAGUE OF NATIONS.—The

Sixth Assembly of the League of Nations met at Geneva in September, 1925. The matter of greatest interest to Jews taken up by the Assembly was the adoption of a definite procedure regarding charges of the infraction of the peace treaties insofar as the rights of minorities are concerned. The procedure adopted provides that the Committee of Three created by the Council in October, 1920, shall have the powers "to ascertain the full truth of alleged treaty infractions, to collect testimonies as to character on both sides, to make representations to the governments concerned with a view to friendly adjustments of the disputes under consideration, and finally to enable the Committee . . . in its own capacity, as members of the Council, to take this initiative by requesting the Secretary-General to place the questions at issue on the agenda of the Council." This means that the Assembly has bestowed upon the Committee of Three a function with regard to the minorities treaties, similar to that of the Permanent Mandates Commission with regard to the control of the mandates. It is also noteworthy that the Assembly defeated a motion by M. Galvanauskas, the Lithuanian delegate, who was supported by delegates from Poland and Roumania, which probably would have resulted in weakening the minorities treaties. Other matters of importance were the following: (1) The Assembly empowered the high commissioner for the free city of Danzig to report infractions or alleged infractions of minority rights to the Secretary-General of the League. Danzig has thus been brought definitely within the system of the protection of minorities within the League of Nations. (2) The Assembly also approved the agreements relative to Mosul, providing for the appointment of a representative to the

League of Nations charged with the supervision of the arrangements made for the benefit of minorities in that district (There are 12,000 Jews in Mosul.)

Mention may also be made of the fact that the Council of the League adopted a recommendation of the Committee and expressed the hope that the Lithuanian government "will succeed in dissipating any apprehensions which may still exist among the minorities in the country and in persuading them that the government is firmly determined to apply the provisions of the Declaration of May 12, 1922."

Public opinion continued during the past year to show interest in supporting the system of the League of Nations for the protection of minorities. The inter-Parliamentary Union at its meeting at Ottawa, Canada, October 14, 1925, went on record as advocating that the grievances of national minorities in eastern and central Europe be referred to the International Court of Justice, and that in countries where the question of national minorities is an irritating one, a mixed commission representing the majority population and the minority population be created to suggest just solutions of the problems. In the fall of 1925, it was reported that the Executive Committee of the Socialist and Labor International had appointed a commission to deal with questions relating to the rights of minority groups. In Czecho-Slovakia, the Jewish League of Nations Union was organized early in the year under review. Late in the summer, the American Jewish Congress, New York City, established a bureau at Geneva with a view to take up with officers and departments of the League of Nations, matters affecting rights of minorities.

In its report at the Nineteenth Annual Meeting of the

American Jewish Committee on November 8, 1925, the Executive Committee stated that it had been the Committee's intention also "to have a permanent representative at Geneva, to act on its behalf whenever occasion should arise," but that in the course of the month spent in Geneva by Louis Marshall, the president of the Committee, he "was convinced that such a step is unnecessary." The Committee has, however, made arrangements "for the regular and systematic transmission . . . of information, reports, memorials, etc., which have any bearing on matters in which the Committee may desire to interest itself, and a mass of valuable material has been collected."

Mr. Marshall also submitted to the Secretariat of the League a memorandum suggesting reforms in the procedure in relation to alleged infractions of the provisions of the minority treaties.¹

During the period under review, two noteworthy conferences of representatives of minorities were held. The first, which took place at Geneva in the fall of 1925, was attended by delegates representing minorities chiefly in Roumania, Poland, Lithuania, Latvia, and Czecho-Slovakia. The conference adopted two important resolutions: first, that majorities grant their minorities freedom in matters pertaining to religious belief and education, and to political and economic development; second, that the League of Nations be urged to deal with questions of the relation of the majority nationalities to their minorities from this stand-point. The

¹See The Nineteenth Annual Report of the American Jewish Committee pp. 429—520 below, where will also be found two advisory opinions of the Permanent Court of International Justice (The World Court) on cases involving the minority treaties.

conference appointed a committee to make preparations for another conference of minorities in 1926 if possible. Early in 1926, delegates representing minorities living in Lithuania, Latvia and Esthonia met at Riga, and protested against the persecution by the Lithuanian Government of its Polish and and its Jewish minorities. In addition, the conference declared that minorities living in the Baltic States were united in demanding the solution of the question of citizenship, the abolition of discrimination in the economic fields, and the promotion of cultural autonomy.

THE POLISH-JEWISH "UGODA."—In Poland, early in the year, upon the initiative of Count Skrzynski, then minister for foreign affairs, the Polish government entered into negotiations with the Jewish Sejm Club with a view to removing misunderstandings between the Polish government and the Jews. The negotiations finally bore fruit and, on July 4, 1925, the novel procedure of exchanging declarations took place. The president of the Jewish Sejm Club handed to the Premier a written statement which was accompanied by an oral statement; a similar procedure was followed by M. Grabski, then Prime Minister of the Polish Government. These declarations, designed on the part of their makers to give assurance of their patriotism and their devotion to the welfare of all citizens of the country, were accompanied by an agreement, important specifically for the definite promises made by the government for the partial satisfaction of Jewish demands in the field of religion and education and in political and social life. Of that agreement a portion was given to the secretariat of the League of Nations and circulated by the latter among the fifty-two members of the League. This portion was brought to this country by

Mr. Louis Marshall and given out in the course of his address at the annual meeting of the American Jewish Committee in November, 1925. Other portions were unofficially reported in the Polish press. In referring to the matter at the annual meeting of the American Jewish Committee, Mr. Marshall declared that "all the fifty-four nations that are signatory to the League of Nations have copies of the Polish Jewish agreement. This means that the government of Poland has in effect concluded the agreement not only with the Jews of Poland, but with fifty-four nations that are watching the results of this agreement. The Polish government cannot afford to lose prestige in the eyes of those civilized nations of the world."

The text of that part of the Polish-Jewish agreement which was filed with the League of Nations will be found in the Nineteenth Annual Report of the American Jewish Committee on pp. 490—493 below.

In addition the Polish press declared that the government promised the following reforms to redress the grievances of the Jews: (1) To introduce a bill in the Sejm allowing persons who observe the seventh day of the week as their sabbath to trade a few hours on the first day of the week; (2) to issue an ordinance providing that Jews who close their stores on the Sabbath may keep open a few hours in the evening; (3) to try to persuade local authorities not to set Saturday as the day for public fairs; (4) to give Jews representation in the economic councils and in the labor councils proportionately, also in the council dealing with transportation; (5) to arrange with the Bank Polski and the National Economic Bank to extend credit to Jewish co-operatives, merchants, workingmen, and industrialists; (6)

to extend credit for building operations by Jews similar to those by non-Jews; (7) to disregard nationality and religion in the matter of appointments to civil service; (8) not to tax Jewish merchants and workingmen more than non-Jewish ones; (9) to give representation to Jews in the councils of assessors; (10) to extend equal rights to Jews in the matter of contracting for provisioning the army and other government institutions; (11) to solve the question of aliens in accordance with the demands of the Jews and in accordance with international agreements; (12) not to countenance the anti-Semitic agitation; (13) to recall the anti-Semitic circulars issued by the Minister of War; (14) to promote Jewish officers in the army in accordance with their personal worth; (15) not to discriminate against Jewish land-owners in the application of the agrarian reform bill; (16) to permit the establishment of a Jewish emigration bank; (17) to allow Jewish lawyers to practise in courts; (18) to organize uniformly all the Jewish communities in the country, ordering new elections in the eastern provinces, and to make possible for the elected councils to exist and to carry out their mandates; (19) to create a supreme religious council of the Jewish communities in accordance with the ordinance of 1919; (20) to give state rights to Jewish schools with the language of instruction of either Hebrew or Yiddish; (21) to extend subsidies to Jewish trade schools; (22) to introduce Jewish studies in the general public schools attended by Jewish children; (23) to appoint Jewish teachers and Jewish principals in state schools where the majority of the pupils are Jewish; (24) to annul the *numerus clausus* which exists in practice with regard to Jewish students; (25) to issue a circular providing that in the admission of students to

universities no attention should be given to the nationality and to the religion of the students; (26) to permit Jewish students who received their education in universities abroad to practise their profession in Poland; (27) to withdraw the prohibition of the use of Yiddish at public gatherings in Galicia and in the Eastern provinces.

The first result of the Polish-Jewish "Ugoda," was the promulgation of a number of ordinances. On July 11, 1925, the Department for the Affairs of National Minorities recommended 12 ordinances which were approved by the Council of Ministers on July 16, 1925. They were ordinances: (1) dealing with city-wide Jewish religious organizations; (2) providing for the application of the decree issued seven years ago to the organization of the Jewish communities in the eastern provinces of the country; (3) providing for the democratization of the electoral system in the Jewish communities in Galicia; (4) dealing with the use of Hebrew or Yiddish in the sessions of the Jewish religious communities corresponding to the use of Russian and Ukrainian in the public autonomous institutions; (5) permitting the use of Hebrew or Yiddish at public meetings; (6) dealing with the closing on Saturday of certain state schools located in places having an appreciable percentage of Jews and dealing further with the instruction in Jewish subjects ten hours a week; (7) providing that children attending *hederim* shall thereby comply with the provision for compulsory attendance in public schools; (8) providing for government subsidy to certain especially deserving Jewish trade schools; (9) providing for the granting of public rights to a certain number of Jewish elementary schools, secondary schools and teachers' seminaries where the language of instruction is

Hebrew or Yiddish; (10) excusing Jewish children from attending state public schools on the Sabbath day; (11) providing that Jewish pupils in schools and Jewish soldiers in the army shall be given opportunities to attend divine services; (12, providing that Jewish soldiers in the army who desire to eat *kosher* food shall receive money instead of rations so that they may eat *kosher* food outside of the barracks.

Later, however, the Jewish Sejm Club at its session on October 6, 1925, criticized the administration for not living up to the provision of the Polish-Jewish agreement, and decided in the future to vote with the opposition. The statement issued declared that the Polish government in spite of these promises not only did not fulfil the just demands of the Jews but it supported new measures which violated the constitution and oppressed Jewish masses. Specifically it was charged that, under the cloak of the autonomous administration of universities and in violation of the provisions of the constitution and the statutes concerning higher institutions of learning, the government introduced limitations of the admission of Jewish students. Further, the statement declared that by its economic policy and its heavy taxation, the government was ruining the Jews of the country and undermining the economic foundation of the Republic. In spite of this declaration, M. Grabski, the then prime minister, declared, according to press reports, that the government's attitude towards the Polish-Jewish agreement would not change. Later in the fall, the Grabski ministry fell, but M. Skrzynski, the head of the new ministry, declared in his address in the Sejm that his ministry would stand by the Polish-Jewish Agreement.

As was told in the "Survey of the Year 5684" (See Vol. 26, pp. 58-61), the treaties concluded with Turkey provided for the protection of minorities in the Turkish State along the lines of the treaties with the countries of Central Europe. In the fall of 1925, the Chief Rabbi of Constantinople formally notified the government of the decision of the Jews in the country not to claim the status and the rights of a minority, and of their desire to be regarded as a part of the Turkish population. In this connection it is interesting to note that the Armenians also adopted the same position.

MINORITIES AND CITIZENSHIP, FREEDOM OF RELIGION, ETC.—In the preceding Survey (See Vol. 27, p. 75f.), we told how the Jewish population of Roumania and Poland was being confronted with difficulties in the matter of acquisition of citizenship. Poland promulgated a law of nationality in 1920 which was entirely unsatisfactory to the minorities living in that country and which was said to be violative of the minorities treaties. This was also the opinion of the eminent French jurist M. de Lapradelle. On April 30, 1925, the Executive Committee of the League of Nations Union, at its meeting in Brussels, passed a resolution that "the Polish and Roumanian Nationality Laws and the Nationality Bill now before the Latvian Parliament are apparently in contradiction to the minorities treaties, and are furthermore calculated to cause serious hardship by creating a large class of *Heimatslose* (people without a home)." The Executive Committee determined to ask the British government to take the necessary steps to bring the matter before the Permanent Court of International Justice. Early in 1926, the political committee of the Council of Ministers of Poland recommended that the government introduce laws with a

view to facilitating the acquisition of citizenship by certain categories of persons now living in the eastern provinces. The measures taken by the government have solved to a large degree the difficulties of the so-called *heimatslose* people including many Jews living in those districts.

The acquisition of Spanish nationality by Sephardic Jews not living in Spanish territory was referred to in the preceding Survey (See Vol. 27, pp. 76, 77). During the review period, the *Daily Express*, London, published an item to the effect that the Prime Minister, Gen. Primo de Rivera, had declared to its representative at Madrid, that Jews could not become citizens of Spain unless they adopted the Catholic faith. The Spanish ambassador at Berlin denied this statement, the falsity of which was later confirmed by M. Lucien Wolf of the (Anglo-Jewish) Joint Foreign Committee.

In the United States, a bill is pending in Congress providing for the registration of aliens. In this connection, a statement made by Justice A. N. Hand is noteworthy. In an address before the Conference on Charities and Corrections held early in December, 1925, in New York City, the judge declared that the proposed legislation providing for the registration of aliens would be a step backward. "There is no reason to suppose," he stated, "that aliens in this country do not behave as well as the citizens. . . And let me say in this connection that the greatest criticism of the spirit of the hour is the prevalence of race prejudice. It is our pride that we have assimilated foreign races into a homogeneous citizenship with marvellous adaptability and skill. That has been in a large measure true, but it will not continue to be so if we have so little confidence in America that we fear and distrust those who come to our shores. A real fairness to-

wards the alien and the new citizen born of understanding and toleration is worth thousands of flags and reception committees and condescending speeches. This is a thing of the spirit and not a passing mechanism of slight value." Late in 1925, the American Federation of Labor at its convention at Atlantic City, adopted a resolution recommending to the Executive Committee to maintain a policy of watchful vigilance with a view to defeating any measures that may be presented at the Sixty-ninth Congress providing for the registration of aliens.

The matter of the language of instruction in schools attended by children of minorities caused friction in several countries. In Poland for instance, the Director of Education of the District of Vilna ordered all schools to teach history and geography in the Polish tongue only. The White Russian School Society, the Lithuanian Education Society "Ritas," the society "Tarbut," and the Jewish Education Committee protested. Late in 1925 attempts were made to organize a society for the protection of minorities' schools. In Lithuania, early in 1925, the Education Commission of the Sejm recommended legislation providing for the introduction of Lithuanian as the language of instruction in state schools maintained for minorities. This evoked a great deal of opposition on the part of the liberal elements of the country. The central office of the Federation of Lithuanian Teachers opposed it. Finally the Sejm rejected the proposed legislation.

Mention was made above of the important ordinance issued by the Polish government permitting the public use of Hebrew or Yiddish. The order was of particular significance to the Jewish communities in Galicia where authori-

ties had prohibited the use of Hebrew or Yiddish at meetings on the basis of an old Austrian law. In Roumania, in the Province of Bessarabia, the military commander according to the press, ruled that the public use of Yiddish must be restricted to intimate informal gatherings which have a cultural or religious character. It was also reported that, authorities at Harbin, China, prohibited rabbis from delivering their sermons in Yiddish, and societies from arranging celebrations in the Yiddish language.

The question of the language of instruction in private schools was especially acute in two countries, namely Roumania and Turkey. In Roumania, the question aroused a great deal of agitation among Jews. At first, one section demanded that the language of instruction be Hebrew, while another section demanded Yiddish. There were also those who wanted Russian, especially in Bessarabia, German in Bukowina, and Hungarian in Transylvania. Threatened with defeat as a result of internal dissension, Jewish leaders at the last moment united in demanding that the Jews be permitted to have in their private schools either Hebrew or Yiddish. After a great deal of urging, the government acceded to the demand of the Jews. The law as passed contains a clause providing that Jewish private schools shall have as their language of instruction either Roumanian or the language current among Jews, the last clause being understood to mean Hebrew or Yiddish. In Turkey, early in 1926, it was reported that the department of public instruction issued an order which provided that, beginning with the school year of 1927-1928, Turkish should be the only language taught in the first two classes of the schools and that Turkish was to be the only language taught in the third and

fourth class beginning with the school years 1928-1929 and 1929-1930 respectively. The school maintained by the Alliance Israélite Universelle has since become a communal school with Turkish as the language of instruction but the study of French continues to occupy a prominent place.

During the past year, the Soviet authorities continued to establish courts with the language of the minorities as the official language. Early in the summer, it was reported that the Commissariat of Justice of Ukraine issued an order providing that civil lawsuits in which both the defendant and the plaintiff were Jews, and criminal cases in which the defendants were Jews even though the plaintiffs were non-Jews, should be brought before courts with Yiddish as the official language. Later in the fall, it was reported that the authorities had decided to establish 92 courts in the Ukraine with the languages of the minorities as the official languages, including 33 courts with Yiddish as the official language. It was also decided to establish mixed courts where the population contains two or more nationalities. Early in 1926, 31 courts with the languages of minorities as the official language were in existence in the Ukraine. In Poland, early in 1926, the government finally decided to permit the use of all European languages, including Hebrew and Yiddish, in the mails and in telegrams.

During the past year several governments voted subsidies for the maintenance of Jewish religious and educational institutions. Noteworthy was the case of the Prussian Diet which voted 500,000 marks for the maintenance of Jewish religious and educational institutions. The bill provided that the money was to be given to the National Association of Jewish Communities of Prussia and to the National Association of

the Orthodox Congregations of Prussia, in proportion to the number of their members, and that these national associations are to distribute the money to poor congregations. It is interesting to note that there were only two parties who voted against the bill, namely the *deutschnationale* (monarchists and anti-Semites) and the communists.

In Poland the Budget Commission of the Sejm recommended early in 1926 a subsidy of only 115,000 *zlotys* for Jewish religious institutions, whereas the bill which the Jewish deputies sponsored called for a subsidy of 800,000 *zlotys*. In Poland, as in previous years, the various city councils voted small subsidies to Jewish schools with Yiddish or Hebrew as the language of instruction. This was especially the case in Warsaw. The Latvian government extended subsidies to the Jewish elementary schools. Early in 1926, the Budget Commission of the Sejm recommended that the government extend a subsidy of 36,000 *lat* to Jewish technical schools.

COMMUNAL ORGANIZATION. —During the year under review important developments took place in the communal organization of several European countries. In Poland, the Jewish communal organization was perfected. As was stated above, in the fall of 1925 the government issued a bill providing for the organization of the Jewish *kehilloth* in the eastern districts, namely, the districts of Volhynia, Polesia, Bialystok, and Vilna, along the lines of the statute regulating the Polish-Jewish *kehilloth* in Congress Poland. In Esthonia, the Jewish communal organization is being perfected. The National Assembly passed a bill providing for the cultural autonomous organization, in the true sense of the word, of the Germans, Swedes, Russians, and other minorities having

3,000 or more members. Early in 1926, after it was ascertained that the number of Jews in the country exceeded that minimum, the government of Esthonia issued regulations for elections to the Jewish National Council which shall be the supreme organ of cultural self-government of the Jewish community in that country.

In Lithuania, the government continued ruthlessly to break up the organization of the Jews in that country as a national minority. As was told in the two preceding Surveys (See Vol. 26 p. 71, and Vol. 27 p. 82), the government started by cancelling the budget of the Minister for Jewish Affairs. This led to the abolition of the ministry and the creation of strained relations with the Jews in the country. Later, the government refused to recognize the Jewish National Council, thus giving another blow to the Jewish organization in that country. During the year now under review the Minister of the Interior completely abolished the so-called national autonomous organization of the Jews, substituting for it an organization similar to the one prevailing in Germany and other countries of Western Europe. The ordinance providing for the new Jewish communal organization abolishes the existing city-wide *kehillot*, and, instead, permits any group of fifty Jews or more to form a community. Forty or more communities may form an association of communities which shall annually hold a conference of delegates and elect a central council. The constitution and the system of taxation of the central councils as well as the budget and system of taxation of the communities that are not members of the association of communities are subject to approval by the Minister of the Interior. This ordinance called forth a great deal of opposition among Jews. Early

in December, a national Jewish conference decided to advise Jews not to participate in the new elections to the communities which the government ordered early in January, 1926. It appears, however, that some Jewish elements, specifically those led by the Agudath Israel, were satisfied with the new communal organization.

In Turkey, it appears that during the year, the chief rabbi and the rabbi of the Ashkenazic community as well as the leaders of the Jewish community of Constantinople favored a separation of state from the church, a question agitating greatly the citizens of Turkey of all denominations. At a meeting in Constantinople called by the B'nai B'rith, the two rabbis openly declared their stand in favor of separation insofar as it affects the reorganization of the Jewish communal life in Constantinople.

ECONOMIC LIFE.—During the past year, Soviet authorities published instructive data on the economic conditions of the Jews in that country. Authorities declared that of the 2,800,000 Jews in the country, 905,000 persons gained a livelihood as *kustari*, i. e. doing small manufacturing in their own homes; 850,000 persons were clerks and workers and members of trade unions; 130,000 were farmers; and the remaining 915,000 were tradesmen and persons without a definite occupation. Very instructive was also the distribution of the Jewish union men. In the needle trades union, as high as 84% of the membership was Jewish; in the leather trades, 39% of the union's members were Jews, and the percentage was the same in the art trades union. The percentage of Jews was also high in the food trades, namely, 35%, and in civil service, 28%.

According to the official statement given above, practically

one-third of the Jews in the Soviet Republics are engaged in trade, which is ostensibly illegal, or are without occupation. In Poland, and in the Ukraine, unemployment was prevalent among Jews more than among the general population owing to specific causes. In Poland, unemployment was accentuated by the government's discharge of Jewish employees, especially in the tobacco factories, with a view to making place for workingmen who are Polish by race. In that country, both the central administration and the local administrations, it was claimed, discriminated against Jews also in the matter of public works. Late in 1925, the Union of Jewish Coöperatives in Poland declared that more than half of the Jewish workers in the country were without employment. According to a statement by the Jewish Artisans Association of Warsaw early in 1926, of the 2,800 shoe-making establishments in the city, 2,060 were closed; of the 3,000 men's tailoring shops, 2,550 were closed; of the 180 embroidery shops, 108 were closed; and of the 100 brush factories, 50 were closed. In that city, numerous Jewish associations of workers requested the Jewish *Kehillot* as well as the city authorities to establish soup kitchens and cut-price trading places.

In the Ukraine, it was claimed that the substitution of the Ukrainian language in place of the Russian language in the administrative offices of the country caused the discharge of numerous Jewish civil employees. In White Russia in the summer of 1925, 100,000 Jews were said to have been without means of a livelihood.

The Russian government took steps to improve the lot of the so-called *kustari*, persons who engaged in manufacture in their own homes. Late in 1925, the govern-

ment permitted such manufacturers to engage two apprentices instead of one as was the case hitherto. It is claimed that this regulation relieved unemployment among Jewish youth in the small towns and improved Jewish life in the small towns generally.

JEWS IN AGRICULTURE AND THE BACK TO THE LAND MOVEMENT.—During the year it became known that 130,000 Jews were living by farming in Soviet Russia in July, 1925. Government authorities in Russia claimed that the number of Jewish farmers had been steadily increasing since 1917. In that year, there were 50,000 Jewish farmers in the country and at the beginning of 1925, 100,000. In Bessarabia 8,000 Jewish families were engaged in farming.

As was told in the preceding Survey (See Vol. 27, p. 59f.), the Russian authorities had decided to further the Jewish back-to-the-land movement. Late in 1924, the various governments issued charters to societies for the promotion of Jewish land-settlement in the Union of Soviet Republics and a Committee for the Settling of the Jews on the Land KOMZET, headed by M. Peter Smidowitch, who is secretary to the chairman of the Central Executive Committee, was organized in connection with the government's Commission on Minority Nationalities. At the same time, various laws regulating settlement on the land were changed with a view to facilitating Jewish settlement, and 71,000 *desiatins* (191,700 acres) of land were allotted for Jewish settlement during that year by the government. It was estimated that between 4,000 and 5,000 Jews settled on the land during 1924. During the past year this movement continued and even gained momentum.

Late in September, 1925, M. Kalinin, Chairman of the Central Executive Committee of the Union of Soviet Re-

publics, declared to a representative of the Russian Telegraphic Agency the government's position on this policy for improving the economic status of the formerly oppressed nationalities in Russia. The Soviet government, M. Kalinin declared, had inherited tens of millions of persons who formerly belonged to the oppressed nationalities. Tsarism had inflicted upon them deep wounds not only by depriving them of political rights but also economically by thwarting agricultural and industrial development. "The October revolution, founded on the principle that there can be no political equality where there is no economic equality, set out to apply this principle to the formerly oppressed nationalities. Approaching from this point of view the so-called Jewish question," Mr. Kalinin continued, "we have of course during a short time done a great deal in the matter of giving equal rights to Jews, but, in economic fields, we not only did not improve the condition of the Jewish masses but to a certain degree, we made it worse." The Jews, he continued, did not receive land when the government distributed the land formerly belonging to the great landowners, and the nationalization of the industries has deprived hundreds of thousands of Jews of their means of a livelihood: the Jewish population in the Ukraine, White Russia, and the western governments lived in appalling poverty; because of the slow development of the Russian industry, there was no hope of establishing Jews in that field; the only hope lay in settling considerable masses of Jews on the land. At about the same time, M. Smidowitch, chairman of the Komzet declared that the Soviet government never doubted the soundness of the plan to transfer a considerable part of the Jewish population to agricultural work, and that full freedom of action was to

be given to all foreign organizations who were willing to help, and that the work of the American Jewish Joint Agricultural Corporation, usually referred to as the Agro-Joint, was gratifying. In White Russia, the Central Committee of the Communist Party adopted a resolution declaring that the "work of improving the economic condition of the Jewish population must henceforth be an important task of the party. . . the settling of Jews on the land must be continued energetically."

Previously, in the United States, on May 14, 1925, the executive committee of the Joint Distribution Committee decided to launch in the fall of 1925 a campaign for the collection of an adequate fund to be regarded as an overseas chest for the relief of Jews in foreign countries, especially in Soviet Russia. It was later decided that the campaign be for \$15,000,000 to be raised in three years. In the fall the Joint Distribution Committee and its constituent organizations issued a call for a conference to which one thousand delegates of organizations and representative Jews responded. The national conference on relief was held in Philadelphia September 12-13, 1925, and it adopted a resolution authorizing the campaign to gather fifteen million dollars, "to be expended by the Joint Distribution Committee along the lines of relief and reconstruction pursued by it heretofore and up to this time," and favoring the continuance and extension of "the work initiated by the Joint Distribution Committee four years ago in the field of industrial and agricultural settlement," and "its fruitful work of relief and service in the fields of war orphan care, medical sanitation and prevention of disease, in the care of our unhappy refugee brothers, especially those stranded in the ports of

Europe, in the field of industrial aid to artisans and tradespeople, and in cultural work." The resolution concluded with a paragraph declaring that the conference regarded it as self-evident that "American Jewry whenever called upon is prepared generously to support the work of Jewish resettlement in Palestine." (For full text of resolution see the Report of the American Jewish Committee, p. 496 below.)

Late in November the Joint Distribution Committee announced the following tentative plan of distribution of the \$15,000,000 to be collected during the coming three years: (1) \$2,500,000 annually for agricultural and constructive work, of which \$1,500,000 is to be used in Russia; \$500,000 in Poland, Roumania, and other European countries; and \$500,000 in Palestine, to be invested in the shares of the stock of the Palestine Economic Corporation, provided the corporation receives the assets of the Palestine Development Council and of the American Palestine Company, and the payments of individual stock subscribers so as to provide the full amount of its capital of \$3,000,000; (2) \$600,000 annually for agricultural and cultural work; half to be used in Russia and half in Poland, Roumania, Palestine, and other countries; (3) \$400,000 annually for credit institutions, co-operative, and business reconstruction: \$250,000 for Russia and \$150,000 for other countries, specifically Poland; (4) \$600,000 annually for the relief of refugees; and (5) \$900,000 for the relief of orphans, institutional work, etc.

During 1925, it was reported, the Russian government allotted 103,050 *desiatins* of land for Jewish colonization: 62,139 *desiatins* in the Ukraine, 28,500 *desiatins* in Crimea, and 12,411 *desiatins* in White Russia. 5,465 Jewish families were settled during that period. In the previous year the

government allotted 270,000 acres for Jewish colonization: 160,000 in Southern Ukraine, 81,000 in Crimea and 27,000 in White Russia.

During 1925, the settlement in Russia was carried on through the Agro-Joint, the Society for the Setting of Jews on the Land GEZERD, and the smaller organizations OTR and ICOR. Late in the summer of 1925 ICA assigned \$100,000 for Jewish colonization work in Soviet Russia for 1926. The Committee for the Settlement of Jews on the Land, KOMZET, met in conference with the GEZERD in Moscow late in October 1925. It was decided to complete the settlement of 5,468 Jewish families which had moved on the land during 1924, and in addition to settle 10,400 new families, if feasible. It was estimated that between 800 and 900 rubles (between \$400 and \$500) per family or a total of 3,124,000 rubles would be necessary for the first project, and a minimum of 1,250 rubles per family or a total of 12,935,000 rubles for the second. Adding to these amounts the sum of 950,000 rubles estimated as necessary for improvements, maintenance of a staff of instructors, introduction of machinery, etc., brought the total budget for 1926 up to 17,000,000 rubles or about \$8,500,000. The leaders of the movement for the settlement, however, estimated that only about 11,736,000 rubles would be available, 9,286,000 of which would come from philanthropic organizations and 2,450,000 from the settlers themselves. The amount expected from the philanthropic organizations comprised the following: 4,900,000 from the Agro-Joint, 4,000,000 from the GEZERD, 200,000 from the ICA and 186,000 from the OTR and ICOR. The GEZERD and the KOMZET also decided to divide the prospective settlers into classes according to their financial means.

The poor family will be required to contribute only 10 rubles; other families, 150 rubles; still others, 300 rubles; and finally there would be families that would require to pay between 500 and 1,250 rubles.

COÖPERATIVES.—In Poland the Association of Jewish Coöperatives had on the 31st of December, 1925, 287 coöperatives with 81,528 members. Of the former number, 252 were small credit coöperatives with 76,166 members, 24 were merchants' coöperatives with 4,757 members, and 10 were miscellaneous coöperatives with 545 members; 189 coöperatives were people's banks. On June 30, 1925, there were 60,883 members and a combined capital (shares and reserves) of 1,314,000 *zlotys*, deposits of 2,500,000 and a balance of 10,000,000 *zlotys*. On that date, the banks had loans of 1,500,000 *zlotys*. In Lithuania there operated 93 peoples' banks. A new people's bank opened at Memel and a coöperative for the promotion of industry and agriculture among Jews ("Roimasz") at Kovno. In Czecho-Slovakia, there operated 14 Jewish loan and savings banks with a combined capital of 5,500,000 czech crowns. It is interesting to note that one-third of the members of the Jewish coöperatives in that province were non-Jews, according to press reports in the fall of 1925. In Bessarabia, the Jewish coöperative movement continued to thrive. On January 1, 1925, 33 coöperative institutions connected with the ICA had jointly 25,000 members and a capital of 73,533,000 *lei*. The institutions are combined in a union with headquarters at Kishineff. In Soviet Russia, the loan and savings associations supported by the ICA had on June 30, 1925, 46,764 members with a combined capital of 3,237,313 rubles. The property of the coöperatives was valued at 496,000 rubles.

In addition, Jewish coöperatives operated in Latvia and in other countries.

During 1925, the American Joint Reconstruction Foundation disbursed \$337,176 to credit institutions: in Poland, \$99,500; Roumania, \$99,050; Lithuania, \$50,000; Latvia, \$25,000; Czecho-Slovakia, \$25,000; Turkey, \$22,500; Greece, \$10,000 and Austria, \$6,126. In November, 1925, the Foundation, which controlled the stock of the Jewish Bank for Coöperatives in Poland, the central clearing and financial agency for Jewish coöperatives in the country, transferred a majority interest to the Union of Jewish Coöperatives. It was stipulated that the bank was to be used for the benefit of all Jewish coöperatives in the country, including those which are not affiliated with the Union. Early in 1926 the American Joint Reconstruction Foundation appropriated \$300,000 for the establishment of loan and credit societies in Poland; \$200,000 for about 100 new loan and credit societies for artisans, and \$100,000 for 20 loan and credit societies for small merchants.

IMMIGRATION.—As was the case in previous years, complete statistics of Jewish emigration and immigration for the year covered by this survey are not available. During 1925, 33,800 Jews entered Palestine and 2,150 Jews left the country. Only 10,282 Jews entered the United States of America during the year ended June 30, 1925; 4,459 entered Canada, 6,920 entered Argentine, and about 2,500 Jews entered Brazil. The most important fact about Jewish migration during the past year is the paucity of Jewish immigration to the United States. Probably for the first time since 1881, as a result of the operation of the Immigration Law of 1924, fewer Jews entered the United States than other

oversea countries. As a result of the new law the Jewish immigration was one-fifth of the magnitude of that of the previous year, namely 48,000, and less than one-tenth of the number of Jews who entered during 1914 just before the war, 113,000. As in previous years, so also during the past year the number who left the country was insignificant, namely 291 Jews.¹

In his message to Congress upon the State of the Union in December, 1925, President Coolidge declared, relative to the operation of the immigration act, that "the situation should . . . be carefully surveyed in order to ascertain whether it is working a needless hardship upon our own inhabitants. If it deprives them of the comfort and society of those bound to them by close family ties, such modifications should be adopted as will afford relief, always in accordance with the principle that our Government owes its first duty to our own people and that no alien, inhabitant of another country, has any legal rights whatever under our constitution and laws . . . But we should not, however, be forgetful of the obligations of a common humanity. The standard which we apply to our inhabitants is that of manhood, not place of birth." Later in the year numerous bills were introduced in the House and in the Senate providing for amendments to the immigration law of 1924, for the purpose of facilitating the union of families, some of whose members are in the United States and others still abroad, but none of these bills were acted upon by Congress.

¹For an analysis of the Jewish immigration to the United States as well as the Jewish immigration to Canada and Argentine, see "Statistics of Jews" pages 379—427 below.

The Hebrew Sheltering and Immigrant Aid Society (HIAS), New York, rendered assistance to Jewish emigrants in this country and to Jewish emigrants in the following foreign countries, during 1925: Poland, Roumania, Latvia, Lithuania, Danzig, France, China (Harbin) and Cuba (Havana). During 1925, the HIAS Immigration Bank transmitted abroad 53,175 remittances aggregating \$2,173,137. In Poland the Jewish Central Immigration Society continued its work: between January, 1924 and June, 1925, the Society served 24,883 families of emigrants, a total of 87,744 persons. The United Jewish Emigrant Society "Emigdirect," with headquarters in Berlin, operated during the past year in all the countries of Eastern Europe and issued a journal, the *Yiddishe Emigration*. Its budget was covered for the most part by HIAS.

The International Conference of Private Organizations for the Protection and Welfare of Migrants, designed chiefly to promote international coöperation in the matter of the protection and the welfare of migrants, was organized at Geneva in September, 1925, at a conference of delegates representing forty-nine organizations. Jewish delegations at the conference represented the ICA in Paris, Ezra in Antwerp, the Jewish Association for the Protection of Girls and Women in London, the National Council of Jewish Women in New York, the Committee of Jewish Delegations in Paris, and the United Jewish Emigration Committee in Berlin.

DISTRESS AND RELIEF.—During the past year information continued to be spread concerning the disastrous economic conditions prevailing among Jews in Soviet Russia, in Poland, and in other countries. Famine conditions developed among the Jewish colonists in Bessarabia, and the anti-

French uprisings in Syria affected the Jews at Damascus. In addition, the problem of Jewish war refugees and stranded immigrants and of war-orphans occupied the attention of Jewish relief organizations. Mention was made above of the wretched economic conditions of the Jews in Soviet Russia and in Poland and of the action taken by American Jewry and other agencies to relieve the situation. In Roumania, in the province of Bessarabia, famine conditions developed late in the summer in the Jewish colonies of the districts of Belz, Orhejew, and Benderi. The Provisional Committee for the Relief of Jewish colonists in Bessarabia Suffering from the Famine was organized during the year. In the fall of 1925 it reported that it spent 407,540 *lei* (about \$1,800) for relief during October-December, 1925. It also reported that no less than 20,000 colonists were in need of relief. In the fall it was reported that the American Joint Reconstruction Foundation and ICA had jointly voted special credits for the relief of Jewish farmers in Bessarabia and that seven colonies had already received credits of 1,200,000 *lei* (about \$5,500). As for Syria, early in 1926, the delegate for the International Committee of the Red Cross informed the Joint Foreign Committee, London, that the Jewish Relief Committee in Damascus was extending relief to 200 families, 1,800 persons, in the city and that the relief was inadequate and would have to be discontinued.

In the preceding Survey (Vol. 27, p. 84) we recorded the facts that the High Commissariat for Refugees of the League of Nations had been transferred to the Bureau Internationale du Travail, that adequate measures had been taken by the League of Nations to solve the Greek refugee problem, but that arrangements for methodical solution of the question

of Russian war refugees numbering 700,000 persons in Europe and 100,000 in Eastern Asia had not been satisfactory. A large number of these refugees are Jews. In the fall of 1925 the Assembly of the League of Nations voted to create two agencies under the supervision of the International Labor Office, one to be located at Buenos Aires and the other at Rio de Janeiro at a cost of £4,000 annually, for the purpose of settling Russian refugees in Argentina and in Brazil. It was also decided to request the Council of the League of Nations to refer to an inter-governmental conference the question of creating a revolving fund to defray the cost of the transport and the settlement. As for Jewish emigrants stranded in various ports as a result of the passage of the United States Immigration Law of 1924, we reported in the preceding Survey (Vol. 27, p. 86) that a commission sent by HIAS estimated that there were about 8,000 of these stranded immigrants. In June, 1924, an Emergency Committee for Jewish Refugees was organized which issued an appeal for \$500,000. The Emergency Committee coöperated with the Jewish organizations in Canada in caring for some of the refugees admitted there by special arrangement, organized systematic relief activity for about 5,000 Jews stranded in Cuba, and sent a commission to investigate immigration conditions in Mexico. In July, 1925, this Committee, ICA, and the United Jewish Emigration Committee in Berlin decided to create a United Evacuation Committee for the purpose of dealing with the emigrants stranded at various ports, and decided to assign for this purpose \$500,000. Of that sum, \$340,000 was to be contributed by the Emergency Committee, \$100,000 by ICA, and \$60,000 by the United Emigration Committee. The Committee began

to operate in August 1925 caring for 5,489 Jews; 2,159 stranded immigrants and 3,330 Russian Jewish refugees in Russia and at Constantinople.

According to estimates there were on August 1, 1925, 45,-200 Jewish war-orphans in the countries of Eastern Europe. Of that number 18,449 received support from the JDC and 5,409 received technical education. The greatest number of Jewish war orphans, 30,742, were found in Poland; of this number 13,529 were subsidized and 2,456 were receiving technical education. The small Jewish community of Lithuania had 4,000 war orphans, of which number only 420 were subsidized and 236 were receiving technical education. The remaining orphans were in Austria, Czecho-Slovakia, Hungary, Latvia, Roumania, and Turkey. In Poland, the Association of Central Societies for the Care of Orphans cared for 13,529 children, the largest number of Jewish orphans in that country. By July 1, 1925, 2,456 orphans were receiving technical and professional education, especially tailoring, shoe-making, carpentry, or locksmithing. The budget was covered by moneys received from the JDC, from Jewish Communities, and from municipalities and the central government.

As in previous years, the extent of Jewish relief abroad during the past year can be to some extent measured by the work of the Joint Distribution Committee. In 1925, the Joint Distribution Committee disbursed \$1,846,722 for relief abroad, bringing the total amount of the money disbursed since the inception of the Committee to \$58,886,806. Of the former sum, \$1,051,648 was allocated for countries and \$795,074 to organizations. As for countries, \$238,201 was allocated for Russia, \$283,827 for Poland, and \$270,735

for Palestine. Of the amount given to organizations, \$492,601 was appropriated for the activities of the Agro-Joint in Soviet Russia.

III

JEWISH COMMUNAL LIFE

PARTIES. — Complete statistics of the strength of the Agudath Israel in the various countries are not available, but during the year, the central office of the Agudath Israel at Frankfort on the Main reported that there were in Poland 530 branch societies and 300 societies of Poale Agudath Israel, groups of Orthodox workers. Later in the year under review, a delegation of the world organization came to the United States and opened an American office of the Keren ha-Yishub, a fund for settling Jews in Palestine. It was reported that the office planned to launch a campaign for the collection of \$3,000,000 for the colonization work of the Agudath Israel in Palestine. During the year there were Agudath Israel conventions in Poland, Germany, Czechoslovakia, Latvia, Netherlands, and Switzerland.

For the Zionists, the year under review was a congress year. The 14th biennial world Congress met at Vienna, August 18-27, 1925, attended by delegates from all over the world. Later, in accordance with the decisions of the Congress, the Actions Committee of the World Zionist Organization, meeting at Berlin in October, 1925, resolved "to prolong the period of office of the Executive elected at the Thirteenth Congress and of the Financial and Executive Council with the rights then accorded to this body, until the Fifteenth Congress." The Executive Committee of the World Zionist Organization elected at the Thirteenth Con-

gress included Dr. Ch. Weizmann as chairman. The Committee further approved the budget for the Central Office in London amounting to £38,760. The Zionist factions like the Mizrachi, the Hitahduth, the Zionist Socialist Party "Zeire Zion," and the Jewish Workers' Alliance Poale Zion, held their world conferences at Vienna in connection with the Congress. The Mizrachi world organization reported that it maintained about 40 educational institutions in Palestine. Among the Zionist Socialist groups the movement for amalgamation continued. In the summer of 1925, it was reported that the Poale Zion organization, the Left Zeire Zion, the Society Deror in Poland and the Ha-Shomer ha-Zair in Russia merged to form a world socialist Zionist organization. As for the national organizations, the customary conventions were held in numerous countries. Notable was the 28th annual convention of the Zionist Organization of America held at Washington, late in June, 1925, at which convention it was declared that on May 31, 1925, the organization had 38,375 members. During the year the Zionists held a national conference at Baltimore, where it endorsed the United Palestine Appeal for \$5,000,000 during 1925. Later it was decided that the funds shall be allocated as follows on the basis of the collection of \$5,000,000 during the year: \$3,000,000 for the Keren Hayesod, \$1,000,000 to the Jewish National Fund, \$500,000 to the Hadassah Medical Organization, \$250,000 to the Hebrew University Fund, \$90,000 to Mizrachi institutions in Palestine, \$43,000 to Junior Hadassah, and \$11,700 for a contingent fund. In Poland, the past year witnessed the first all-Polish Zionist convention. The steps referred to in the preceding Survey (Vol. 27, p. 88), designed to unify the various regional or-

ganizations into one Polish Zionist organization, proved successful.

Coming to other groups, we find that in Soviet Russia, the central bureau of the Jewish sections of the Russian Communist Party in the Ukraine declared that only 11,438 Jews were members of the Russian Communist party. Of that number, 8,750 lived in the interior of Russia where they could not effectively engage in Jewish work. The Bureau further reported that there were Jews in 1,500 localities, only 400 of which were being regularly reached by the central bureau of the Jewish sections.

As in previous years, the various parties and groups co-operated also during the period under review. For example, negotiations were carried on between the Agudath Israel and the Zionist Organization with a view to affecting co-operation in matters pertaining to Palestine work. Early in the summer, it was reported that representatives of the Zionist organization and of the Agudath Israel had come to an understanding on the question of the purchase of land in Palestine. The question of woman franchise continued to be a bone of contention between the parties. This was especially the case in Palestine in connection with the elections to the Representative Assembly. The Agudath Israel uncompromisingly opposed female suffrage. In this connection, we note that in the fall of 1925, the Jewish community of Berlin decided to grant franchise to women, who up to that time, had had the right to vote in the national elections to the Jewish communities but not in the local elections. Another subject of controversy was the question of the language of instruction in the Jewish schools. The case was especially acute in Roumania. The Jews of Old

Roumania favored Roumanian. On the other hand, in Bessarabia, both the Agudath Israel and the so-called Yiddishists (the Jewish labor element) demanded Yiddish; in Bukowina, where the Jews speak German in their homes, some Jewish leaders favored German; in Transylvania some wanted Hungarian, while the Zionist section demanded Hebrew. Late in the year, however, the groups compromised in demanding Hebrew and Yiddish.

Little was published during the year to show the comparative strength of the various parties and groups in specific countries. In Czecho-Slovakia, in the elections held in the fall of 1925, the Agudath Israel and the Autonomous Jewish Orthodox Congregations of Slovakia refused to join the Zionists organized under the name of the United Jewish Party and put forward their own ticket under the name of the Jewish Economic Party. On November 15, 1925, the elections were held and the United Jewish Party polled 99,520 votes, including 18,000 votes in the District of Uzhord in Slovakia, while the Jewish Economic Party polled 16,815 votes, including 15,175 votes in Uzhord. On the other hand in Latvia, judging by the number of deputies the various parties managed to elect to the Sejm in the fall of 1925, the Agudath Israel was the strongest party and the general Zionist, the weakest. Of the five deputies elected, 2 were Agudists, 1 Mizrachist, 1 Bundist, and 1 Zeire Zionist.

ORGANIZATIONS.—Under the various headings in the chapters "Spiritual and Intellectual Life," "The Jew as a Citizen," "Palestine and Zionism," and "Anti-Semitism," we tell of the work of Jewish religious, educational and cultural associations; of health organizations, economic societies, immigration societies, and relief societies; of organizations

for the protection of Jewish rights; of organizations for the reconstruction of Palestine; and of societies engaged in counteracting anti-Semitism. In this place we may properly mention religious societies. In the United States, a notable event of the past year was the organization of the Synagogue Council of America, composed of representatives of national Jewish religious organizations, for the purpose of furthering such interests as the constituent organizations have in common. The organizations constituting the Council are the Central Conference of American Rabbis, the Rabbinical Assembly of the Jewish Theological Seminary, the Rabbinical Council of the Union of Orthodox Jewish Congregations of America, the Union of American Hebrew Congregations, the Union of Orthodox Jewish Congregations of America, and the United Synagogue of America.

In connection with educational societies, not dealt with elsewhere, we may add here that the Jewish Education Association of New York was instrumental in placing 15,000 Jewish children in Jewish schools during the past year. The Association also gathered a testimonial fund of \$500,000 in honor of the fiftieth birthday anniversary of Judge Otto A. Rosalsky, for the purpose of advancing Jewish religious education in the city of New York. Abroad, the various students' societies held their conferences during the year. Noteworthy was the meeting of the Association of Jewish Academic Youth in Poland, held in Warsaw late in January, 1926, which is said to have 6,000 members. In Great Britain, the fifth annual summer school of the Inter-University Jewish Federation was attended by about one hundred students.

Of national and central organizations in the United States the American Jewish Committee held its nineteenth annual

meeting in New York City on November 8, 1925. It is noteworthy that the Committee decided to conduct a survey of existing Jewish educational facilities in the United States. President Louis Marshall in his annual report reviewed the activities of the Committee and the situation of the Jews in various countries. In addition, he made public for the first time the text of that version of the Polish-Jewish Agreement which was filed by the Polish Government with the Secretariat of the League of Nations. The American Jewish Congress held its fifth biennial meeting in Philadelphia, Pa., in October, 1925. In the preceding Survey (Vol. 27, p. 95) we reported how, during the year then under review, elections of the Union of Jewish Communities of Prussia were held for the first time on the basis of a liberal franchise, and a stronger organization than existed before was effected. During the past year, steps were taken to further the perfection of the organization of the Jews in the country. Delegates representing the Union of German Jewish Communities, the National Association of Jewish Communities of Prussia, the Association of Jewish Communities of Bavaria, the Association of Jewish Communities of Baden, the National Association of Jewish Communities of Anhalt, and the Jewish Community of Hamburg, held a conference at Munich, early in 1926. The conference went on record as favoring the organization of a nation-wide Association of German Jews (*Reichsverband der deutschen Juden*).

In connection with the Zionist congress at Vienna, delegates representing organizations and communities of Sephardic Jews and Oriental Jews in many countries held a convention on August 16 chiefly for the purpose of furthering Zionist interests among Oriental Jews.

A National Council of Jewish Women was organized in Jugo-Slavia with thirty branches. In many countries the national women's societies held their conventions. Notable was the convention of the Union of Jewish Women of Great Britain and the Union of the Jewish Women's Societies in Czecho-Slovakia. Late in the summer of 1925, the Women's International Zionist Organization held its third biennial conference in Vienna in connection with the Zionist Congress. In Bulgaria, the Zionist Women's Societies held their first national-conference in 1926.

We come now to Rabbinical Associations, teachers' societies and social workers' organizations. In the United States, late in April, the Rabbinical Assembly of the Jewish Theological Seminary of America met in New York City; in May, the Union of Orthodox Rabbis of the United States and Canada met at Lakewood, N. J., and, in October, the Union of American Hebrew Congregations held its convention at Cincinnati, O. In foreign countries, we note the conventions of the Rabbis of Great Britain, of the Association of French Rabbis at Paris early in June, and of the Association of German Rabbis at Cologne in June, 1925. Noteworthy was also the second convention of the Polish rabbis held at Warsaw. Numerous teachers' conferences were held during the past year. Noteworthy was the so-called world conference of teachers held at Vienna in connection with the Zionist Organization in the latter part of August, 1925. The convention was attended by teachers of Hebrew schools in the United States, Palestine, Poland, Lithuania, Czecho-Slovakia, Austria, Bulgaria, Greece, and other countries. The National Conference of Jewish Social Service in the United States held its twenty-sixth annual convention at Denver,

Colo., early in June, 1925, and the National Association of Jewish Community Center Secretaries held its seventh annual conference in Philadelphia, Pa., on May 31-June 3, 1925.

FEDERATIONS.—During 1925, the Jewish federations of charities in this country had a combined budget of over \$14,000,000. In the previous year the combined budget amounted to \$11,065,000. Abroad, the Society for the Promotion of Agriculture and Industry among Jews, ORT, continued its work in many countries. The shareholders of the \$1,000,000 Jewish Reconstruction Fund held their first meeting and elected a temporary board of directors. Later, the provisional Board of Directors met for the first time in London and reported that \$120,000 had been received out of the amounts promised for the fund of \$1,000,000.

IV

ANTI-SEMITISM

PUBLIC OPINION.—During the year under review, weighty opinion was expressed in opposition to intolerance and anti-Semitism. In the United States, President Coolidge made a notable statement at the Convention of the American Legion at Omaha, Nebraska, October 7, 1925. The President said in part as follows: "Among some of the varying racial, religious and social groups of our people there have been manifestations of an intolerance of opinion . . . against which we may well be warned . . . The war brought a great test . . . None was excepted from the obligation to serve . . . Well nigh all the races, religions and nationalities of the world were represented in the armed forces of this na-

tion, as they were in the body of our population. No man's patriotism was impugned or service questioned because of his racial origin, his political opinion, or his religious convictions . . . We must all realize that there are true Americans who did not happen to be born in our section of the country, who do not attend our place of religious worship, who are not of our racial stock, or who are not proficient in our language. If we are to create on this continent a free republic . . . it will be necessary to regard these differences as accidental and unessential . . . Divine Providence has not bestowed upon any race a monopoly of patriotism or character. . . Let us cast off our hatreds." In Germany, Herr Ulrich, the Premier and Minister for Foreign Affairs of the State of Hesse, publicly declared that anti-Semitism was a disgrace to the German people. In Roumania, M. Duca, the then Minister for Foreign Affairs, and also the chairman of the Roumanian Delegation to the Assembly of the League of Nations, declared, while at Geneva in the fall of 1925, "Anti-Semitism and its disgusting excesses are a product of certain university circles, and the Government will do all that is possible to combat it." M. Stefan Ugron, the leader of the Hungarian party in Transylvania declared, "I consider anti-Semitism as an anachronism and I believe that it has no foundation at all. The Hungarian party is opposed to any movement that stirs the passions." In Hungary, the Mayor of the City of Budapest, declared in the fall of 1925, in an address, that "the talk about a Jewish peril is untrue. There is no necessity for the creation of a union of Christian Hungarians against the Jews."

Of church leaders in the United States, Mr. Herring, Chairman of the committee on good will of the Federal

Council of the Churches, declared in the fall of 1925 that American Christendom needs more information about American Jewry. "American Judaism and Jewry is to a very large extent a sealed book to American Christendom. In my experience with my fellow men in America, I have hardly found one from the Gentile group that has stepped into the inner circle of Jewish culture."

ORGANIZED ANTI-SEMITISM.—During 5685 (See Vol. 27, p. 100–101) attempts were made by anti-Semitic organizations to create an international organization, and late in the summer (1925), the Austrian National Socialist Party, an anti-Semitic organization, at its convention at Salzburg, instructed its executive committee to take steps to convene a world parliament of anti-Semites in Vienna in 1926. During the past year, a so-called world convention took place at Budapest in October, 1925, and proved a complete fiasco. At first, the anti-Semitic leaders in Hungary decided to convene a public international congress of anti-Semites at Budapest, but later they changed their minds and decided to hold the sessions of the congress in secret. After great effort, the secret congress finally met at Budapest on October 3, 1925, but it consisted of no more than the leaders of the Hungarian anti-Semites joined by only nine others from Roumania, Austria and Germany (Bavaria). In spite of efforts to keep the proceedings of the congress secret, the press soon published reports about the meeting. According to these, the so-called international secret congress resolved that the Jews in the various countries must be deprived of their citizenship and be considered undesirable aliens; that Jewish possessions in the various countries be nationalized

with a view to confiscating them and distributing them among non-Jews; that the Jewish students and Jewish professors at universities should be immediately expelled. The publication of the reports was followed by disturbances in the National Assembly of Hungary and a good deal of dissatisfaction in that country. The conference having been participated in by Deputy Eckhardt, a notorious reactionary, and anti-Semitic leader in Hungary, and Prof. Alexander Cuza, the notorious reactionary in Roumania, deputies in the national assembly of Hungary accused M. Eckhardt of lack of patriotism. The same accusation was brought by the press of Roumania against Professor Cuza. The newspaper *Facla* published reports of the addresses delivered at the congress. Cuza, for instance, had declared that it was evident that it was necessary to expel the Jews from Europe and that "only guns and revolution can expel the Jews." Expulsion, he claimed, should take place first in Roumania and if proved successful there, Roumania would be followed by other countries.

Few national organizations of anti-Semites came into existence during the year. In Switzerland, there was organized an anti-Semitic society by the name of the People's Union for Freedom and Justice of Switzerland with headquarters at Zurich. It is interesting to note that the Catholic International press agency "Kipa" warned the Catholics against this new anti-Semitic society, declaring that "It is desirable that Swiss Catholics take an unfriendly stand against the Union and its press organ . . . The work of the People's Union for Freedom and Justice reminds one strongly of the Hakenkreuzler, whose extreme views cannot go together with Catholic principles." In Roumania, a united

anti-Semitic party called Actiunea Nationala Crestina was organized in the spring of 1925.

Like previous years the past year was not distinguished for the part played by government and high officials in promoting anti-Semitism, the contrary being true on the whole. In Roumania, it is painful to report that M. Bratianu, the then prime minister, declared in an interview that he recognized "the anti-Semitic party's right of existence," though he did not approve of anti-Semitic outbreaks. The liberal press protested on the ground that such statements encouraged the anti-Semitic movement in that country. A report on conditions in Roumania which appeared in *The New York Times* in October, 1925, was unusually interesting. A correspondent writing from Vienna claimed that the liberal party which was then in power controlled 90% of the banks, and thereby the economic life of the country, and directed legislation according to its own needs. Being corrupt, the Liberal Party tries to drug the people by "policies of extreme chauvinism. The oppression of the non-Roumanian minorities, such as the Magyars, Jews and Transylvanian Germans, chiefly serves as a camouflage for the Liberal régime's economic transactions. The wave of violent anti-Semitism now sweeping Roumania also is artificially nurtured by the Government in order to make the people forget their wrongs and shove the blame on the Jews."

The content of the propaganda of the anti-Semites during the past year did not differ materially from that of the preceding years. The character of the demands of the anti-Semites may be judged from the proclamations distributed among the Roumanian peasants, which demanded that the government dismiss all Jews from the army and from civil

service, remove all Jews from the villages, and expel all Jews who entered the country after 1914, confiscate the land of the Jewish farmers and timberlands owned or leased by Jews, and the dwellings of Jewish merchants, and dismiss all Jewish children attending schools where the language of instruction is Roumanian. In Poland, the Association of Polish Youth resolved at its third congress held at Warsaw that "the Polish policy with regard to the Jews" shall be directed towards the "political, cultural and economic isolation as well as the far-reaching decrease of their numbers in the state." In the preceding Survey (See Vol. 27, p. 103) we referred to complaints of anti-Semitic agitation in schools, and told how the German Democratic Women's Society had adopted a resolution condemning this propaganda, and that in Lithuania, Jewish teachers had protested against anti-Semitic tendencies in school text-books. During the past year, deputies in the Polish Sejm had occasion to criticize the government for permitting teachers in the public schools to engage in anti-Jewish propaganda among the school children.

The actual extent, during the year under review, of what we may call organized anti-Semitism is difficult to gauge. Judging by the notoriety given to anti-Semitism in the press, it may be said that during the year under review Roumania, Hungary, Lithuania, Poland, Austria, and Germany were centers of anti-Semitic agitation. Relative to Roumania, it was declared by M. Guernut, the secretary general of the *Ligue des Droits de l'Homme*, Paris, upon his return from Roumania that "the Jewish question still bears an acute aspect. Theoretically the equality of all citizens is admitted, but there exists in fact a noisy anti-Semitic movement which

the government seems to be unable to suppress."

ANTI-JEWISH FEELING.—As in previous years, the outcome of popular elections during the review period did not show that anti-Semitism had a popular appeal. In Roumania, it was declared that the political party headed by Prof. Cuza, notorious anti-Semite, was defeated in the municipal elections, none of its candidates having been elected. In the city of Budapest, a hot-bed of anti-Semitic agitation, the anti-Semitic parties were not successful in electing more than ninety-one candidates to the City Council out of a total of two hundred and fifty councilmen.

In Soviet Russia, the government continued its uncompromising opposition to anti-Semitism, but ill-feeling among the peasants seems to have come to the surface in some places in the latter's relation to the new Jewish farmers. Thus the colonists of Tsherwoni Zar near Berdienev published an appeal in the Jewish communist paper *Der Stern*, published at Kharkow, stating that the neighboring peasants were threatening violence and pastured their cattle on Jewish fields and committed similar unlawful acts. As for Austria, Herr Johann Schrober, the chief of police of the city of Vienna, and a former Premier, declared upon his visit to this country as the Austrian delegate to the International Police Conference that "were it not for the noise made by certain sections of the press concerning the Hakenkreuzler (anti-Semites), Austria would not have known of their existence."

ANTI-JEWISH DISCRIMINATION.—As in previous years, cases were not lacking during the year under review in which "social" organizations discriminated against Jews. One

incident of importance was the action of the Society for the Promotion of German Language and Culture Abroad. At its national convention held at Dresden, it was moved that the society consider "that in the future only those German men and women be admitted to membership who are in a position to establish their German origin; applicants must be of pure German blood and they must not be related to Jews."

ANTI-SEMITISM IN COLLEGES.—In previous Surveys (See Vol. 25, p. 89, Vol. 26, p. 95, and Vol. 27, p. 105) we told how a wave of anti-Semitism and disorders at the institutions of higher learning started at the University of Prague in June, 1922, and spread to Austria, Hungary, Poland, Latvia and other countries. The year 5684 witnessed a vigorous defense by the liberal forces of the world, and the wave began to recede. The recession continued during 5685 and 5686, but the affair was not brought to a close, especially in Roumania and Hungary; besides, the opposition of the liberal forces slackened during 5685. The year under review brought no change in the situation as a whole.

One thing deserves special mention, namely the decision of the Council of the League of Nations in the matter of the Hungarian *numerus clausus* law. In November, 1920, shortly after its passage, the attention of the League of Nations was called to this law, which limits the admission of Jewish students to the schools of higher learning, when the Joint Foreign Committee of the British Board of Deputies and the Anglo-Jewish Association filed a formal complaint, charging that the law in question constituted a breach of the minority clauses of the Treaty of Trianon. Later, the

Committee was assured by legal counsel that this was the case, and it asked the Council of the League of Nations to submit the question to the Permanent Court of International Justice for an *avis consultatif*. In the fall, the Joint Foreign Committee and its associated societies succeeded in placing on the agenda of the Council of the League of Nations the complaint against Hungary. The matter caused a stir in Hungarian circles. Owing, it was said, to pressure from the Government, the Jewish community of Budapest requested the League of Nations to remove from the agenda the question of the *numerus clausus* in Hungary, declaring that no organization had authority to speak for it on this subject. The Joint Foreign Committee, however, declared that it was not speaking in the name of the Hungarian community, but desired to press the question because of the existence of the *numerus clausus* in other countries besides Hungary, and because of its effect upon the Jewish communities in other countries. The Committee had information showing that 12,000 Jewish students were suffering as a result of the application of the *numerus clausus* in certain countries. The victims of the *numerus clausus*, declared the Committee, become a charge on the Jewish communities of other countries. It insisted also that its action was strictly in accordance with Article 60 of the Treaty of Trianon. The Council refused to take the matter off the agenda and the complaint was assigned to M. Mello Franco, the Brazilian delegate, as *rapporteur*, and at the session of the Council of the League of Nations on December 12, 1925, M. Franco reported as follows:

"In Article 58 of the Treaty of Peace with Hungary, it is laid down that Hungarian nationals shall be equal before the

law . . . Hungarian nationals who belong to racial, religious or linguistic minorities shall enjoy the same treatment and security in law and in fact as other Hungarian nationals . . . The Hungarian law XXV of 1920 lays down as regards admission to the Universities . . . care shall be taken that the number of students of different races and nationalities shall be in proportion to the number of inhabitants of such races and nationalities in the country . . . The question which the Council has to decide is whether the above provision is compatible with the principle of equal treatment for all Hungarian nationals . . . In view of the fact that the Hungarian representative has stated that his government regards the *numerus clausus* as an exceptional and temporary measure necessitated by an abnormal social situation, and that it has decided to amend the *numerus clausus* law directly that the situation changes, I would recommend my colleagues on the Council not to touch the question of law and to take no action in the matter at the moment, but simply to take note of these statements of the Hungarian Government, and await the amendment of the law in the near future."

¶The Council of the League of Nations adopted the report of Franco. It is noteworthy that Count Klebelsberg, the Hungarian Minister of Education and the delegate at the meeting of the Council of the League of Nations, completely abandoned the defense of the *numerus clausus* law on the basis of justice or right, but maintained the advisability of the retention of the law as a temporary expedient. The decision of the League of Nations did not bring relief to the suffering Jewish students of Hungary, but may prove a moral factor for liberalism and justice, and a deterrent

against the adoption of similar legislation by other countries. The extent of the suffering to the Jewish community caused by the operation of the Hungarian Education Act of 1920 during the past year is not known, but it has been estimated that during the school year of 1924-1925, Jewish citizens were forced to send abroad over 200,000,000 crowns (about \$300,000), for the support of students compelled to complete their education at universities in foreign countries.

In Poland, the Jews had occasion to complain of the action of the government in the matter of limiting the admission of Jews to the universities. A good example of the tactics of the government was the episode at the university of Lwow (Lemberg). The senate of that institution notified the minister of education that it could admit only 600 new students, and suggested that 360 seats (60%) be reserved for Catholic Poles and the remaining 240 (40%) for Ukrainians (Greek Catholics) and Jews. The minister went further and ordered the Senate to limit the admission of Jews and Ukrainians to 40% of the number of Catholic Poles actually admitted to the university. At registration time, only 260 Catholic Poles applied for admission, and the senate of the university, in accordance with government orders, admitted only 104 Jews and Ukrainians in spite of the fact that 364 seats were available and there were many additional applicants. Other institutions also limited the admission of Jews. The government was severely criticized, and M. Stanislaw Grabski, the then minister of education, declared that he could not rescind the order but that he would issue a circular to the universities, requesting them to disregard, *in the future*, nationality and religion in the matter of admission of students. He further declared that the students

who remained outside of the walls of the universities as a result of the government's order would be granted passports for the continuation of their studies at universities abroad.

No legislation for the limitation of the admission of Jews to universities was enacted in Roumania, but the year passed without seeing the disturbances in the universities brought to an end. In the fall of 1925, anti-Semitic students celebrated the so-called anniversary of the *numerus clausus* agitation, and a small but noisy section of students rioted and committed excesses against Jewish students on that day, at Bucharest and at other places. Similar disturbances occurred during the year, especially at the universities of Jassy and of Bucharest. That these disorders were tantamount to an actual *numerus clausus* was generally admitted. At the meeting of the League of Nations Union of Roumania at Bucharest, late in 1925, the general secretary, in referring to the statement made by Professor Aulard of Paris at an international congress of the League of Nations Union "that in Roumania 'numerus clausus' does not exist legally, but in practice it exists in the form of acts of violence committed by students against their Jewish colleagues and even against some professors," stated: "These facts in the form they were presented, the Roumanian delegation cannot categorically deny."

In other countries, also, there were disturbances in the universities. At the university of Vienna disturbances occurred in the spring of 1925, and also in the fall of the same year. On one occasion an investigation disclosed that anti-Semitic students had removed a cross from one of the lecture halls with a view to creating ill feeling against Jewish students. In Germany, as in the preceding year, unsuccessful attempts

were made during the year under review, to introduce legislation providing for the limitation of admission of Jewish students to the universities. In Thuringia, anti-Semites introduced a bill in the Diet providing that the university of Jena refuse admittance to "every foreigner who is unable to produce an affidavit from a notary public that both his parents and all his grandparents were Christians."

ECONOMIC DISCRIMINATION. --As in the previous years so also during the year under review, few cases of economic discrimination were reported. In Poland, it appears that government authorities were making definite efforts to displace Jewish labor in the nationalized industry of tobacco. In Grodno, for instance, the director of the government tobacco factory discharged 600 Jews and 100 non-Jews in one department and a number of Jewish workingmen in another department, and then re-employed a number of the discharged Polish workingmen to take the place of the discharged Jewish workingmen of the second department, in this way accomplishing the so-called Polonization of the factory. In other fields of labor, Jews had occasion to complain of discrimination. In Lodz, Jewish workers complained that officials discriminated against them in the matters of unemployment insurance and of filing requests for work. The Jewish Emigrant Aid Society in Warsaw submitted a memorandum to the French ambassador, complaining of difficulties encountered in securing visas by Jewish workers who have contracts of employment in France.

In Roumania, it was declared that banks and other credit institutions were discriminating against Jews in the matter of extending credit.

POLITICAL MATTERS.—Few cases of political discrimination were reported during the year. In England, the Home Secretary challenged persons "to give one single instance in which there has been any anti-Jewish bias shown by the Home Office or its officials," in the matter of domicile. It was charged that the office of the Home Secretary discriminated against aliens of the Jewish faith who desire to become citizens. The Fifth Congress of Jewish Artisans of Lithuania protested against the government's interference in economic matters and against extortion in the form of taxation. It is interesting to note that the court of the district of Husi in Roumania denied a motion to impose upon a Jewish litigant the oath *more judaico*, on the ground that the new act of civil procedure in the country had abrogated all former laws of this nature. Dr. Leon Reich, president of the Club of Jewish Deputies in the Polish Sejm, and the Polish delegate to the conference of the Inter-Parliamentary Union, openly declared at the session at Ottawa that the Polish government limited the employment of Jews in civil service. Early in the summer, the Reichstag in Germany defeated a motion introduced by the leader of the anti-Semitic *Deutschvoelkische Partei*, providing for the dismissal of domestics of the Jewish faith.

Also in Soviet Russia it appears that during the year, the autonomous republics were discriminating against Jews in the matter of representation in the legislative and administrative bodies. Very noteworthy were the charges brought by M. Larin at the third congress of the national minorities held at Moscow in the spring of 1925. The speaker declared that the autonomous republics limited the rights of the national minorities living among them. Thus, for instance,

in White Russia, the Soviets in the villages have only .04% Jews, while the Jews in White Russian villages form as many as 7.5% of the population. In the Ukraine, the Jewish population is represented in the Soviets only to the extent of .03%. Further, the Crimean government prohibited the Jewish colonists to bring over their families if they did not do so before March 4, 1925. Such abnormalities, the speaker said, must be abolished.

VIOLENCE AND PERSECUTION. —In Soviet Russia authorities had occasion to deal with acts of administrative violence by subordinate authorities. This was especially the case in the government of Podolia. In the summer of 1925, the district court of Podolia brought to trial the chairman of the district committee, M. Savtschik, and his associates, including a judge and a chief of police, who were all accused of having exacted fines from the Jewish population of Stanislavtschick without court judgments, of having insulted the religious feelings of the population, of having ordered the closing of the synagogue before the high holidays and before Passover for the purpose of exacting money from the Jewish population, and of having compelled Jews to subscribe to a local paper in the Ukrainian language. In the spring of 1926, the court sentenced the president of the Soviet of the district of Luhn, the secretary of the Soviet, the judge, and other officials to imprisonment for from six months to nine years for bribery, corruption and terrorization of the population. It was established at the trial that the secretary of the district Soviet had caused the arrest of the president of the Jewish religious community of the town of Luhn and a Russian priest without cause, that the judge had conducted a

sham trial of these men and that the chairman of the Soviet had caused the closing of the Jewish cemetery and had imposed heavy taxes upon the poor. Also in other parts of Russia, especially in Northern Caucasia, Soviet authorities were charged with having discriminated against Jewish inhabitants, according to statements made by *Emes*, Moscow. In Ukrainia it was stated that local authorities neglected communal and sanitary needs of the Jewish population in smaller towns.

In last year's Survey (Vol. 27, p. 106) we told, by way of illustrating the abandon and the criminal enormities of the anti-Semitic movement in the Roumanian Universities, of the deliberate murder of the Police Prefect of Jassy by one Zelea Codreanu. It will be recalled that during disturbances at the university of Jassy the chief of police of the city arrested a few students. The latter brought suit against the chief of police alleging false arrest, and on October 26, 1924, as the plaintiff and the defendants and their counsel were leaving the court room, Zelea Codreanu, one of the counsel for the plaintiff, deliberately shot to death the chief of police. The assassin was arrested, but the anti-Semitic students demanded his release, and the government displayed little energy in the prosecution of the criminal and his accomplices. After delays, due to the threat of disorders, the Government transferred the trial of Codreanu from Jassy to Focshani, and from there to the little town of Turn-Severin, where a jury brought in a verdict of not guilty, and the government set the murderer free.

The trial of Lieutenant Morarescu also deserves notice. It was charged that while stationed to guard a Russo-Roumanian frontier post on the river Dniester, the lieutenant

and nineteen soldiers murdered Jews who tried to cross the river, in some cases upon the invitation of the lieutenant who moreover received a bribe. More than that, Morarescu was accused of having entered into a conspiracy with smugglers to bring persons from the Ukraine into Roumania, whom he robbed and murdered. In spite of the fact that the evidence against Morarescu was of the most flagrant character, the military court of the second army corps at Bucharest acquitted the lieutenant and his accomplices on the ground that they acted under the orders of general Popovici, military commander of Bessarabia, who had been removed several years before. The acquittal was denounced by the liberal public opinion in many countries. In Galicia, Jan Taskalica, a youth engaged in anti-Semitic work, charged with having set fire to the local synagogue, was to be tried at Belz. Anti-Semites from other places came to the town to intimidate the court, which postponed the trial at the request of the prosecutor, whereupon the visiting anti-Semites committed excesses against the Jews in that town.

In Hungary, the Court of Appeals at Budapest set aside the death sentence imposed by a lower court upon Karl Marosi, sentencing him instead to six years' imprisonment, and in acquitting four others who had been his accomplices. Mr. Marosi was charged with having installed an infernal machine in the Elizabethstadt democratic club in April, 1922, resulting in the killing of nine members of the club (Jews) and wounding twenty-three others. It was also charged that he threw a bomb at the residence of Deputy Rassy (liberal leader) on February 20, 1923; another bomb at the courthouse at Budapest on August 22, 1923; a bomb at the Czecho-Slovakian Embassy in October, 1923; a hand

grenade at the office of the liberal newspaper *Az Est*; a bomb at the French Embassy on November 16, 1923; and a bomb at the Jewish synagogue in Neupest on November 24, 1923. The press charged that the acquittal was due to political influence.

In preceding Surveys (See Vol. 26, p. 109, Vol. 27, p. 120) we referred to the revolutionary committees in Bulgaria which terrorized Jews in Macedonia, and reported that President Zankov had admitted that certain secret societies were extorting money from the inhabitants of Macedonia and had promised to take vigorous measures. During the year unknown persons continued to terrorize the Jews in Macedonia. In the summer, the minister of war ordered all commanders of garrisons to "take energetic measures to crush the (anti-Semitic) movement whoever may be the leader." In Germany, the year witnessed the desecration by unknown persons of a number of Jewish cemeteries and synagogues. In Karlsruhe, unknown persons broke into the synagogue and painted anti-Semitic emblems on the floor and on the walls.

EXCESSES.—The year under review, like the preceding year, passed without serious waves of excesses. Late in the summer, excesses against Jews were committed by students and hooligans at Jassy, Ungheni, Vasilelupu, Focshani and Bucharest, which forced the government to declare martial law at Bucharest, Dimienta and the District of Pulna, including the city of Focshani. These excesses were the result of an incident involving a driver and the notorious Professor Cuza. The driver, Lerman, while on his way to deliver a wagonful of flour to an orphan asylum in Jassy, requested

a passerby for directions to the orphan asylum. The passerby happened to be Professor Cuza, who insulted and attacked the driver. The latter not knowing the identity of his assailant, returned the blows and was arrested by the police. The evening of the same day students rioted in Jassy. The riots continued on the following day and later the disturbances spread to the places named above. Previously anti-Jewish excesses had been committed in connection with the trial of Codreanu, referred to above. At Focshani, counsel for the defendant moved that the court release Codreanu on bail. This the court refused to do, and numbers of visiting anti-Semites from all over the country held a demonstration. Later, anti-Semites and bands of thieves attacked Jews and persons looking like Jews, wounding several persons, including one, Judge Dorin, who was not a Jew. A great deal of Jewish property was also destroyed. The excesses in Focshani came up for consideration at the Parliament where Senator Sanilevici interpellated the Minister of the Interior. Excesses were also reported from places in Moldavia and in Bukowina in the fall of 1925. With regard to the excesses in Roumania, it may be noted that the United Roumanian Jews of America at their annual convention, late in 1925, declared that the Roumanian government was conniving at the excesses, and that many persons of high standing in the educational and official world in Roumania are directly or indirectly encouraging, and in many instances participating in, the excesses.

In Lithuania, anti-Semitic students attacked Jewish students at the University of Kovno. In Latvia, anti-Semites terrorized the Jewish community of Waraklaini. Outside of Europe, the press reported the case of a mob attack-

ing Jews at Oran, Algeria, killing two Jews and wounding fifty.

FORCES OPPOSING ANTI-SEMITISM.—In Soviet Russia the government seems to have come to an end with its trials of pogrom leaders. The press, however, reported early in 1926 that a court at Zhitomir sentenced to death M. Jurchenko, leader of the pogrom bands, who had terrorized and massacred Jews in the district of Zhitomir. The Polish government dissolved the monarchist organization led by General Raszewski. In Roumania, the government prohibited anti-Semitic organizations from holding an international congress at Oradea Mare in the fall of 1925. Previously, the Minister of the Interior had prohibited other anti-Jewish manifestations. In Austria authorities refused to permit the anti-Semitic *Voelkische Partei* to hold a national conference at Vienna at the same time as the Zionist Congress was meeting there.

No international intervention was reported during the past year. Deputies MM. Kallay and Lukacs, the Hungarian delegates to the Inter-parliamentary conference held at Washington, D. C., in the fall of 1925, are said to have reported to their government that "As long as the *numerus clausus* is in existence in Hungary, it is impossible for representatives of Hungary to raise, at international gatherings, the question of the suppression of Hungarian minorities in the new states." In the United States, at the meeting of the American Committee on the Rights of Religious Minorities held in New York City late in 1925, Mr. Louis Marshall, President of the American Jewish Committee, protested against the anti-Semitic movement in Roumania. M. Nich-

Ionel Brătianu, the Roumanian Minister to Great Britain and Chairman of the Roumanian Debt Funding Commission was present at the meeting. Mr. Marshall stated that the grievances of the Jews in Roumania were serious. "Mere protestations of good will on the part of the Roumanian government will not suffice . . . You are here for the sake of obtaining credit for Roumania. You cannot get moral credit if you trample under foot the religious minorities of your country and those great moral principles for which America stands."

V

PALESTINE AND ZIONISM

PUBLIC OPINION.—As in the previous years, the idea of a Jewish National Home in Palestine was indorsed during the past year by important public men. Early in the summer, Hon. David Lloyd George, former prime minister of Great Britain, declared in an address, according to press reports, that "whatever political party will be in power in England, —Liberals, Labor, or Conservatives—Great Britain will stand by the Balfour Declaration . . . England appealed through the Balfour Declaration to the Jewish people for assistance in the cause of their allies because England is a biblical nation . . . and because the Allies wanted the sympathy of one of the noblest races which stood so many persecutions . . . when the Balfour Declaration was submitted to the British Cabinet, it was unanimously accepted." In the fall, Sir Herbert Samuel, upon his return to England after having served as the first high commissioner for Palestine for five years, declared that "the Balfour Declaration is now firmly and permanently established as a part of the

public law of the world. It has been confirmed by Labor, Liberal and Conservative governments. British tradition is continuity of policy." Noteworthy were also statements made by Lord Balfour in the course of his visit to Palestine for the purpose of opening the university. The Lord stated that "the document which expressed the sanction of the British Government for the establishment of a Jewish National Home in Palestine has not been produced by myself, but it is the deliberate decision of the American and European powers. The declaration which is called the Balfour Declaration is the declared policy of all the civilized nations and cannot ever be reversed . . . It commits not only Great Britain but the whole body of international opinion."

In France, there was organized a French Committee of Friends of Zionism, "France-Palestine." The Committee, consists mostly of non-Jews with M. Gaston Doumergue, the president of the republic, as its honorary president. The chief purpose of the Committee is to promote the establishment of a Jewish National Home through the work of the Keren Hayesod and the Jewish National Fund. The committee includes former Premier Edouard Herriot, Paul Painlevé, A. De Monzie, Charles Gide, non-Jews, and Léon Blum and Ferdinand Corcos, Jews. Also in Portugal, there was organized during the year a pro-Palestine society consisting of non-Jews and Jews with headquarters at Lisbon. The purpose of the society is to further the interest of the national home in Palestine.

As in the previous years so also during the past year, only two governments remained opposed to the Zionist movement among Jews, namely Hungary and Soviet Russia; perhaps we may add here a third government, the govern-

ment of Persia. In Hungary, the ban on Zionist work was not lifted during the year. As for Soviet Russia, we explained in the preceding Survey (Vol. 27, p. 125) that the Communist International had taken a definite stand with regard to the movement for a national home in Palestine, and that its Eastern Bureau had issued a statement denouncing Zionism, the British occupation of Palestine, the British administration, and the Jewish Labor Party Ahduth ha-Abodah. During the year under review, the Central Executive Committee of the Communist Party of White Russia at Minsk adopted a resolution on Zionism which according to press reports read as follows: "The appalling economic position of the Jewish population prepares a favorable ground for Zionism, which now has the strongest influence upon the middle class and the Jewish youth. Considering the anti-revolutionary part which Zionism is playing in Russia, as well as abroad, the Central Committee proposes, besides weakening Zionism by improving the economic condition of the Jewish population, to reinforce its direct fight against Zionism . . . The Communist Party and the Communist youth organization are to be acquainted with the character of Zionism. Anti-Zionist literature is to be widely spread among the youth." All through the year, the Jewish press reported cases of arrests and seizures of Zionists, especially in the Ukraine and in White Russia.

LEAGUE OF NATIONS.—In the preceding Survey (See Vol. 27, p. 125) we reported that the administration of Palestine had come up for consideration before the Permanent Mandates Commission for the first time and that the Commission had dealt with the question of Jewish immigration

and had presented its report to the Council of the League of Nations together with its special observations. On September 15, 1925, the Council adopted the report and approved the recommendations of the Commission.

Later in the year the administration of Palestine came up for the second time before the Permanent Mandates Commission at the latter's seventh session. As at the previous session, a large part of the deliberations of the Commission centered around the question as to whether or not the British government had done all that was possible to further self-government in Palestine. The opinion of M. Rappard is very noteworthy. The latter stated, according to the minutes:

"With regard to the fears expressed by M. Palacios that the mandatory Power was paying more attention to that part of the mandate concerning the Jewish National Home than it was to the provisions for the granting of local self-government to the Arab population, M. Rappard desired to emphasize the fact that the Jews developed more quickly than the Arabs, quite independently of the action of the Administration. The Jewish National Home was developing because the Zionist organizations all over the world were assisting it and because the Zionist settlers were fired by a truly idealistic zeal. In actual fact, the Administration, far from paying exclusive attention to the Jewish National Home, was adopting a very prudent and, he thought, a very wise attitude. Despite the terms of the mandate, it had severely regulated and not promoted immigration and had so far refused to grant immigrant Jews free land. He had no doubt as to the wisdom of a cautious policy. From a sociological point of view, the Jews progressed far more

rapidly than the Arabs, who had remained in practically the same state of civilization for the last two thousand years. The progress of the Jews was not due, therefore, to the Administration but to their own initiative. In point of fact, it would seem that the Administration was rather more concerned with the Arab population, which developed far more slowly than their more active neighbors, and were less able to look after themselves."

For its consideration the Commission had before it, in addition to the reports by the British government, memoranda by the Zionist organization, the Arabs and others. The Zionist Organization submitted a document entitled "Memorandum on the Development of the Jewish National Home, 1924-1925." It was addressed to the Secretary General of the League of Nations for the information of the Permanent Mandates Commission and was dated October, 1925. The memorandum followed in arrangement the one submitted the previous year, a summary of which was given in the preceding Survey (Vol. 27, pp. 132-134), and it gave information on immigration, agricultural colonization, urban development, industry, public health, and education. Noteworthy was a covering letter addressed to the High Commissioner of Palestine, dated September 1, 1925. In that letter the Zionist Organization declares that certain observations made in the last report of the Commission "did less than justice to the Jewish immigrants who had settled in Palestine during the period under review. These observations suggested that the Commission . . . was not fully aware of the scale on which the Jews had actually contributed to the reconstruction of Palestine". Further, the letter complained of two grievances: first, the paucity of the grant-

in-aid received by the Zionist organization from the government for Jewish education, and secondly, failure to receive government land for Jewish settlement. The memorandum drew attention to the fact that the Jewish schools in Palestine received from the Government "nothing beyond a trivial grant-in-aid, amounting in 1924-1925 to £3,065, or about 3 per centum of the sum appropriated to education from public funds. The Jews at present constitute about 13 per cent of the population, and they have repeatedly urged that in this allocation of funds for educational purposes they should receive a share proportionate to their numbers." Further, the Executive "feel bound to point out that although the Mandate has now been in force for some considerable time, Article VI still remains substantially inoperative." Article VI of the Mandate provides that the Administration "shall facilitate Jewish immigration under suitable conditions, and shall encourage . . . close settlement by Jews on the land, including State lands and waste lands."

Concerning the two memoranda submitted by the Executive Committee of the Palestine Arab Congress, M. Palacios summed up the contents before the Permanent Mandates Commission, saying that the first document attacks and repudiates in principle the basis of the Palestine Mandate, while the second claims to prove that the Mandatory Power was not complying with the provisions of the Mandate and is therefore injuring the interests of the non-Jewish population. The Committee contended that the Balfour Declaration issued in 1917 was in violation of the pledge to the Sherif of Mecca in 1915 by Sir Henry MacMahon that "Great Britain is prepared to recognize and support the

independence of the Arabs," and therefore, the memorandum states, "the League of Nations should have asked Great Britain to abolish the Balfour Declaration." In its comments, the British government states that the petition dealing with Sir Henry MacMahon's letter omits the introductory sentence which governs the whole letter and that the reservation contained in this sentence "has always been regarded by His Majesty's Government as covering the Vilayet of Beirut and the Independent Sanjak of Jerusalem. The whole of Palestine west of the Jordan was thus excluded from Sir Henry MacMahon's pledge." The introductory sentence reads as follows:

"The districts of Mersina and Alexandretta, and portions of Syria lying to the west of the districts of Damascus, Homs, Hama and Aleppo, cannot be said to be purely Arab, and should be excluded from the proposed limits and boundaries."

Relative to the other complaints of the Committee, the British government called attention to numerous misstatements, and M. Palacios, the reporter, suggested "that the Commission should consider the suggestion of a visit to Palestine." This remark caused a great deal of discussion. It was strenuously opposed by M. F. Lugard, M. Van Rees, and thoughtful exception was also taken to it by M. Rappard. Finally, M. Palacios suggested that the petitions and the British comments be published, and that is all the Mandate Commission did.

In this connection the policy adopted by the Mandates Commission on the admissibility of petitions is interesting. It was decided that "the Chairman will be expected to accept, as worthy of the attention of the Commission, all petitions which concern the execution or interpretation of

the provisions of the Covenant or the Mandates. Such petitions or parts thereof will not, however, be accepted. (a) If they contain complaints which are incompatible with the provisions of the Covenant or of the Mandates; (b) if they emanate from an anonymous source; (c) if they cover the same ground as a petition which has recently been communicated to the Mandatory Power, and do not contain any new information of importance."

In December, 1925, the League of Nations at its session in Geneva, adopted the report on Palestine submitted by the Permanent Mandates Commission. The report reads in part as follows:

The Commission "regrets that certain elements of the population do not appear to recognize that the essential principles embodied in the mandate . . . provide the only substantial basis for the economic and political development of the country." The Commission "notes with satisfaction that the population, both Jewish and Arab, is increasing and that there is no unemployment of any account in the country . . . that the mandatory power is . . . ready to give its very special attention to any requests which may be made by or on behalf of such settlers for the acquisition of any state or waste lands . . . that . . . in connection with complaints of the Ashkenazic community (of Jerusalem) the mandatory power has no intention of depriving any community of complete religious freedom and complete liberty of conscience." The Commission "hopes that greater progress in the field of legislative and administrative action for the protection of the workers and particularly for the regulation and control of child labor may be evident (in the further reports submitted to the Commission) . . . that, when the

financial situation improves, the government will be able to provide larger funds both for continuing its policy of creating village schools in the Arab communities and also that more substantial assistance may be given to Jewish schools in view of the constantly increasing number of school children." The Commission "desires to express its appreciation of the important contribution made by the Hadassah Medical Organization not only professionally, but socially and politically, by reason of the services which it renders to all sections of the population", and to express its desire to be fully informed in the future concerning "the progress made in carrying out the survey of the country" and the "methods used or contemplated by the government for the disposition of any of these lands . . . the delimitation of various frontiers of Transjordan," the administration of Transjordan, details concerning the immigrants admitted to the country, the abolition of "the legal status of slavery in Transjordan," the conditions of labor in Palestine, "the prospects for opening an agricultural school for Arabs," and the "financial operation of a public character."

BRITISH POLICY.—Early in the year under review, Colonel Leopold Amery, the British Secretary for the Colonies, visited Palestine and declared to delegates of Arabs and of Jews that "the Jewish National Homeland has to live and develop hand in hand with the Arab National Home, both coöperating in the interests of a common Palestinian nationalism and patriotism." He added also that in his opinion "the Arabs will always remain the majority in Palestine."

The statement made by Mr. Ormsby-Gore, Under-Secretary of State and British representative at the Seventh Ses-

sion of the Permanent Mandates Commission, was highly important. As reported in the minutes of the Permanent Mandates Commission, Mr. Ormsby-Gore stated that he was confident that "within ten years, self-governing institutions in which Jews and Arabs could coöperate would have grown up in Palestine. The racial and religious divisions were becoming less acute every year. When the Arabs realized that no British Government would abandon the Balfour Declaration, they would change their attitude, and the British Government would be ready to consider any proposals they might make. What was wanted was a sense of Palestinian nationality to supersede the different racial consciousnesses. Palestine must always be a country of mixed races, and it was likely that the direction of an outside Power would continue to be needed in order to safeguard not merely the interests of the Jews and Arabs but the interests of the whole world in Palestine."

PALESTINE ADMINISTRATION.—During the year under review, the term of service of the first commissioner for Palestine ended, and on May 21, 1925, Field Marshall Lord Plumer succeeded Sir Herbert Samuel as High Commissioner of Palestine and Commander-in-Chief. In this connection, it is noteworthy that the Zionist organization was not consulted in the appointment of the High Commissioner.

In the fall of 1925 the Government promulgated the order providing for the division of Palestine into two districts for the purpose of administration: the northern district with headquarters at Haifa, and the (Jerusalem)—southern district with headquarters at Jerusalem. With regard to boundaries, the statement made by the British representative,

Mr. Ormsby-Gore, is interesting. He declared that the frontier commission had concluded its work on the frontier between Palestine and Syria, west of the Jordan. East of the Jordan, there was an understanding between the governments of the two mandatory powers which became fairly definite owing to the presence of British troops. As for the boundaries to the east and south, they have not been exactly defined but the right of Transjordanian has been asserted during the year over Maan and Akaba in order to make it clear to the Sultan of Negd that he would not be allowed to occupy Maan and Akaba because such occupation would affect the mandated territory of Transjordanian.

During the year under review, as during the one that preceded it, Palestine enjoyed perfect tranquillity. Not even the political disturbances of the north affected the peace in Palestine. Law and order were so firmly established that it was possible without the slightest difficulty to withdraw some of the garrison troops. During the deliberations of the seventh meeting of the Permanent Mandates Commission, one member observed that it was particularly notable that at a time when the entire Moslem world was in a state of upheaval, the number of armed attacks had decreased and the courts of law had been re-organized.

With regard to finances, revised estimates of the governments' revenues and expenditures for the year ending March 31, 1925, gave £2,012,000 for the former and £1,781,000 for the latter. In the preceding Survey (See, Vol. 27, p. 130) we noted that the Allied Debt Commission had allotted some \$22,500,000 to Palestine as its share of the Ottoman national debt, and that the Palestine government had taken exception to this allotment. In the summer, Prof. Borel,

the arbitrator appointed by the League of Nations, rendered a decision in accordance with which Palestine must pay 2.4% of the Turkish public debt.

During the past year the government finally promulgated the Palestine Citizenship Ordinance of 1925, which came into force August 1, 1925. The ordinance provides that any "Turkish subject" habitually resident in the territory of Palestine upon the first day of August, 1925, shall become a Palestinian citizen unless he opts within two years for Turkish nationality or for the nationality of any other state," and that the "High Commissioner may grant a certificate of naturalization as a Palestinian citizen to any person who makes application therefor and who satisfies him . . . that he has resided in Palestine for a period not less than two years out of the three years immediately preceding the date of his application." The ordinance further states that "the grant of a certificate of naturalization shall be in the absolute discretion of the High Commissioner . . . and no appeal shall lie from his decision."

JEWISH AGENCY AND ZIONIST ORGANIZATION.—In preceding Surveys (See Vol. 26, p. 120 and Vol. 27, p. 130) we outlined the efforts which had been made by the Zionist Organization to secure the coöperation of non-Zionist bodies in the organization of the Jewish Agency, and recorded that in the United States a conference of representative Jews had been held in January, 1924, in New York City, and that later, on March 1, 1925, the so-called Non-Partisan Conference for Palestine met in New York City and adopted important resolutions. In the fall of 1925, Mr. Louis Marshall declared that the American non-Zionists were ready

to carry out their promises given to Dr. Weizmann on his last visit to the United States when the two had discussed the entry of non-Zionist elements in the Agency. Later, the British representative at the sessions of the Permanent Mandates Commission declared that the coöperation between the Jewish Agency and the Palestine administration was making satisfactory progress on both sides.

The two important institutions of the Zionist Organization, namely the Keren Hayesod and the Jewish National Fund, maintained their high record of preceding years. During 1925, the Head Office of the Keren Hayesod received £513,253, of which £266,689 or 52% came from the United States. During the previous year the total collections had amounted to £473,046, including £285,573 or 60% from the United States. The total collected for the Keren Hayesod, since its organization in 1921, is £2,144,371, of which £1,291,092 or 60% came from the United States. As for the Jewish National Fund, statistics for the year 5686 are not yet available. During 5685, the Head Office of the Jewish National Fund, Jerusalem, received £260,336, of which £54,960 or 21% of the total came from the United States, and £60,126 or 23% from Poland, the receipts in that year exceeding those of any other year since the organization of the National Fund.

COLONIZATION, COMMERCE, AND INDUSTRY.—The question of State lands for settlement of Jews occupied the attention of the Jews and of the British Government. As in former years, no land was set aside by the government for Jewish settlement during the year under review. On May 20, 1925, the British Government's spokesman in the House

of Lords made the following interesting statement:

"The government estimates that the total area of Palestine was approximately 27,000,000 dunams of land (4.4 dunams equal one acre). Of that number of dunams 14,500,000 are accounted for by towns, villages, railways, roads, the desert in the south and uncultivable lands in other places. Of the 12,500,000 of cultivable land, 9,000,000 dunams were cultivated by Arabs, 850,000 by Jews, and 150,000 by others. Of the 2,500,000 remaining dunams of land probably not more than a million and a half would in any case be available for Jewish settlement, the remainder being made up of small and unsuitable plots of land."

It is interesting to note that of the 9,000,000 dunams of land held by the Arabs, one-third lies fallow each year.

During the fiscal year 1924-1925, over £500,000 were invested by Jews in agricultural undertakings,—£144,000 by the Zionist organization, £172,000 by the Jewish National Fund on the purchase and amelioration of agricultural land, £100,000 for similar purposes by the American Zion Commonwealth, and £150,000 by individual settlers. During the year under review numerous societies were registered with the government for the purpose of promoting agricultural development. We may mention the following: the Haifa Bay Development Company for participation in the development and economic rehabilitation of Haifa, with a capital of £30,000; the Hityashvuth Company for the purpose of assisting the settlement of the Jews on the land and to promote immigration, with a capital of £10,000; the Palestine Mining Syndicate with a capital of £100,000.

Trade continued to develop all through 1925, owing

largely to the new capital brought to the country by Jewish immigrants, according to official statements. In 1925, the volume of trade, it was said, exceeded by almost 50% that of 1923 and by 20% that of 1924. During 1925, imports reached the high figure of £7,532,148, the enormous sum of £2,265,799 more than in the preceding year. Up to this year the highest figure had been £5,471,667 in 1922. Also exports of Palestine products increased, but by comparatively a smaller amount. The value of Palestinian products exported during 1925 was £1,399,524 as against £1,200,812 in the preceding year. On the other hand, re-exports continued to decline and were valued only at £139,713; in 1924, £141,842, and in 1923, £233,973. On the other hand, the export of specie also declined. In 1925 it amounted to £102,145 and in 1924 to £717,275. The imports in transit to Syria were valued for the year 1925 at £71,776, and the exports in transit from Syria at £51,122. This small volume must be explained by the disorders prevailing in Syria. In this connection we note that the Government abolished the duty upon goods exported from the country except on the export of tobacco and of antiquities. Also shipping increased during the year under review. During 1925, 754 steam vessels with a combined tonnage of 1,831,619 tons and 1,718 sailing vessels with a combined tonnage of 27,423 tons entered the ports of Jaffa, Haifa, Acre and Gaza in foreign trade. The number of ships and the tonnage thus exceeded those of 1924, as the latter had exceeded those of 1923. During 1924, only 605 steamers with a combined tonnage of 1,329,575 tons and 1,521 sailing vessels with a combined tonnage of 24,266 tons entered the ports of Palestine.

Complete statistics of the amount of money invested in Palestine by Jews were not available, but in July, 1925, it was estimated that £2,000,000 had been invested by Jews in Palestine industries as compared with £1,000,000, the total estimated in November, 1923. Of that amount, £482,980 had been invested in the industry of building materials, £337,440 in the chemical industry, £383,705 in food-stuff manufacture, £138,000 in textiles, £91,485 in printing and paper, and £73,155 in metal works. It was estimated that £500,000 had been brought by the immigrants to the country during 1924-1925.

During the past year, several new banks were registered with the government, notably the Salonica Palestine Society, a Greek Company with a capital of 1,000,000 drachmae, the Bulgaro-Palestine Bank, with a capital of 5,000,000 levas, and the Erez-Israel-Poland Bank with a capital of £10,000. It was also reported that 19 loan and savings societies were operating in the country having jointly 9,500 members and a combined capital of £145,000.

LABOR.—During the year under review Jewish labor in Palestine continued to develop. In the month of Nissan (April) 5685, there were 16,000 Jewish working men in the country. Of that number 6,000 were engaged in agriculture, 4,783 were employed on public works and in building construction, 4,070 were engaged in transportation, 1,040 were workers in factories at Tel Aviv and at Haifa, and between 2,500 and 3,000 men were laborers at Jewish colonies. This compares well with the previous census taken at the end of 5684 which showed only 11,000 workingmen; and is double the number reported at the end of 5683. On December 31,

1924, the General Federation of Jewish Labor in Erez Israel had 14,835 members.

There was very little unemployment among Jews between October, 1924, and March, 1925, the daily average being only 400 persons. During the two corresponding previous periods, it was 1,600 and 1,000 respectively.

We note the convention held by delegates representing the Zionist Labor Party "Hitahduth," the Zionist Socialist Party "Zeire Zion," the Jewish Socialist Alliance "Poale Zion," the society "Hehaluz," the Alliance of Jewish Youth, and the Executive Committee of the General Federation of Jewish Labor in Palestine which was held at Vienna, September 1, 1925. The convention constituted the second world meeting for the purpose of furthering the interests of labor in Palestine.

IMMIGRATION.—The most notable feature of the period under review was the marked increase in the volume of Jewish immigration accompanied by a fall in the number of departures. The number entering the country was 7,421 in 1923, 12,856 in 1924, and 33,801 in 1925, while only 2,141 Jews permanently left the country. During 1925, 17,731 Jews left for Palestine through the Zionist Palestine Offices located in Poland. It was reported that from 1920 to November 30, 1925, the Office at Warsaw had assisted 38,588 emigrants to Palestine: 2,081 in 1920, 4,636 in 1921, 3,053 in 1922, 3,100 in 1923, 7,987 in 1924, and 17,731 in 1925.

The pioneer effort known as the Hehaluz movement continued its work. It was reported that the World Association of the Hehaluz had societies in Poland, Lithuania, Latvia, Russia, Roumania, Czecho-Slovakia, Austria and

Germany. The central office was located during the past year at Warsaw and it issued a weekly in Hebrew *Heatid*. Very interesting were the figures reported for the Hehaluz organization in Germany, where on June 1, 1925, the society had 1,003 members, comprising 739 men and 264 women, whereas on February 1, 1923, the society had only 420 members and on March 1, 1924, only 604 members. Of the 1,003 members, 486 were preparing for farming and gardening, 310 for work as locksmiths, smiths, builders, etc., and 207 for mechanics, goldsmiths, bookbinders, compositors, printers, etc. During the first half year of 1925, 263 persons completed their preparation for work in Palestine: 201 boys and 62 girls; during 1924, 276 boys and girls received preparation, and during 1923, 105 boys and girls received preparation.

Early in the fall of 1925 the Palestine Government promulgated the Immigration Ordinance of 1925 which took effect September 1, 1925. The regulations do not, however, differ materially from those in force before.

EDUCATION.—Complete statistics of the status of education in Palestine for the year 5686 are not available. In 5685, the number of pupils of educational institutions in the country was 58,074, comprising 21,635 Moslems, 21,454 Jews, and 14,985 Christians. Of the 58,074 pupils, 38,910 attended non-government schools and 19,164 attended government schools. The latter schools, it is noteworthy, were attended by only 19 Jews and 2,151 Christians, the bulk of the pupils, 16,994, being Moslems. Thus practically all the Jewish children and most of the Christian children received their education at private schools; while only 4,641

Moslems received their education in such schools. Noteworthy was also the sex distribution of the pupils, —37,315 of the total being boys and 20,759 girls. Of the latter 10,127 were Jews, 6,476 were Christians, while only 4,156 were Moslems; 17,419 of the total of 21,435 Moslem children were thus boys, 11,327 were Jewish boys and 8,590 were Christian boys, the percentages being 53% boys and 47% girls for the Jews, 57% boys and 43% girls for the Christians, and 81% boys and 19% girls for the Moslems.

Mention was made above of the complaint by the Zionist Organization of the lack of state subsidies for Jewish schools. We add here that the British representative stated at the session of the Mandates Commission that if strong representations were made, the government would consider the question of establishing schools in which instruction would be given in Hebrew, but that at present, both Jews and Christians prefer to pay for their own schools. The representative felt urged to conclude his remarks by stating that the first and most important point was to educate the very large population of illiterate Moslems. He also declared that the government was spending £163,000 per annum for education, which was the maximum at the present time for the budget of a country like Palestine.

PUBLIC HEALTH.—Complete statistics bearing on public health work during 1925 are not available. In 1924 the government spent £91,000 for promoting public health. Of the two Jewish health agencies in the country, namely the Hadassah and the Kuppath Holim, the Hadassah Medical Organization during 1925 maintained 5 hospitals, one each at Jaffa, Safed, Jerusalem, Tiberias and Haifa.

The Kuppath Holim of the Jewish Federation of Labor, which is the Jewish workingmen's sick benefit fund, had 13,077 members on September 30, 1925, an increase of 4,926 over the preceding year.

During the past year the two health organizations mentioned above rendered medical aid to refugees from Syria through their offices at the Jewish colonies Metullah and Kephaz Gileadi on the border of Syria. The work of the Hadassah was lauded by the Mandates Commission.

COMMUNAL ORGANIZATION.—The past year witnessed a great deal of agitation in the matter of organization of the communities. The Mandates Commission also showed its interest in this subject. At the sessions of the Commission, the British representative stated that the chief object was to grant communities civil government within the strict limitation of their own personal law, that is to say, the communities could regulate such matters as marriage, divorce, disputes about wills, etc. He explained at the sessions of the Permanent Mandates Commission that there was a large number of religious communities in Palestine. It was, therefore, considered desirable to adopt a system to apply to all religious communities in question. The measures contemplated would not affect the political rights of the population but would merely aim at organizing the various religious communities in a manner which would leave them free to settle such questions as marriage, divorce, inheritance etc., according to the tenets of their own faith. As for the Jews, he declared that it was the British idea that their community should also be organized sufficiently to be able to regulate the cultural developments of the Jews, and it should

be sufficiently representative of the Jewish population to enable it to constitute a Vaad Leumi or representative body, to deal with many questions, including certain aspects of education. The British government met with difficulties owing to the fact that the Jewish population is not homogeneous in regard to religious practices.

In the report of the Mandates Commission to the Council of the League of Nations, as mentioned above, the Commission expressed the hope that the British administration would not interfere with the freedom of conscience of the Ashkenazic Community. The latter's petition to the Commission had declared that orthodox Jewry in Palestine had met difficulties in organizing its communal life. The orthodox Jewry in Jerusalem organized itself, upon the occupation of Palestine by the British forces, into a separate community and it declined to unite in the organization of the community with another section of Jews, which at that time had organized a Jewish community together with irreligious Jews on secular and national principles alone. This Ashkenazic community numbers 1,600 heads of families. The proposed statute for the organization of Jewish communities in Palestine, their petition averred, threatens the existence of the orthodox community and deprives them of "freedom of religion and conscience and endangers the possibility of observing religion in communal life in Palestine in the future. The said statute already contains clauses which are against Jewish morals and religion, such as giving women active and passive right of election, which is not practised in any existing Jewish community." The memorandum calls attention to the fact that the community had previously submitted a draft of a statute prepared by the "Center of the

World Agudath Israel Organization," and requests that if the League of Nations cannot further the adoption of this draft, it should at least further the organization of a Jewish community in Palestine, so that the orthodox element may be given the right to organize separate communities "in a manner entirely independent of other communities." In addition, the memorandum mentioned four specific grievances, namely, (1) that the Jewish community in Jerusalem has prohibited the Ashkenazic community to establish its own abattoir; (2) that their members were forced to pay a Mazzah tax which the members of the Ashkenazic communities have not approved; (3) that the Ashkenazic community was forced to be subjected to the other community in all matters of certificates; and finally (4) that the Ashkenazic community was forbidden the practice of using the name of " 'the Council of the Ashkenazic community' for the reason that the government cannot recognize more than one community in a town."

The recommendation in the report of the Mandates Commission was generally regarded by the Jewish press as a complete victory for the Ashkenazic community over the majority community headed by the Chief Rabbinate and possessing the institution of the Representative Assembly. It is however instructive to note the explanations given by the British representative and to read in their light the recommendation of the Commission. The British representative stated that it was impossible to have two completely separate Jewish communities in one country, for this would lead to chaos. There should be one community with a sub-community set up within, if desired. He declared further that his government had approved an ordinance empowering the

High Commissioner for Palestine to make regulations providing for the religious communities in Palestine. Hence, if after the enactment of this ordinance, the Jewish community in Palestine would apply for recognition by the government of Palestine, the government would draw up regulations suitable for that community, and the representations made by the Ashkenazic Jewish community would be borne in mind. The following statement is especially noteworthy. "The British representative stated that he would convey to the British government the observations made by M. Rappard to the effect that it was necessary for a community to be established with power to deal with civil matters bearing on religious questions, and that, in the establishment of that community, the views of the majority should prevail over those of the minority. A provision might, however, be inserted in the ordinance that if in a community a certain section of Jews feel it to be against their conscience to submit to the control of the majority in such matters as ritual slaughtering of animals, it should be free to slaughter its own animals in its own way at its own cost."

Late in the fall the second Assembly of Delegates was convened in Palestine. The Jerusalem Ashkenazic Community protested to Baron Plumer against this Asephath ha-Nibharim, claiming that the Assembly did not represent the Jews in Palestine inasmuch as members in sympathy with the Jerusalem Ashkenazic Community did not participate in the elections.

Early in 1926, the draft of the Religious Communities Organization Ordinance of 1926, was published. The order reads in part as follows:

"If any Religious Community in Palestine makes applica-

tion under this Ordinance, the High Commissioner and Executive Council may, with the approval of one of his Majesty's Principal Secretaries of State, make, and, when made, vary or revoke regulations for its organization as a religious community and its recognition as such by the Government of Palestine." Further, "Separate regulations shall be made in each case, suited to the special circumstances and organization of the Community concerned." The order provided that the "Regulations may provide for the constitution of religious and cultural Councils or Boards of the Community which shall have the capacity to acquire and hold property . . . may bestow upon the Councils or Boards power to impose upon the members of the community contributions or fees for communal purposes which shall be recoverable in the same way as municipal taxes and fees . . . [and] may provide that any Ottoman decree or regulation relating to matters falling under this Ordinance shall cease to have effect in Palestine."

I. ANNIVERSARIES AND CELEBRATIONS

1925

JUNE 21. Providence, R. I.: celebration of Sesqui-Centennial anniversary of birth of Judah Touro.

JULY 31. Amsterdam, Netherlands: celebration of two hundred and fiftieth anniversary of founding of Portuguese Synagogue.

SEPTEMBER 20. New York City: celebration of one hundredth anniversary of founding of B'nai Jeshurun Congregation.

OCTOBER. Ogdensburg, N. Y.: celebration of fiftieth anniversary of founding of Anshe Zaphon Congregation.

OCTOBER 23-25. Cincinnati, O.: celebration of fiftieth anniversary of founding of Hebrew Union College.

NOVEMBER 20. Oakland, Cal.: celebration of fiftieth anniversary of founding of First Hebrew Congregation of Oakland "Sinai."

NOVEMBER 21-23. Budapest, Hungary: celebration of one hundred and twenty-fifth anniversary of founding of Jewish Religious Community of Budapest.

DECEMBER 6. Newark, N. J.: celebration of seventy-fifth anniversary of founding of Mendelsohn Benevolent Society.

DECEMBER 8. Subotica, Jugo-Slavia: celebration of one hundred and fiftieth anniversary of settlement of the Jews in the city.

DECEMBER 11-13. Philadelphia, Pa.: celebration of eighty-fifth anniversary of founding of Beth Israel Congregation.

DECEMBER 13. Detroit, Mich.: celebration of seventy-fifth anniversary of founding of Beth El Temple.

1926

JANUARY 20. San Francisco, Cal.: celebration of seventy-fifth anniversary of founding of Emanu-El Congregation.

FEBRUARY 26-28. Milwaukee, Wis.: celebration of seventieth anniversary of founding of Congregation B'nai Jeshurun.

II. APPOINTMENTS, HONORS AND ELECTIONS

UNITED STATES

ADLER, CYRUS, Philadelphia, Pa., awarded by Hebrew Union College, Cincinnati, O., honorary degree of Doctor of Hebrew Law, Oct. 24, 1925.

BLOCK, MORRIS, Kingston, N. Y., re-elected mayor, Nov. 3, 1925.

CALISCH, EDWARD, N., Richmond, Va., awarded by Hebrew Union College, Cincinnati, O., honorary degree of Doctor of Hebrew Law, Oct. 24, 1925.

DAVIDSON, ISRAEL, professor at Jewish Theological Seminary of America, New York City, accepts call to give a course of lectures on the history of the Payyetanin at the Institute of Jewish Studies of the Hebrew University, Jerusalem.

ENELOW, HYMAN G., New York City, awarded by Hebrew Union College, Cincinnati, O., honorary degree of Doctor of Hebrew Law, Oct. 24, 1925.

FINKELSTEIN, LOUIS, New York City, appointed Solomon Schechter Lecturer in Jewish Theology and Philosophy at the Jewish Theological Seminary of America, May 17, 1925.

GOLDENSON, SAMUEL H., Pittsburgh, Pa., awarded by Hebrew Union College, Cincinnati, O., honorary degree of Doctor of Hebrew Law, Oct. 24, 1925.

GREENSTONE, JULIUS HILLEL, Philadelphia, Pa., awarded by Jewish Theological Seminary of America, New York City, honorary degree of Doctor of Hebrew Literature, June 7, 1925.

GUGGENHEIM, SIMON, New York City, awarded by the University of Colorado, Boulder, Colo., honorary degree of Doctor of Laws.

HARRIS, LOUIS I., New York City, appointed by mayor, Commissioner of Health, Jan. 1, 1926.

KAPPER, ISAAC M., Judge of the Supreme Court, Brooklyn, N. Y., appointed by Governor, to the Appellate Division, Jan. 1, 1926.

KOHLER, MAX J., New York City, awarded by Hebrew Union College, Cincinnati, O., honorary degree of Doctor of Hebrew Law, June 6, 1925.

LAZANSKY, EDWARD, Judge of the Supreme Court, Brooklyn, N. Y., appointed by Governor, to the Appellate Division, Jan. 1, 1926.

LOWENSTEIN, ARTHUR, Chicago, Ill., awarded by University of Cincinnati, Cincinnati, O., honorary degree of Doctor of Science.

MILLER, JULIUS, New York City, re-elected president of the Borough of Manhattan, Nov. 3, 1925.

MORGENTHAU, HENRY, New York City, awarded by university at Athens, honorary degree of LL.D., Nov. 30, 1925.

MOSCOWITZ, GROVER M., Brooklyn, N. Y., appointed Federal Judge for Eastern District of New York, Dec. 21, 1925.

OCHS, ADOLPH S., New York City, awarded by University of Chattanooga, honorary degree of Doctor of Letters, Oct. 15, 1925.

PHILIPSON, DAVID, Cincinnati, O., awarded by Hebrew Union College, Cincinnati, O., honorary degree of Doctor of Hebrew Law, Oct. 24, 1925.

SCHULMAN, SAMUEL, New York City, awarded by Hebrew Union College, Cincinnati, O., honorary degree of Doctor of Hebrew Law, Oct. 24, 1925.

SEASONGOOD, MURRAY, Cincinnati, O., elected mayor by the City Charter Committee Councilmen, Dec. 29, 1925.

SELIGMAN, EDWIN R. A., New York City, awarded by Sorbonne, degree of Ph.D., *honoris causa*, Nov. 28, 1925.

SHOHET, DAVID MENAHEM, Dorchester, Mass., awarded by Jewish Theological Seminary of America, New York City, degree of Doctor of Hebrew Literature, June 7, 1925.

SILVER, ABBA HILLEL, Cleveland, O., awarded by Hebrew Union College, Cincinnati, O., degree of Doctor of Divinity, June 6, 1925.

SIMON, ABRAM, Washington, D. C., awarded by Hebrew Union College, Cincinnati, O., honorary degree of Doctor of Hebrew Law, Oct. 24, 1925.

STONE, NAT, Milwaukee, Wis., awarded by Marquette University, Milwaukee, Wis., Certificate of Distinctive Civic Service, June 3, 1925.

SULZER, MARCUS R., Madison, Ind., elected mayor, Nov. 3, 1925.

WILEY, LOUIS, New York City, awarded by University of Kentucky, Lexington, Ky., honorary degree of Doctor of Laws, June 1, 1925.

WOLFSON, HARRY A., Cambridge, Mass., appointed professor of Jewish Literature and Philosophy at Harvard University, Nov. 27, 1925.

YELLIN, SAMUEL, Philadelphia, Pa., awarded Philadelphia Civic Award of \$10,000, by Board of Trustees of the Philadelphia Civic Award (founded by Edward W. Bok), Feb. 10, 1926.

BRITISH EMPIRE

BEARSTED, LORD (MARCUS SAMUEL), created viscount on the occasion of the King's birthday.

HARTOG, PHILIP J., Dacca, India, knighted, Jan. 1, 1926.

HEILBUTH, GEORGE H., Westminster, elected mayor, Nov. 9, 1925.

HIPS, ABRAHAM ALFRED, Winnipeg, Canada, elected member of House of Commons, Oct. 29, 1925.

JACOBS, S. W., Montreal, Canada, elected member of House of Commons, Oct. 29, 1925.

KADOOKIE, E. S., Shanghai, appointed Officer of the Legion of Honor of France, July 14, 1925.

KISCH, B. S., appointed Companion of the Order of the Indian Empire, Jan. 1, 1926.

LASKI, HAROLD J., London, appointed professor of Political Science at the School of Economics, University of London.

LEWIS, LOUIS, Islington, elected mayor, Nov. 9, 1925.

MATTUCK, ISRAEL L., London, awarded by Hebrew Union College, Cincinnati, O., honorary degree of Doctor of Hebrew Law, Oct. 24, 1925.

ROSENBERG, S., Chatham, elected mayor, Nov. 9, 1925.

SAMUEL, SIR HERBERT, London, appointed chairman of the royal commission to investigate the coal industry, Sept. 5, 1925.

SILVERMAN, J. E., Southampton, elected mayor, Nov. 9, 1925.

WARBURG, OSCAR E., London, knighted, Jan. 1, 1926.

FRANCE

DREYFUS, EUGENE, Paris, appointed President of the Court of Appeals of Paris.

STEEG, M., Paris, appointed resident general of Morocco, Oct. 7, 1925.

GERMANY

EINSTEIN, ALBERT, Berlin, awarded by Royal Society of London, the Copley Medal, Nov. 30, 1925.

HUNGARY

HEVESI, SIMON, Budapest, appointed Jewish Representative in Upper House.

IRAQ

DANIEL, MENAHEM, elected to Constituent Assembly.
 EPHRAIM, ISAAC, elected to Constituent Assembly.
 HESKEL, SIR SASSOON, elected to Constituent Assembly.
 SOMAKH, REUBEN, elected to Constituent Assembly.
 ZILKHA, NAIM, elected to Constituent Assembly.

LATVIA

DUBIN, M., elected to the Sejm, Oct. 3-4, 1925.
 LAZARON, M., elected to the Sejm, Oct. 3-4, 1925.
 MAISEL, N., elected to the Sejm, Oct. 3-4, 1925.
 NUROK, M., elected to the Sejm, Oct. 3-4, 1925.
 VITTENBERG, R., elected to the Sejm, Oct. 3-4, 1925.

PALESTINE

HYAMSON, ALBERT M., appointed by High Commissioner Plumer, chief immigration officer, Sept. 1, 1925.

POLAND

BAUMINGER, ISAAC, Cracow, elected to the Senate to succeed the late rabbi Judah Leib Kowalski.

III. SPECIAL BEQUESTS AND GIFTS

UNITED STATES

BARUCH, BERNARD M., New York City, don. \$250,000 to Johns Hopkins University, Baltimore, Md., for study of "war profiteering" as a cause of war and \$10,000 to United Daughters of the Confederacy, Americus, Ga., in memory of his mother, for research work in Confederate history, Jan. 6, 1925.

BERG, ADOLPH, Philadelphia, Pa., don. \$25,000 to the Federation of Jewish Charities.

BERG, DAVID, Philadelphia, Pa., don. \$40,000 to the Federation of Jewish Charities.

BLOCH, ARTHUR, Philadelphia, Pa., don. \$25,000 to the Federation of Jewish Charities.

BLUMENTHAL BROTHERS, Philadelphia, Pa., don. \$50,000 to the Federation of Jewish Charities.

BLUMENTHAL, GEORGES, New York City, don. 1,500,000 francs to the University of Paris.

BOASBERG, EMANUEL, Buffalo, N. Y., don. \$100,000 to University of Buffalo, in celebration of sixtieth birthday, for a chair in American history.

BROWN, FREDERICK, New York City, don. (conditionally) site valued at \$500,000 for sixteen story office building to house the Federation for Support of Jewish Philanthropic Societies of New York City, and other institutions.

CONGREGATION B'NAI JESHURUN, New York City, establishes the B'nai Jeshurun Centennial Educational Fund of \$100,000 in memory of one hundredth anniversary of the founding of the congregation, for Jewish education among children of the poor.

CULLMAN, IDA R., New York City, beq. \$30,000 in memory of Simon and Hattie Rothschild to Montefiore Hospital for Chronic Diseases for a Simon and Hattie Rothschild Ward; \$10,000 in memory of parents to Mt. Sinai Hospital for bed; and \$10,000 to non-Jewish charity, filed Sept. 1, 1925.

FELS, SAMUEL, Philadelphia, Pa., don. \$40,000 to the Federation of Jewish charities.

FLEISCHMANN, MAX, Cincinnati, O., don. (conditionally) \$200,000 to City Council of Santa Barbara, Cal., for construction of a breakwater for a harbor.

FLEISCHER, ALFRED W., Philadelphia, Pa., don. \$40,000 to the Federation of Jewish charities.

FLEISHER, ARTHUR A., Philadelphia, Pa., don. \$10,000 to the Federation of Jewish charities.

FLEISHER, BENJAMIN W., Philadelphia, Pa., beq. \$50,000 as trust fund to the Federation of Jewish charities and the Jewish Hospital Association of Philadelphia.

FOX, WILLIAM, New York City, don. \$250,000 to the United Jewish Campaign of \$15,000,000.

FRIEDMANN, LIONEL, Philadelphia, Pa., don. \$25,000 to the Federation of Jewish charities.

GERSTLEY, MR. AND MRS. LOUIS, Philadelphia, Pa., don. \$25,000 to the Federation of Jewish charities.

GERSTLEY, MR. AND MRS. WILLIAM, Philadelphia, Pa., don. \$25,000 to the Federation of Jewish charities.

GIMBEL BROTHERS, Philadelphia, Pa., don. \$250,000 to the Federation of Jewish Charities.

GOLDER, BENJAMIN, Philadelphia, Pa., don. year's salary as congressman, of \$10,000 and \$5,000 in Liberty Bonds to Federation of Jewish charities for building fund for Jewish Educational Institutions, Dec. 11, 1925.

GRATZ, SIMON, Philadelphia, Pa., beq. \$5,000 to Gratz College for endowment fund; one-third of estate, estimated at \$1,000,000, to the city for relief of teachers and other employees of the Board of Education; one-third to the Free Library of Philadelphia; and one-third to the Historical Society of Pennsylvania for purchase of manuscripts and books and for maintenance of the society, Sept. 2, 1925.

GREENBERG, JOSEPH J., Philadelphia, Pa., don. \$100,000 to the Federation of Jewish charities.

GREENFIELD, ALBERT M., Philadelphia, Pa., don. \$100,000 to the Federation of Jewish Charities.

GUGGENHEIM, DANIEL, New York City, establishes the David Guggenheim Fund for the Promotion of Aeronautics of \$2,500,000.

GUGGENHEIM, DANIEL, New York City, don. \$500,000 to New York University, New York City, for a school of Aeronautics, June 12, 1925.

GUGGENHEIM, MURRY, New York City, don. \$50,000 for endowment fund of \$5,000,000 for the Hebrew Union College, October, 1925.

HEINSHEIMER, ALFRED M., New York City, don. to Hospital for Joint Diseases, his home at Breezy Point, Far Rockaway, for country home and \$500,000 for maintenance, Dec. 1, 1925.

HIRSCH, ROBERT B., Stamford, Conn., beq. \$30,000 to the Educational Alliance, Hebrew Technical Institute for Boys, and Hebrew Technical Institute for Girls; \$45,000 to non-Jewish charity; and \$1,700,000 as trust fund to the Society for Ethical Culture for the education of children and for the training of teachers, Dec. 31, 1925.

HIRSHON, CHARLES, New York City, beq. \$100,000 to Federation for the Support of Jewish Philanthropic Societies, to be paid in ten annual instalments, Nov. 2, 1925.

HOENIG, ISAAC, Buffalo, N. Y., beq. the Isaac Hoenig Memorial Fund of approximately \$50,000 to the Federated Jewish charities of Buffalo "for the payment of tuition and board of worthy Jewish students of limited means to enable them to pursue" their studies at colleges or universities, received April 20, 1925.

HUTZLER, ABRAM G., Baltimore, Md., don. \$200,000 to Johns Hopkins University for chair of political economy, announced Oct. 4, 1925.

LIBMAN, SOLOMON, New York City, beq. \$125,000 to Home for Hebrew Infants and \$10,000 to five other Jewish organizations, filed Nov. 24, 1925.

LIEBERMAN, MR. AND MRS. ALBERT, Philadelphia, Pa., don. \$25,000 to the Federation of Jewish charities.

LIMBURG, MRS. HERBERT R., New York City, don. home valued at \$75,000 to Jewish Children's Clearing Bureau, in memory of her parents, Jacob and Rosa Rossbach, June 4, 1925.

LIT, JACOB D., Philadelphia, Pa., don. \$75,000 to the Federation of Jewish charities.

LIT, SAMUEL D., Philadelphia, Pa., don. \$75,000 to the Federation of Jewish charities.

LOUCHHEIM, JEROME J., Philadelphia, Pa., don. \$30,000 to the Federation of Jewish charities.

MASTBAUM, JULES E., Philadelphia, Pa., don. \$100,000 to the Federation of Jewish charities.

MAYER, JULIA, Philadelphia, Pa., beq. \$100,000 as perpetual memorial to her parents Lazarus and Josephine Bomeisler Mayer to Jewish Hospital Association of Philadelphia for wing for the aged and infirm; \$60,000 to Jewish Foster Home and Orphan Asylum of Philadelphia; \$10,000 to Federation of Jewish charities; and \$10,000 to Hebrew Sunday School Society of Philadelphia for Minnie, Katherine and Julia Mayer Fund, Oct. 21, 1925.

MEYER, EUGENE, New York City, beq. \$33,500 to charity, Dec. 3, 1925.

MORGENTHAU, HENRY, New York City, don. \$50,000 for endowment fund of \$5,000,000 for Hebrew Union College October, 1925.

MORRISON, ISIDORE D., Baltimore, Md., establishes fund of \$100,000 for the benefit of the Palestine Foundation Fund "Keren Hayesod" (\$25,000 a year), The Hebrew University in Jerusalem (\$20,000 a year

and the Jewish National Fund (\$5,000 a year), (principal to be divided accordingly after the death of the donor), Jan. 1, 1926.

OBERMAYER, THEODORE, New York City, beq., after the death of his wife, half of estate valued at \$250,000 to the Hebrew Orphan Asylum and the other half of estate valued at \$250,000 to a number of other Jewish institutions, Jan. 28, 1926.

OCHS, MR. AND MRS. ADOLPH S., New York City, don. \$200,000 for endowment fund of \$5,000,000 for Hebrew Union College, October, 1925.

PALEY, SAMUEL AND JACOB, Philadelphia, Pa., don. \$70,000 to the Federation of Jewish charities, and \$12,000 to Eagleville Sanatorium for Consumptives.

PAM, MAX, Chicago, Ill., beq. \$60,000 to Jewish charity; \$50,000 for Jewish industrial development in Palestine; and one-tenth of the residue of the estate, after individual and specifically named bequests are paid, to charities at the discretion of the executors, Oct. 1, 1925.

ROSENBERG, WALTER J., Philadelphia, Pa., don. \$25,000 to the Federation of Jewish Charities.

ROSENBLOOM, MRS. SOL, Pittsburgh, Pa., don. \$500,000 to the United Palestine Appeal of \$5,000,000, in memory of husband, for Hebrew University in Jerusalem, announced Feb. 16, 1926.

ROSENWALD, EMMA, New York City, beq. \$100,000 to Mt. Sinai Hospital and \$2,500 to Temple Emanu-El, Sept. 21, 1925.

ROSENWALD, JULIUS, Chicago, Ill., don. \$25,000 (in addition to \$50,000 previously donated) to Hebrew Teachers' Seminary, Jerusalem, for building fund, \$50,000 (conditionally) to Conservation Council for making of Indiana sand dunes a public playground, announced Oct. 1, 1925; \$1,000,000 to United Jewish Campaign for campaign of \$15,000,000, Sept. 13, 1925.

SAMUELS, CAESAR, Los Angeles, Cal., don. \$50,000 to Jewish Loan and Housing Association, in memory of wife, to be known as the Rose Samuels Memorial Fund.

SCHIFF, MORTIMER L., New York City, don. five rare prints by old Flemish and German masters to Metropolitan Museum of Art, July, 1925.

STERNE, MRS. MATHILDE G., New York City, beq. \$4,000 to Yale University and Harvard University and \$2,500 to charity and, after death of daughter, \$60,000 to Mt. Sinai Hospital and Lebanon Hospital.

STROOCK, LOUIS S., New York City, beq. \$20,000, at \$5,000 each, to Federation for the Support of Jewish Philanthropic Societies of New York, Montefiore Home, Mt. Sinai Hospital and the Jewish Theological Seminary of America, and from \$2,500 to \$100 to sixty other charitable institutions, Dec. 28, 1925.

UNTERMYER, SAMUEL, New York City, don. \$50,000 for endowment fund of \$5,000,000 for Hebrew Union College, October, 1925.

VOGELSTEIN, LUDWIG, New York City, don. \$50,000 for endowment fund of \$5,000,000 for Hebrew Union College, October, 1925.

WARBURG, MR. AND MRS. FELIX M., New York City, establish with the New York Community Trust "the Moritz and Charlotte Warburg Memorial Fund for the Training of Scholars, Ministers and Teachers of the Jewish Faith" of \$500,000.

WARBURG, FELIX M., New York City, don. \$500,000 to Harvard University, Cambridge, Mass., for Fogg Art Museum, announced Sept., 1925 (given anonymously in 1924), \$50,000 for endowment fund of \$5,000,000 for Hebrew Union College, October, 1925, \$400,000 to United Jewish Campaign of \$15,000,000, announced March 28, 1926.

WASSERMAN, BENJAMIN J., Philadelphia, Pa., don. \$100,000 to the Federation of Jewish charities.

WEIL, JACOB L. AND EMANUEL L., New Orleans, La., don. \$40,000 in memory of their father, to the Gates of Prayer Congregation for the Leopold Weil Educational and Social Center, June 10, 1925.

WEIL, SIMON R., New York City, beq. \$6,000 to charity and, upon death of wife, \$163,314 to Mt. Sinai Hospital and Federation for the Support of Jewish Philanthropic Societies of New York City and \$408,285 to Presbyterian Hospital, Children's Aid Society for the Relief of Ruptured and Crippled Children, New York Skin and Cancer Hospital, and St. John's Guild, Oct. 23, 1925.

WINEMAN, MRS. HENRIETTA B., Detroit, Mich., don. in memory of husband \$75,000 to United Hebrew Charities, Detroit, Mich., for erection of a community center and clinic to be known as the Leopold Wine-
man Health Center, August, 1925.

WOLLMAN, MORTON (estate), through Henry and William J. Wollman, New York City, est. the Morton Wollman Fund of \$300,000 with the City College of New York, for the advancement of business research and teaching, announced Dec. 20, 1925.

BRITISH EMPIRE

BARON, BERNHARD, London, don. £50,000 to charity in celebration of seventy-fifth birthday, Nov. 28, 1925; £2,500 to Jewish Maternity Hospital, May 12, 1925, £10,000 to the Jewish Hospital, London, in memory of his wife, £10,000 to the London Hospital for a Pathological Institute, June 3, 1925, and £10,000 to Hebrew University in Jerusalem.

BEARSTED, LORD (MARCUS SAMUEL), London, don. £5,000 to Jewish Maternity Hospital, May 12, 1925.

HARDOON, MR. AND MRS. S. A., Shanghai, don. \$300,000 to Congregation Shearith Israel for synagogue.

MOSS, ISAAC (MOSS VERNON), London, beq. one-half of residue of estate (gross value £104,421), to five Jewish and two non-Jewish charities.

READING, LORD, Viceroy of India, Delhi, assigns Rs.50,000 for abolishing leprosy in India from a fund of Rs.500,000 established by Sir Victor Sassoon for charitable purposes.

SALOMONS, DAVID LIGNEL GOLDSMID-STERN, London, beq. £6,000 to Cambridge University for building and scholarship funds.

SASSOON, EDWARD ELIAS, London, beq. £5,000 to charity.

SASSOON, MRS. MYER, Bombay, beq. Rs. 100,000 to Jacob Sassoon Free High School.

IV. NECROLOGY

UNITED STATES

BEHRMAN, MARTIN, mayor, New Orleans, La., aged 61, Jan. 12, 1926.

BERNHAIM, BERNARD, civic and communal worker, Louisville, Ky., at Atlantic City, N. J., aged 75, Aug. 3, 1925.

BRILL, NATHAN, physician and discoverer of "Brill's Disease," New York City, aged 65, Dec. 13, 1925.

DWORKY, MRS. BERTHA PHILLIP, communal worker, New York City, aged 67, June 5, 1925.

FRANK, HENRY L., founder of the Illinois Humane Society and communal worker, Chicago, Ill., aged 86, March 26, 1926.

FREIBERG, ABRAHAM, communal worker, Cincinnati, O., aged 81, Oct. 4, 1925.

HECHT, SIGMUND S., rabbi emeritus, Los Angeles, Cal., aged 76, June 27, 1925.

HELLER, EMANUEL S., lawyer, banker, civic worker, captain in the Spanish American War, San Francisco, Cal., aged 61, Jan. 1, 1926.

KLFIN, PHILIP, rabbi, New York City, aged 77, March 21, 1926.

KOHLER, KAUFMANN, Rabbi Emeritus, Temple Beth El, New York City, President Emeritus, Hebrew Union College, and author, Cincinnati O., New York City, aged 82, Jan. 28, 1926.

LEDERER, EPHRAIM, lawyer and communal leader, Philadelphia, Pa., aged 63, Sept. 11, 1925.

LEVENTRITZ, DAVID, former judge of the Supreme Court of the State of New York, New York City, aged 81, Jan. 9, 1926.

MUELLER, IGNATIUS, rabbi, Louisville, Ky., aged 68, at Atlantic City, N. J., Sept. 7, 1925.

PAM, MAX, lawyer, civic and communal worker, New York City, aged 60, Sept. 14, 1925.

PERES, ISRAEL HEYMAN, judge and former president Board of Education, Memphis, Tenn., Aug. 1, 1925.

ROGGEN, NATHAN, communal worker, New York City, aged 76, Oct. 13, 1925.

ROSEMBLOOM, SOL, manufacturer, philanthropist, and communal leader, Pittsburgh, Pa., at New York City, aged 59, Nov. 16, 1925.

SAMUELS, GEORGE E., judge of Superior Court and communal worker, Oakland, Cal., aged 67, Dec. 27, 1925.

SCHOENBERG, MOSES, colonel, civic and communal worker, St. Louis, Mo., aged 72, July 19, 1925.

SELIGMAN, SIMON, Civil War veteran, Brooklyn, N. Y., aged 83, Nov. 6, 1925.

AUSTRIA

ABRAHAM, KARL, physician, psychoanalyst, and president of the international society of psychoanalysts, Berlin, aged 49, Dec. 5, 1925.

EPSTEIN, JULIUS, professor of music, author, and editor, Vienna, aged 94, March 2, 1926.

FALL, LEO, composer, Vienna, aged 52, Sept. 17, 1925.

SULZER, JOSEF, professor of music and composer, Vienna, aged 75, Jan. 14, 1926.

TAUSSIG, RUDOLPH, Zionist leader and Councillor of State, Vienna, aged 63, Jan. 11, 1926.

BRITISH EMPIRE

ABRAHAMS, ISRAEL, Reader in Talmudic Literature at Cambridge University and author, Cambridge, aged 67, Oct. 6, 1925.

FRIEDLANDER, HENRY L., minister, Brisbane, aged 76, Feb. 3, 1926.

HARRIS, ISIDORE, rabbi and communal leader, London, aged 73, July 15, 1925.

HENRIQUES, CECIL Q., lieutenant-colonel, London, aged 69, July 17, 1925.

HENRIQUES, HENRY STRAUS QUIXANO, K.C., M.A., B.C.L., lawyer, author, and president of the Board of Deputies of British Jews, London, aged 59, Nov. 12, 1925.

KELLERT, HARRIS, communal worker, Montreal, aged 81, May 31, 1925.

LEE, SIR SIDNEY, biographer, author and editor, London, aged 66, March 3, 1926.

WOOLF, ALBERT M., O.B.E., communal leader, London, aged 69, Aug. 20, 1925.

CZECHO-SLOVAKIA

AFBELES, SOLOMON, former rabbi and communal leader, Carlsbad, aged 95.

FRANCE

WORMS, RENE, professor of Jurisprudence and Social Science at the Sorbonne University, author, and editor, Paris, aged 57.

GERMANY

AUERBACH, ERNST, jurist and communal leader, Frankford a.M., aged 65, Feb. 20, 1926.

AUERBACH, LEOPOLD, author, Berlin, aged 78.

FRAENKEL, EUGEN, professor, pathologist, and bacteriologist, Hamburg, aged 73.

MOSS, ALBERT, jurist and professor at the university in Berlin, aged 79, June 1, 1925.

PREUSS, HUGO, professor of law, former Minister of the Interior, author of the draft of the constitution, and civic and communal leader, Berlin, Oct. 9, 1925.

WARSCHAUER, ADOLPH, librarian, author, editor, and communal worker, Breslau, aged 70, Oct. 13, 1925.

HUNGARY

NEZEL, MORITZ, lawyer, former deputy, and civic and communal leader, Budapest, aged 89, Nov. 21, 1925.

ITALY

LATTES, ELIJAH, Professor of Greek and Roman Antiquities, and author, Rome, aged 82, June 21, 1925.

MANASCI, GUIDO, professor of history of Italian literature and author of libretto of "Cavalleria Rusticana," Leghorn, aged 58.

MORTARA, ACHILLE, director of the state railways of Southern Italy and former president of the Jewish Religious Community of Rome, Rome.

NETHERLANDS

DUPARC, M. I., Chief of the Department of Art and Science of the Ministry of Education and educator, The Hague, at Paris, aged 55, May 30, 1925.

FLTE, HERMAN, educator and Knight of the Order of Orange-Nassau, Haarlem, aged 80.

JITTA, JOSEPHUS, jurist, former professor at the Amsterdam University, president of International Law Association of The Hague, The Hague, aged 71.

PALESTINE

BURSTEIN, ABRAHAM AARON HAKOHEH, rabbi and director of the Yeshibath Merkaz ha-Rabh, Jerusalem, aged 60, Dec. 6, 1925.

SCHILLER, SOLOMON, teacher, writer and communal and Zionist leader, Jerusalem, aged 62, Oct. 31, 1925.

POLAND

KOWALSKI, JUDAH LEIB, senator, rabbi, and Mizrahi leader, Wloclawek, at Breslau, Germany, aged 61, July 24, 1925.

SOVIET RUSSIA

LEVIN, JUDAH LEIB, poet and author, Kiev, aged 85.

THE ARCHITECTURE OF THE SYNAGOGUE

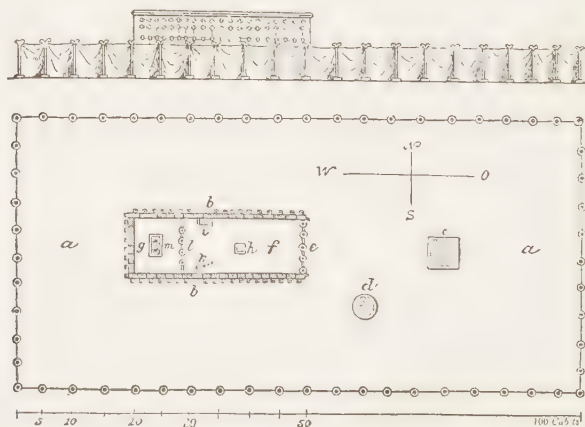
By WILLIAM G. TACHAU

The study of the Synagogue is the study of the history of Israel. No period of its existence is conceivable without this place of public worship and religious instruction. Very early, the Synagogue became the central institution of Judaism and owing to its existence, later on, after the dispersion, the very life of the faith was preserved.

The Synagogue, then, was the center of activities of each community, just as the Temple at Jerusalem had been the center for the entire people. Indeed, the Synagogue became for each scattered community a sanctuary in miniature in compensation for the loss of the Temple. Therefore, no matter how details may vary in different countries, Synagogal worship was the most important visible expression of Judaism, and it was the chief means of uniting the Jews scattered throughout the world.

It is probable that the Synagogue existed even during the period of the Temple, but it is certain that places of congregation during the exile in Babylon offered the beginning of the present houses of worship. The word "Synagogue" comes from the Greek and means an assembling together. The word itself, of course, came into use long after the captivity, but places of assembly and prayer existed throughout the land long before they were mentioned in history by the name of Synagogue.

To give an adequate, critical survey of synagogal plan, it is necessary to trace its history from its inception. The earliest actual place of worship of the Jews is known as the tabernacle, which, in arrangement, was fundamentally a repetition in movable tents of the triple Egyptian Temple system that consisted of court, hall and cella. The enclosure around the tabernacle formed a court twice as long as it was broad; there were twenty-one columns upon the sides and eleven upon the front, erected like tent poles. These supports had silver capitals and stood in sockets of bronze. White immovable hangings were fastened between these columns, except at the entrance on the eastern front where movable curtains of blue, purple and scarlet linen filled the open spaces.



1. ELEVATION AND PLAN OF MOSAIC TABERNACLE

The tabernacle itself (figure 1) was placed near the western end of the enclosure, and in the square place in front of it (a),

rose the altar of earth and wooden sheathing (c) for burnt offerings, and near at hand stood the laver of brass (d). The tabernacle was enclosed on three sides by boards overlaid with sheets of gold (b), held in place by double sockets of silver, which in turn were clasped together by bars that fitted into golden rings. The eastern front was limited by five gilded columns (e). The roof again recalled the tent form—its covering being of colored linen and the skins of animals.

The tabernacle, like the Egyptian Temple, was three times as long as it was broad, and was divided into two unequal compartments—the front (f) being twice the depth of the Holy of Holies (g), the altar for incense (h) standing in the center of the first space and the table for the shew-bread being placed next to the northern wall (j). In the southwestern corner stood the seven-armed candlestick (k). The Holy of Holies, square in plan, was separated from the larger ante-chamber by four gilded columns, which also stood in sockets, and it contained the Ark of the Covenant (m)—a coffer of acacia wood, borne upon poles fixed in golden rings, whose lid bore figures of two cherubim, carved in wood and overlaid in gold.

The form and arrangement of the tabernacle are, in the main, quite well defined, but this, unfortunately, is not true of the monumental temple erected by King Solomon. The accounts and descriptions of this building are both confused and conflicting, as may be expected from writers ignorant of art. It seems generally agreed upon, however, that the Temple consisted of an open vestibule (*Ulam*), the Holy Place (*Hekal*) and an inner chamber known as the Holy of Holies, which was elevated above the level of the Temple proper. In front of the vestibule sprang two columns, Boaz

and Jachin; a large court surrounded the Temple. In the Holy of Holies nothing was visible but the cherubim, intended to enshrine the Ark of the Covenant, in which the Tablets of the Law were kept. An altar of incense and a large table for the twelve loaves of shew-bread were enshrined in the sanctuary. The seven-armed candlestick also appears, just as in the tabernacle, to which were added ten lamp-holders and other lesser utensils. Inside the vestibule were placed a large iron altar and a spacious reservoir called the "Iron Sea", which was supported upon twelve iron bulls; groups of three were so arranged that they turned in the direction of the cardinal points of the compass.

There are many and varied attempted restorations of Solomon's Temple. In accordance with the descriptions of this famous structure, each author, while apparently conforming strictly to these instructions, supplied architectual details within his own knowledge or forms dictated by his own personal prejudices, so that an amazing variety of impressions has resulted. Every known style of architecture is therefore represented, ranging from Egyptian and Assyrian, through the Classic and Gothic, to all forms of the Renaissance.

As a matter of fact, it is impossible to determine to what extent this noted building was affected by the art of the surrounding countries, or which influence really predominated. The strongest stimulus undoubtedly came from Egypt, as the palace of the Queen, adjoining the Temple, must have been vividly reminiscent of the splendor of her native land. It must also be remembered that the Israelites had grown to a people upon the banks of the Nile and, without doubt, transplanted many artistic conceptions and methods of construction to their own land.

There is no good reason to believe that there existed a really distinctive Jewish ancient art, for no matter how insistent an initial urge there may have been for a national expression, it must soon have languished. The position of the country as a highway between the neighboring powerful states, precluded that seclusion necessary for the development of a native art, and the close contact with an art already highly advanced, made it easier to borrow than to create. This whole subject, though very interesting, is purely speculative, for the sole actual remains of that period --Solomon's Temple—which could have been the most significant testimony, are now merely the base of a fortified wall.

After the return from captivity, another item for speculation presents itself. If public worship became sufficiently important to demand special housing other than in the reconstructed Temple, then the structures were undoubtedly largely Assyrian in character. The Temple has always been looked upon as the true prototype of the Synagogue, even though there is but a slight physical resemblance between the two buildings. Nevertheless, there are certain features in the Temple that undoubtedly left their impress upon the Synagogue.

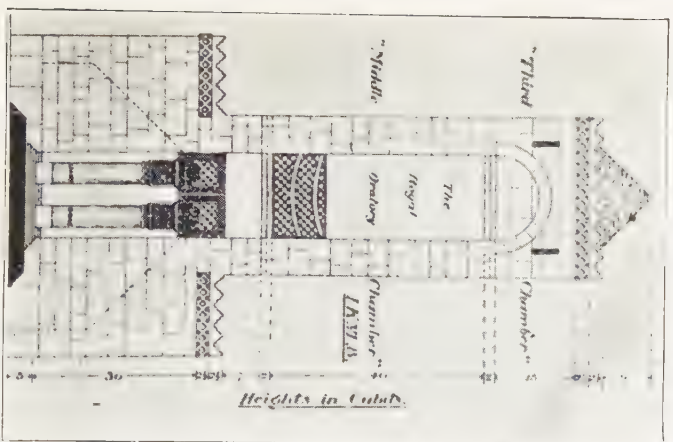
The main body of the Synagogue, for instance, easily recalls the porch (*Ulam*) which, in the Temple, was the space given over to the needs of the congregation. The suggestion that the porch corresponds to the *pronaos* of the Christian basilica or the narthex of the Gothic church, is refuted by the fact that practically all of the earliest synagogues had no vestibules. The *Hekal*, which was reserved for the priests and contained the seven-armed candlestick, the table for the

shew-bread and the altar of incense, is now symbolized in the synagogue by the Bima or "Almemar." This is a raised dais which is used for the reading of the Torah and contains a table on which the Torah is laid, symbolic of the old order of table for the shew-bread. The elevation of the Holy of Holies of the Temple is recalled in the steps and platforms in front of the ark from which the Torah is taken and exhibited to the congregation with prescribed ceremonies, and after its reading, is replaced in the shrine.

These two elements are usually separated from the rest of the synagogue area, and are connected by an aisle which provides space for processions. The *Almemar* is either square or octagonal in plan, is raised above the floor and has seats protected by a balustrade. Very often it is covered with a baldachino and is constructed of wood, iron or sometimes stone. The termination of the steps leading to the Holy Shrine, as part of the *Hekal*, is indicated by the placing of the Hanukkah candlestick (Menorah), usually on the south side, which is probably a substitute for the seven-armed candlestick of Solomon.

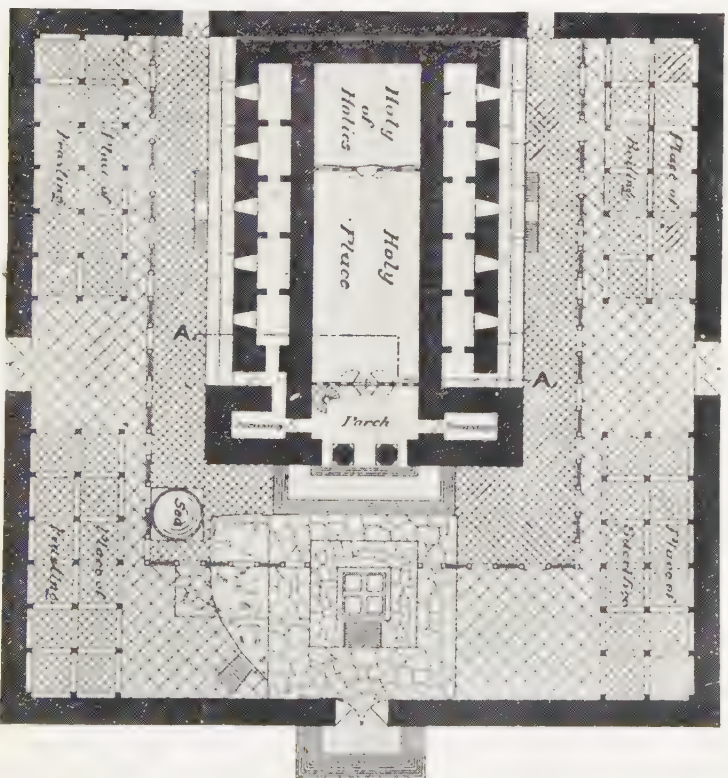
The Holy of Holies, originally designed as the space for the Ark of the Covenant, is always raised above the floor level, and is placed against or in the wall that lies nearest to Jerusalem. A richly embroidered curtain (*Parojet*) usually hangs before the door of the shrine as a symbol of the partition between the *Hekal* and the Holy of Holies that was used in the Temple. *These two elements then, the Holy of Holies (Ark) and the Almemar, from earliest times, formed the basis of the plan of the Synagogue, and occurred in all structures and were used even as late as the beginning of the nineteenth century.* The term "Almemar" is a corruption

2. FRONT ELEVATION OF SOLOMON'S TEMPLE (RESTORED)



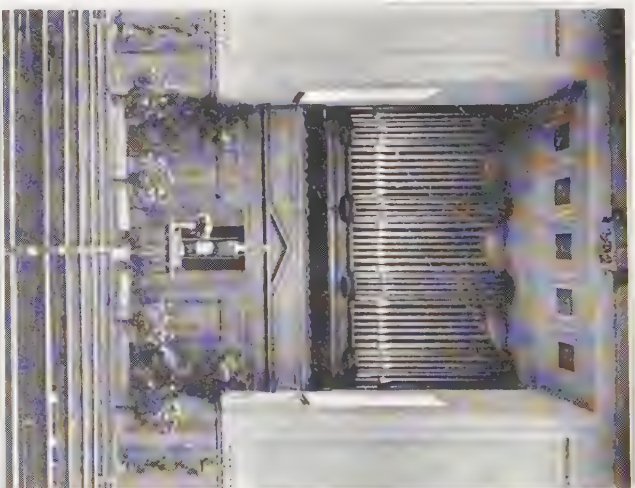
3. PLAN OF SOLOMON'S TEMPLE (RESTORED)

(See pp. 157-158)

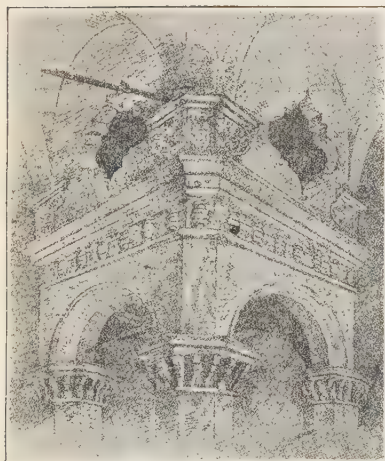




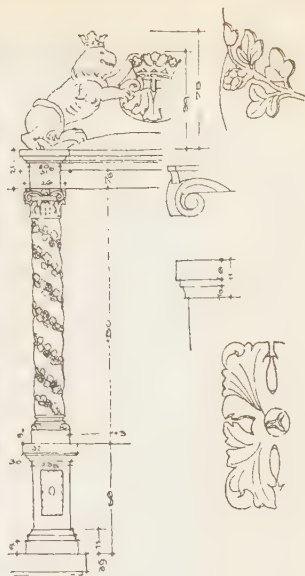
6. INTERIOR OF MIKVEH ISRAEL,
PHILADELPHIA, PA., SHOWING, WOOD



Tachau & Trought Architects
7. INTERIOR OF BETH ISRAEL,
ATLANTIC CITY, N.J., SHOWING, WOOD
(See pp. 160-162)



4. ANCIENT STONE ALMEMAR

5. DETAILS OF AN
ANCIENT ARK

of the Arabic "Al-mimbar," which means the chair or pulpit, and is more commonly used than the Talmudic word "Bima."

This theory concerning the origin of the two elements of the synagogue plan is substantiated by the Talmud: "The ark is built to receive the scrolls of the law." Furthermore, Maimonides says: "They put a platform in the middle of the house so that he who reads from the law or he who speaks words of exhortation to the people may stand upon it and all may hear him." According to the same author, the elders sit facing the people, who are seated in rows, one

behind the other, with their eyes turned towards the elders and toward the Holy Place. (No mention, however, is made in this connection of the women's gallery.) "As far as touches the *Bima*, this shall not be built higher than eight steps; no one shall sit between the *Bima* and the *Hekal* (the shrine is here meant), for their backs would be turned to the Ark and this would not be seemly. This was forbidden because, whenever the person who stands on the *Bima* turns in prayer, he might lead others to believe that he is bowing to those who are [sit] before the ark."

Other Talmudic regulations regarding the building of synagogues are:

The Elevation of the Synagogue (Megillah⁴ section 3): The Talmud prescribes that the Synagogue be erected on a "raised space," so that it may tower above all the houses in the city; moreover, it cannot be torn down until another synagogue is there (Meg. 27). Synagogues were built on knolls, street corners and gateways (Proverbs of Solomon, 1, 20, 21); also, outside of the city on the banks of a running stream and in the open fields. This was particularly the law of the third and fifth centuries, C. E., in Babylonia, which strictly required the building to be upon a hill and which prophesied the downfall of those cities whose houses were higher than the House of God (Shabbat 11 a). There is, however, an important regulation which wisely recognizes the need of exceptions under certain conditions and circumstances. To quote again: "However, if any emergency arises, —for example, that the authorities own a building, so that it will not be permitted that any other overtop it, then a lower one may be erected and the structure used as the 'House of God'."

Orientation and Entrance: The question whether the Holy Shrine should look toward the east or toward the west occupied the minds of the teachers even in Talmudic times. Thus, for example, Rabbi Abin (Jerus. Berakot 4,8c) remarks that the aspect towards Jerusalem and the Temple could be effective only for the time of the duration of the latter. Quite contrary are the opinions of Rabbi Ishmael (second century), and Rabbi Oshaya (third century), who said on this question: "The head of God is over all" (Baba Batra 25a). Finally, Rabbi Sheshet (fourth century), forbade the eastward aspect as a heathenish use. The prescription of the Shulhan Aruk reads as follows: "The door may not be otherwise set than opposite to that side toward which one prays in the particular city. If one prays to the west, the door should be on the east side, so that one can bow towards the ark from the door."

The Women's Section: There seems to be no mention in the codes of the women's part in the services in the synagogue. In the Bible (Deut. 31, 12) the duty of women to be present at the public reading of the Law is prescribed. It also appears that the injunction (1 Cor. 14,34), "Let the women keep silent in the church," was strictly observed.

There are further legal references which it might be interesting to quote, although they have no direct bearing on the arrangement of the plan. "Honor should be paid to synagogues and houses of study. People must not conduct themselves lightly nor laugh, mock, discuss trifles, or walk about therein; in summer they must not resort to it for shelter from the heat, nor in winter should they make it serve as a retreat from the rain. Neither should they eat or drink therein, although the learned and their disciples may do so

in case of emergency. Every one before entering should wipe the mud from his shoes; and no one should come in with soiled body or garments. Accounts must not be cast in the synagogue or house of study, except those pertaining to public charity or to religious matters; nor should funeral speeches be delivered therein, except at a public mourning for one of the great men of the time." 'A synagogue or house of study which has two entrances should not be used as a thoroughfare; this rule was made on the analogy of that in the Mishnah (Ber, ix, 5) forbidding the use of the Temple mount as a thoroughfare.'

Some honor is to be paid even to the ruins of a synagogue or house of study. It is not proper to demolish a synagogue and then to build a new one either on the same spot or elsewhere; but the new one should be built first (B. B. 3b), unless the walls of the old one show signs of falling. A synagogue may be turned into a house of study, but not vice versa; for the holiness of the latter is higher than that of the former and the rule is (Meg. iii, I): 'They raise up in holiness, but do not lower in holiness.'

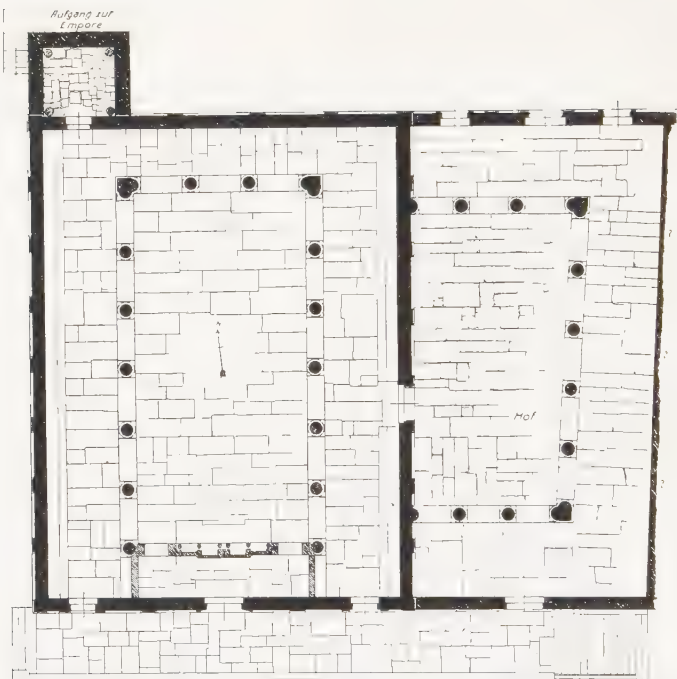
"The synagogue of a village, being built only for the people around it, may be sold on a proper occasion, but a synagogue in a great city, which is really built for all Israelites who may come and worship in it, ought not to be sold at all. When a small community sells its synagogue, it ought to impose on the purchaser the condition that the place must not be turned into a bath-house, laundry, cleansing-house (for vessels) or tannery, though a council of seven of the leading men in the community may waive even this condition (ib. 27b)."

It is a known fact that these laws were not all strictly observed, even in the earliest synagogues on record, and in



Tachau & Vought

7a. INTERIOR OF TEMPLE ISRAEL, NEW YORK CITY,
SHOWING ARK



8. PLAN (ABOVE) 9. FRONT ELEVATION
GALILEAN SYNAGOGUE AT TEL HUM (RESTORED)

more recent times, especially since the early part of the nineteenth century, they have been more honored in the breach than in the observance.

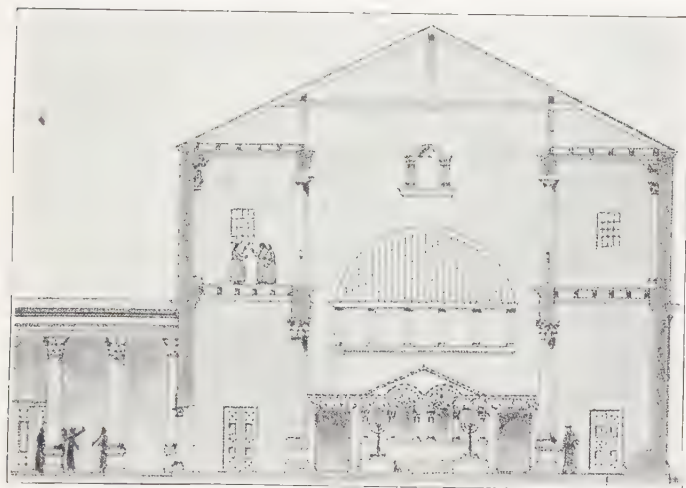
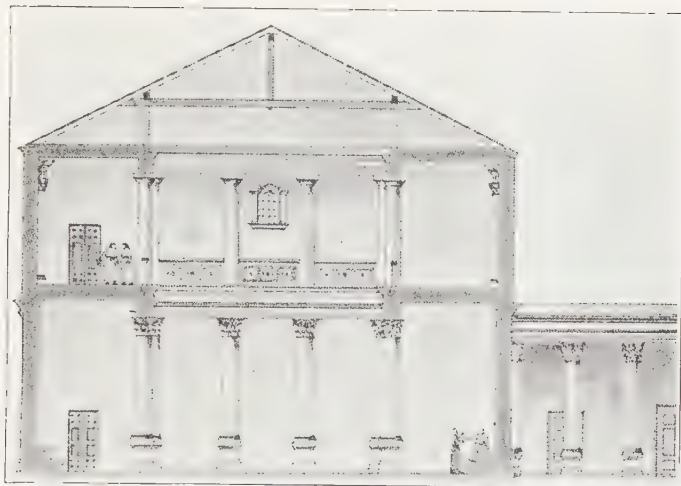
There are numerous ruins of synagogues scattered throughout Galilee which were first discovered in 1852. Some of them have since been excavated. The period of their construction has not been definitely fixed, as there are no inscriptions yet unearthed that give an actual date, but a comparison of their details of decoration with other buildings of this locality places them somewhere between the second and the fourth centuries C. E. Until that period, then, the study of the synagogue is entirely documentary, so that in these ruins we have the first real concrete evidences of the synagogal plan. In the very capable work, "Antike Synagogen in Galilaea," Messrs. Heinrich Kohl and Carl Watzinger, not only have illustrated the actual conditions of the excavations of eleven of these ruins, but have produced very interesting ideas for their restoration. There is great similarity in these structures which are all of the basilica type, showing three entrance doors in the wall nearest to Jerusalem, in every example but one. The buildings are divided into a nave and two side aisles by two rows of columns which support a balcony on three sides. The roof is supported by superimposed columns.

The ark, according to these authorities, is placed between the last two columns in such a way that the central door is blocked, which forces the real entrance through the two side doors. The reason for the main door, which is shown not to have been used for entrance, is obscure. There are no actual remains of the *Almemar* or the *Ark*, which were probably movable and constructed of perishable material.

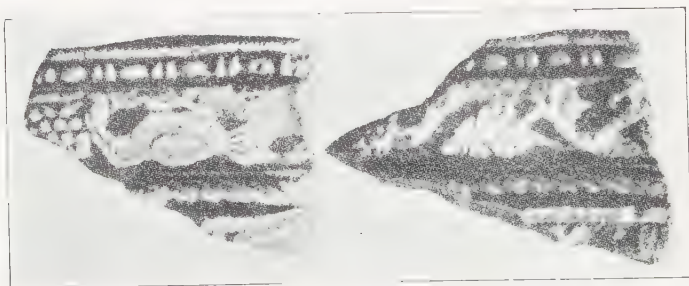
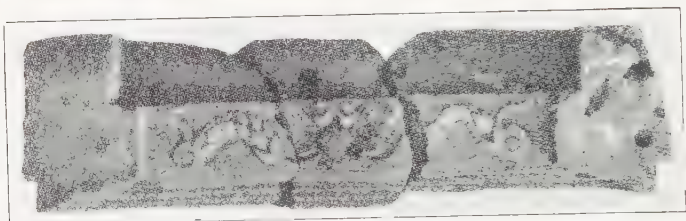
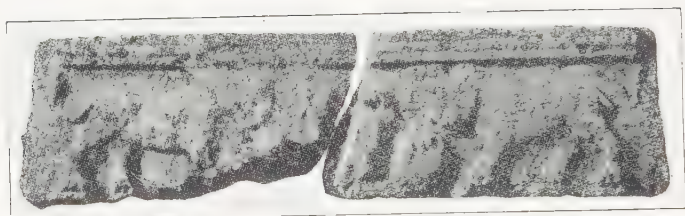
The plan of Tell-Hum, which is here given, shows an open court with a row of columns on three sides. The floor is paved with rectangular slabs of stone. The stairs to the balcony appear at the northwest corner, and there were stone benches all around the room, except at the entrance wall. At Irbid, owing to conditions of the building site, the entrance is from the east and the nave is dropped several steps below the aisles.

In 1921, a synagogue at Ain Duq, near Jericho, was unearthed, which also is in the basilica form, and the floor of the nave is covered with interesting mosaic, divided into three large panels. The first panel represents a Menorah; the second shows the Signs of the Zodiac beautifully drawn with all of the emblems; and the third depicts the scene of "Daniel and the Lions." There are inscriptions in Hebrew entirely intact, but the figures, especially the faces, are partially destroyed, and this is a sure indication to some authorities that the work of destruction was done by the Jews themselves. These findings of the last mentioned synagogue have as yet not been published, but this information is due to the courtesy of Mr. E. L. Sukenik. It can readily be seen that most of the Talmudic laws are violated in these Galilean buildings, although there is strict observance of the code of orientation.

Relying on the discoveries made in these buildings, there are those who claim that the Talmudic laws were formulated only at a later date. There is no doubt that human and animal figures were introduced in the decoration, which is explained by the assertion that at first the law against "graven images" forbade their worship, but not their presentation, and that the modern interpretation was an after-



10. SECTION LOOKING NORTH 11. SECTION LOOKING SOUTH
 GALILEAN SYNAGOGUE AT TEL HUM (RESTORED)
(See p. 165 et seq.)



12. 13. 14. FRAGMENTS OF GATEWAY OF AN ANCIENT
GALILEAN SYNAGOGUE

growth. The remains of the decorative motives prove them to be Greco-Roman, and they show startling resemblances to the Byzantine character of ornament, as exhibited in Constantinople and even central France. The workmanship was crude, as might be expected in structures that represented unimportant communities.

There is a belief that the plan of the synagogues of Galilee was derived from Greek edifices (there are buildings of this type at Delos and at Miletus), and the synagogue at Alexandria which was of an earlier date than these, is described as a basilica or "like a big basilica." Undoubtedly this theory which formulates the belief of a Greek origin, could be applied to synagogues of a much earlier date, but it is logical to suppose that these buildings of Galilee, which show such decided resemblance to the neighboring Roman edifices, were copied from them, or at least were inspired by Roman influence.

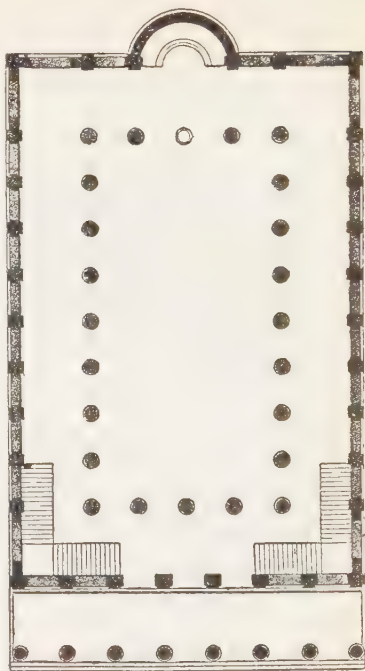
It is interesting to note that the synagogue derived its main form from the same source as did the Christian Church, and at an even earlier era. The Roman basilicas existed in all parts of the Empire and were the most convenient structures then existing for purposes of congregational worship. They were used by the Romans for law courts, the merchants' exchange and market hall, no province being entitled to municipal privileges which did not possess one. The principal room in the palace or large house was called a Basilica and was constructed on the same plan.

Here was an arrangement, already at hand, quite suited to the needs of religious services which served as a model for the synagogue, as it did later for the Christian church. The plan was uniform, consisting of a parallelogram, divided into

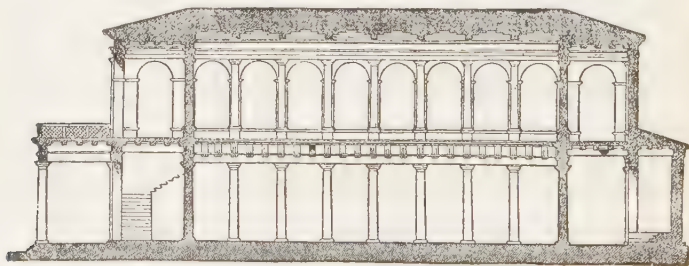
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three parts, longitudinally, by two rows of columns or pillars, with galleries over the two outside divisions, supported by the columns and the exterior walls. At one end was a tribune for the judges, arranged in a semi-circle. In a few instances, there was a tribunal at each end, with the entrance at the side. This general plan for the synagogue, like that of some Christian churches, has persisted until the present day.

At first, the space set aside for the women was placed on the ground outside of the main mass of the structure, but as the



18. PLAN OF PRIMITIVE ROMAN BASILICA

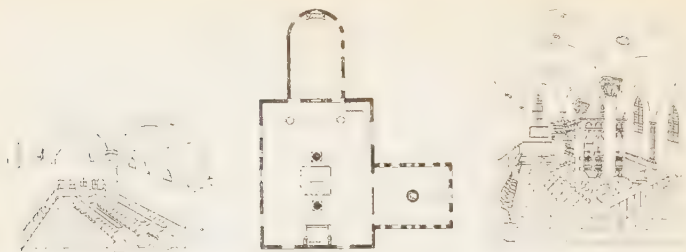


19. SECTION OF PRIMITIVE ROMAN BASILICA .

available ground area became limited, especially in the cities, this space was moved to the upper stories, and finally, with the relaxing of a strict law to house the women behind screens, the galleries were turned over to them. Connected with the synagogue (again analogous to the atrium of the Christian basilica) was an open Court, in the center of which was a fountain or basin for washing before entering for services. This court also served for various ceremonials which had to take place under the open sky. Here weddings were celebrated, the blessing of the New Moon was chanted, and the Sukkot services were held. In many of the crowded Ghettoes, the streets were interrupted by open spaces, where communal outdoor ceremonies might take place.

One of the first changes in the basilica plan that manifested itself in the Christian churches was the introduction of a transept, thus producing the cruciform plan. In the western part of the Roman Empire, the plan developed was that of a Latin cross—the transept being short and the nave long. In the eastern part, the plan developed was that of a Greek cross, the four arms being of equal length. The synagogue plan never developed the Latin form, but there are examples of the Greek type in those localities in the east which came in contact with the similar forms in Christian churches and Mohammedan mosques. In very recent times, there is a distinct tendency towards this Greek form, as will be shown later, which curiously enough was re-inspired by eastern models, aided by the principle of modern construction and the desire to seat as many persons as possible near the reading desk.

There is still another type of plan of which there are many examples in Central Europe that persisted from the eleventh



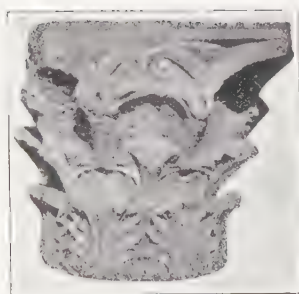
20. WOMEN'S SECTIONS, PLAN AND INTERIOR OF
SYNAGOGUE AT WORMS

to the eighteenth centuries. This showed a hall divided into two aisles by a central row of columns, usually limited to two in number. One of the oldest synagogues of this character is found at Worms. Indeed, it is accredited by some to be the oldest synagogue still standing in which services are held. The entrance is through a single door in the south. To the right are steps that lead to a balcony, on the left are the alms boxes. The main room is divided into two aisles, by means of two columns, and between them is located the square Almemar, served by steps on either side. The Ark is placed against the east wall on the axis of the room, flanked on either side by brass Hanukkah candlesticks. The women's section is to the south, its ceiling vaulting springs from a single column in the center of the room. To the west, stands the so-called Rashi Chapel, which to-day serves as a reliquary. This type of two-aisled plan is found not only in the old synagogue at Worms, Germany, but also in Prague, Bohemia; Regensburg, Austria; Passau, Galicia; Astrog, Russia; and Damascus, Syria.

It is claimed by some authorities that the employment of



15. FRAGMENT OF GATEWAY,
ANCIENT GALILEAN SYNAGOGUE



16. CAPITAL OF A COLUMN,
GALILEAN SYNAGOGUE



16a. CAPITALS IN ST. MARKS, VENICE



Courtesy Funk & Wagnalls

17. RUINS OF AN ANCIENT SYNAGOGUE AT KAFR BIRIM

two columns was not accidental or occasioned by constructive necessities, but that they were consciously used to represent the two columns —Boaz and Jachin—that flanked the entrance to Solomon's Temple. But a more advanced research reveals numerous examples in German Christian churches, where the two piers or columns have been employed to divide the building into two aisles and to decrease the span of the vaulting. Examples of such buildings are: the Nikoli Chapel, St. Marien and Zurhoheg at Soest; the churches Berschis, Bedim and Methler at Paspels. In the small Church of the Holy Cross at Krakau, a single pier in the center of the church supports the vaulting of the ceiling, which is just the same type that is found in the women's section in the synagogue at Worms. Beyond a doubt, then, this style of two-aisle synagogue was borrowed from co-existing religious edifices, and we must abandon all thought that here at least the Jews had developed a distinct architectural motive of their own.

And so it is evidenced that the synagogue in general adopted three types of plan, namely, the basilica, the Greek cross, and the two-aisle type. But no matter which one of the three types was selected, the arrangement for the conduct of the services and rituals remained fixed, and continued unchanged until the nineteenth century. The Ark was placed against the short wall, situated nearest Jerusalem, and was elevated upon a platform and served by steps. The Almemar or reading desk, also elevated above the floor, stood in the center of the room facing the Ark, and a wide aisle, connecting the two, furnished ample space for the procession and ceremonials. The women, being assigned to a separate section that was located either on the ground floor

or in an upper story, had no view of the services; indeed, they were actually cut off by a pierced partition or by a grille, and no provision of any kind was made for their comfort. This arrangement is still adhered to in the edifices of Orthodox congregations, the only modification being a little more favorable to the women who, though still segregated, may enjoy the privilege of seeing and being seen.

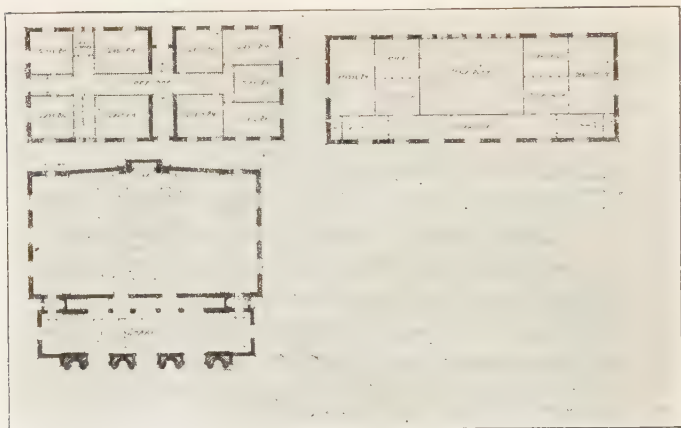
The early part of the nineteenth century saw great changes in the condition of the Jews. Their emancipation from the seclusion of the Ghetto brought them into closer association with the refinements and culture of their neighbors. The long centuries of restraint were cast behind them, and they felt free to participate in the common life of the community, and therefore had the desire to express themselves and reveal something of the powers that were stirring within them.

The hold of tradition upon the individual became less significant, external religious observances gradually lost some of their importance, especially within the family, so that the synagogue became more and more the center for the preservation of Judaism. The Jews found that the religious edifices of their neighbors made an appeal to the emotions of the worshippers through beauty of form, through the subtle charm of subdued lighting, and through harmonious sound, and so they began to emulate these characteristics in order to stimulate the religious interests of their own people. It was, therefore, not merely the love of ostentation that caused these changes, but a real desire to make the synagogue an inspiring place of worship to the congregation.

The first synagogue in which reforms were carried out was

the Reform Temple Verein at Hamburg in about 1817, and it was at this period that the name Temple came to be used to designate the synagogue of the reform congregation. This use of the term "Temple" was the result of the position taken by advocates of Reform Judaism that Israel was no longer in exile and that every house of worship was a temple just as sacrosanct as had been the Temple at Jerusalem.

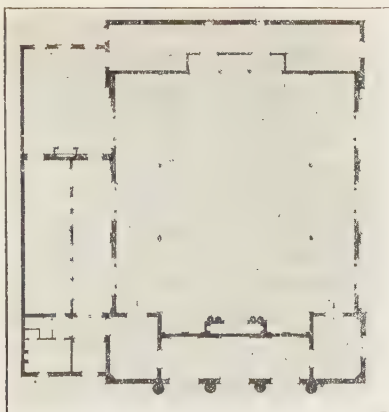
The curtailing of the ritual made the greatest changes in the plan of the building. The large space surrounding the *Almemar* was eliminated, as it was no longer needed after the suppression of the processional, and the reading desk was moved to a platform directly in front of the Ark, the elimination of this aisle space permitting an increase in the number of seats. The high lattice or grille concealing the women was abolished and they were even allowed to take their places beside the men of the family. The organ was introduced with a choir, and was placed either near or above the ark, or directly opposite to it in the balcony over the entrance; stationary benches or pews were introduced superseding the old movable desks. The fore court was reduced to a simple vestibule and in many cases no thought was given to orientation, so that the congregation no longer faced Jerusalem when at prayer. A large section of the Jews, however, did not subscribe to these changes, and their buildings retained much of the older arrangement for services, but even they abolished the high screen, though the women were still segregated. It was at this time that the galleries, which existed in the basilica type, began to be utilized exclusively for the women, and this procedure came into general use and with few exceptions continues to be the most popular form today.



Tachau & Voughl, Architects

21. PLAN OF MIKVEH ISRAEL SYNAGOGUE AND GRATZ AND DROPSIE COLLEGES, PHILADELPHIA, PA.

One interesting variant, however, is to be found in the new Mikve Israel Synagogue in Philadelphia. Here it was decided that it was too much of a physical hardship for the women to climb to a high gallery, so the old idea of stationing the women's section near the ground level was revived. It is arranged on either side of the building, and can easily be reached by a few steps leading from the common vestibule, which lies in front of the hall of worship. The Almemar is near the long west wall between the two entrance doors for men and opposite the ark, which is here developed into the principal architectural motive of the interior. An aisle, large enough to permit of the processional, connects the Almemar with the ark. It is probable that this synagogue boasts the only arrangement of this character in America.



Courtesy of the American Architect

22. PLAN OF SHEARITH ISRAEL SYNAGOGUE

Another interesting variant occurs in the plan of the Shearith Israel Synagogue in New York. The location on the west side of an avenue, forced the entrance in the east wall of the building. In order to retain the proper legal orientation, the ark is placed between the entrance doors, and the congregation is veered about on entering, so that in prayer, they may face the ark and look towards the east. This arrangement is like that of the Galilean synagogues, but was arrived at independently, as at the time of construction the Galilean excavations had not been completed.

Types of plans other than the Basilica (except in some few instances in the east) were gradually abandoned during the nineteenth century by both the Orthodox and Reform synagogues of Europe and America. Tradition was strongly in favor of this form and it was the only one that adequately

fulfilled all the requirements then known. The growth of congregations, the increased demand for seating space, and the high cost of building sites, which necessarily confined the ground area, made the retention of the galleries almost imperative.

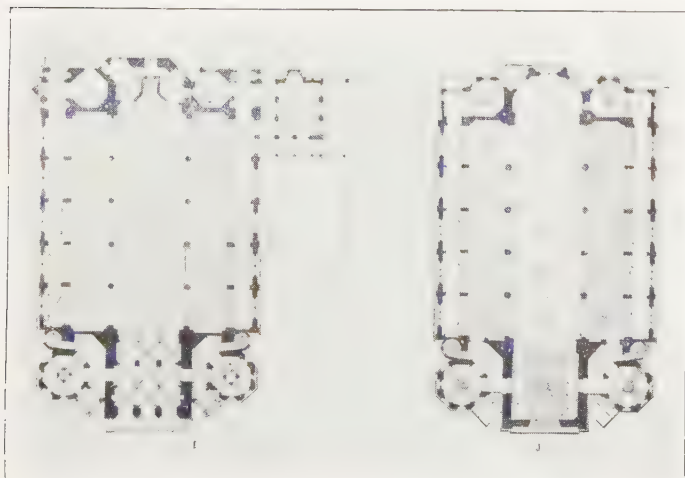
Those activities which were connected historically with places of worship, such as school rooms and halls for social purposes, began to take on a more important rôle, and as these rooms were almost invariably placed in the basement under the synagogue, it was found that the long narrow type of plan afforded a greater area for admitting outside light. The columns that supported the galleries, continuing up, also made the construction of the roof more simple, and the narrow auditorium was easily lighted by side windows, even if placed on a narrow court, which was usually the case in large cities. This basilica type of plan was carried to the highest development with important vestibules, staircases and elaborate arrangements of piers and vaulting. An example of this style may be seen in the Synagogue at Munich.

No sooner, however, had this plan been settled upon than defects of great importance became evident. As the building grew larger, the depth of the Hall became so great that those in the rear had difficulty in hearing and seeing the services. The galleries were uncomfortable, and it was hard to see from such a distance the activities taking place around the ark. There was also the extra effort of climbing the stairs. All these discomforts tended towards making the seats in the galleries undesirable, and those that were forced to take them, were of necessity, the less wealthy members of the congregation. This ultimately led to certain demoralizing social distinctions. Furthermore, the columns that sup-



Courtesy the American Architect

23. SHEARITH ISRAEL SYNAGOGUE, NEW YORK CITY
(See p. 175)



24. PLANS OF MAIN AND SECOND FLOORS, SYNAGOGUE AT
MUNICH, GERMANY (See p. 176)

as possible with the view of the ark. The columns above the gallery and those supporting the roof were eliminated entirely. In the smaller buildings, the side balconies were omitted altogether, as seats situated there were of little value, and the supporting columns were the most troublesome to handle. The rear balcony was retained and was carried back over the entrance vestibule, for the few columns required for its support annoyed few seatholders in the rear of the hall.

In the larger synagogues, the desire to bring all the seats as near to the ark as possible necessitated enlarging the width of the hall, and the pews were placed on a curve, with the pulpit as the center. The slanting floor was retained.

The widening of the Auditorium made the plan more nearly square in form. The elimination of the columns supporting the roof required a change in the ceiling arrangement and construction. It was still felt that the demand for increased seating capacity necessitated the retention of the balcony.

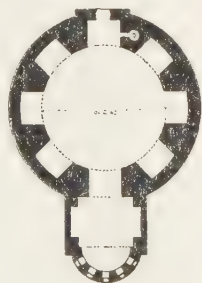
The designer now began to search for an architectural form that would best express these requirements, and found it in the churches and mosques of the near east. The Greek cross plan supporting a pendentive dome seemed a splendid solution which was strengthened by historical precedent. The square plan was achieved, the arms of the cross furnished ideal recesses to receive the balconies, and a graceful roof covering was assured.

The cantilever system of support that had been developed in theater construction was a modern idea that could here be used to good advantage, and it was soon seized upon, with the result that the columns under the balcony could be

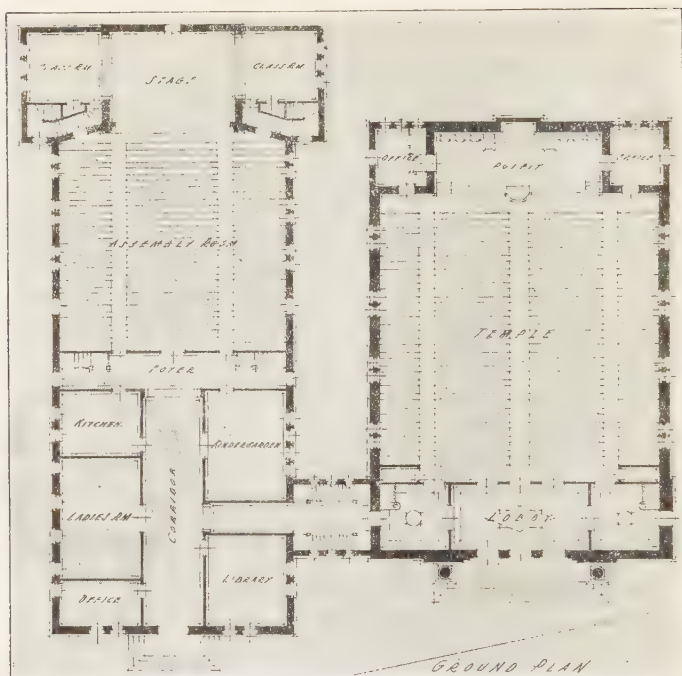
eliminated. A number of buildings of this type have been erected, usually however with many variations upon the original prototype. One favorite device is to eliminate the masonry under the four arches supporting the dome, and to hold them up by a single column at the corner intersection. This treatment, however, is found to produce an effect of instability, with a consequent loss of dignity. Recently, a number of plans have been developed in circular, elliptical and polygonal forms, which again owe their inspiration to Byzantine influence.

To obtain the imposing effect that such designs require, the dome must be of a lofty character, and so pretentious a venture can only be accomplished at great cost; and in many instances such height results in poor acoustics, a very serious defect in an auditorium.

Some architects, either because they have an aversion for the Greek cross type, or because the conditions of the site necessitate it, have changed this Byzantine form by widening the lateral arms, which brings the plan back more nearly to the Basilica type. When this occurs, the side balconies are usually omitted, as are all supporting columns; and the roof is treated flat with coffers or panels. There are also examples of the Greek cross plan and its variants, which are surmounted by a square or octagonal dome. This plan is advantageous because an appearance of height may be attained, although the ceiling remains low enough to avoid acoustical difficulties. As will be shown later, these type



28. ROUND
BYZANTINE PLAN



Tachau & Vought, Architects

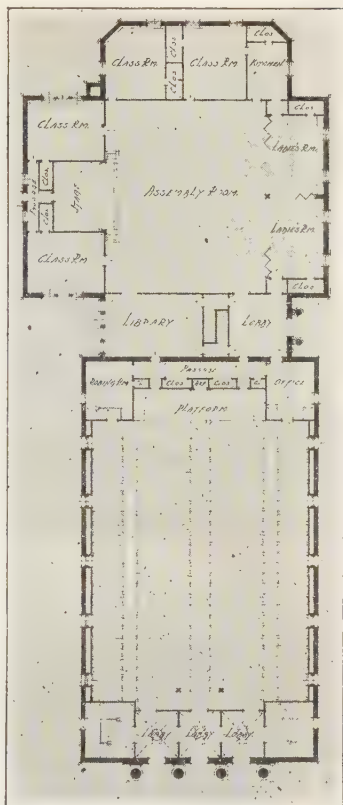
29. PLAN OF SINAI TEMPLE, MT. VERNON, N. Y.

plans, although inspired by the Byzantine, have been successfully carried out with classic details and ornamental adjuncts.

The development of synagogal plan has now been traced from earliest times to the present day, and this development is seen to differ in no respect from the evolution of all architectural forms over a period of years. It has been a gradual yielding to the stress of usage and a continual correction to

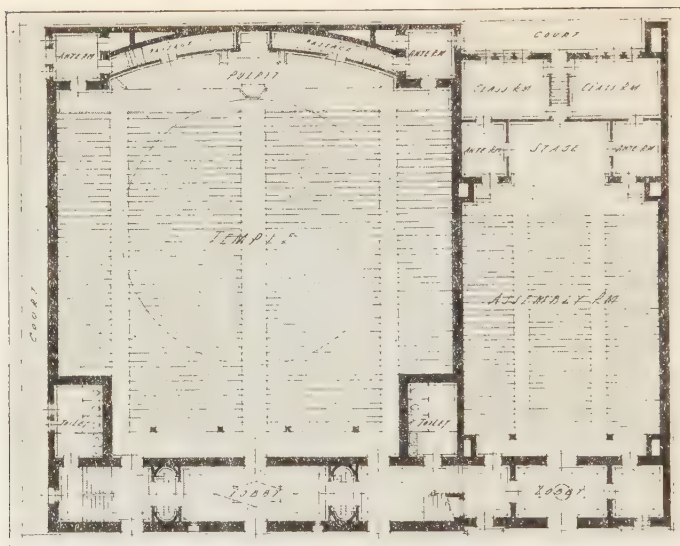
meet practical requirements. That it has, perhaps, not grown as freely as other forms, is due to the fact that there have been interruptions without number, that there has been at no time a large, skilled body of artists and craftsmen endowed with a great æsthetical purpose and the zest of continuous application to one architectural thought (as in all other ecclesiastical expressions) and to the continual destruction of monuments that might have acted as impelling forces or at least have served as guides to those who came after.

A distinct style of architecture has ever been the result of an extremely slow development of architectural forms by a large body of artists who put forward each new effort only after careful consideration of preceding attempts, and whose single-minded purpose is to create something more rarely beautiful and more fitting than was ever created before.



Tachau & Voughl, Architects

30. PLAN OF B'NAI ISRAEL
SYNAGOGUE, ELIZABETH, N. J.



Tachau & Vought, Architects

31. PLAN OF TEMPLE ISRAEL, NEW YORK CITY

These artists must be sheltered from too great an outside influence, and the conditions must include a mental and physical tranquillity. What is called character in a building, emanates from the repeated use of certain forms in the construction of that particular class of structure, which in time becomes symbolic. These conditions never prevailed during the long course of synagogue construction, and without all those beneficent factors so necessary to the development of an individual art, how can there be a distinct Jewish style of architecture?

Even when they were a compact nation, the Jews had but few craftsmen skilled in the building trade, as may be deduced from the fact that they borrowed their workmen



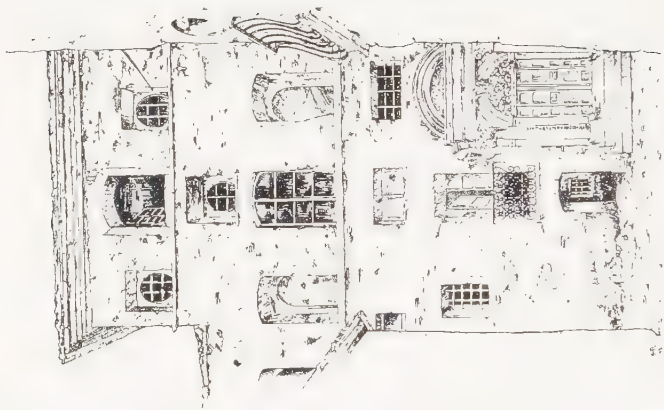
32. ENTRANCE TO SYNAGOGUE AT JASSY, ROUMANIA



33. NEUSCHULE AT FRANKFURT-AM-MAIN



34. SYNAGOGUE AT LEGHORN, ITALY



35. SYNAGOGUE AT SIENNA, ITALY
(See p. 184)

from Phoenicia and Egypt when they erected Solomon's Temple. And later, periods of continuous tranquillity came at rare intervals. First expelled from one country, then settling in another, they were at the mercy of artisans in their adopted land; so we inevitably find synagogues built in the style of architecture that happened to flourish at the particular time in which they found themselves in some temporary abode.

Even in the days before the nineteenth century, when a comparative freedom was allowed the Jews, they made little attempt at distinct characterization in the construction of their houses of worship. Indeed, there seemed to be a definite effort to suppress any features that might distinguish them from neighboring houses, and to render them as inconspicuous as possible. The law that synagogues should dominate the surrounding structures was of necessity abandoned, and the desire for effacement was carried to a point where the buildings were actually unrecognizable as synagogues.

It is interesting to note the differences between the lavishness of the interior, free from the gaze of hostile eyes, and the simplicity of the exterior. One of the earliest examples of an attempt to express on the exterior the arrangement of the interior, and at the same time give it a distinctive character, is found at Frankfort-on-the-Main. Behind a low wall are seen the steps to the women's gallery; the balcony level is clearly expressed by large windows, and two colonettes are employed to flank the main mass, which were undoubtedly intended to recall the two columns of Solomon's Temple,—Boaz and Jachin. To the right is the main entrance, and the open court is enclosed by a low wall.

In the synagogue at Leghorn, Italy, the three aisles and

balcony levels are frankly expressed on the façade, which undoubtedly has influenced many designers of a later date. It can be clearly noted that the details of these synagogues followed closely the prevailing types of architecture then in vogue in the various countries. The architectural arrangements of the interiors are very similar, the only variation being in the position of the Almemar. This is always placed on the axis of the ark, usually in the center of the room, but in some cases nearer to the opposite wall.

To illustrate these points, a number of buildings are here reproduced, to show how the various problems were solved in different countries:

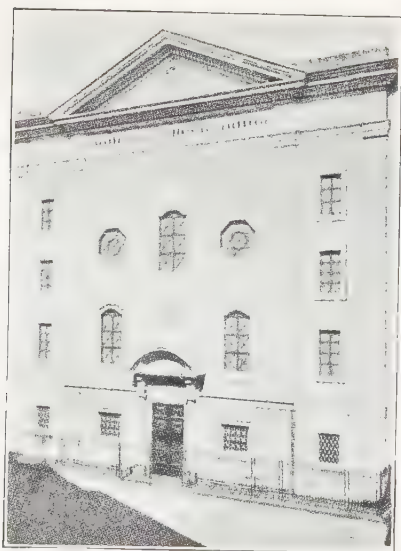
ITALY:—The synagogues at Siena and Pesaro and the building of the five synagogues in Rome cannot be distinguished from the secular buildings of their own period. Rich interiors at Padua in the Italian Renaissance style show a vault in the ceiling over the aisle between the Almemar and the Ark.

FRANCE:—There are numerous synagogues in the various French styles of architecture which show the prevailing influence of the period.

HOLLAND:—The synagogue at Rotterdam takes on the characteristics of other Dutch buildings. (See *The Jewish Encyclopedia*, Vol. XI, p. 624.)

JERUSALEM:—A building which resembles a mosque, even including a minaret, and the synagogues at the graves of Rabbi Meir in Tiberias and of Rabbi Simeon ben Jochai near Safed show a decided feeling for Eastern tradition.

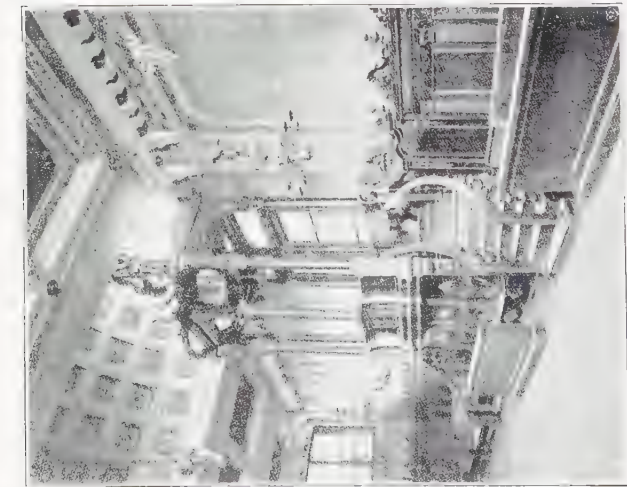
ENGLAND:—Here are to be found many synagogues that resemble the churches of Sir Christopher Wren and Inigo



36. SYNAGOGUE AT PESARO, ITALY



37. FIVE SYNAGOGUES AT ROME, ITALY
(See p. 184)



38. ARK

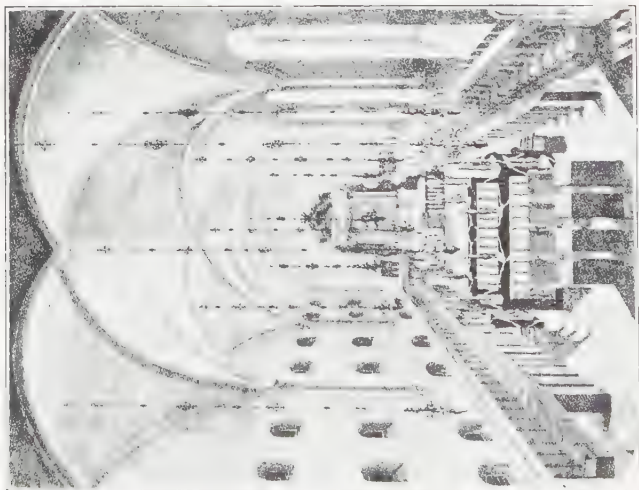
VIEWS OF INTERIOR OF SYNAGOGUE AT PADUA, ITALY, (See p. 184)



39. ALME-MAR



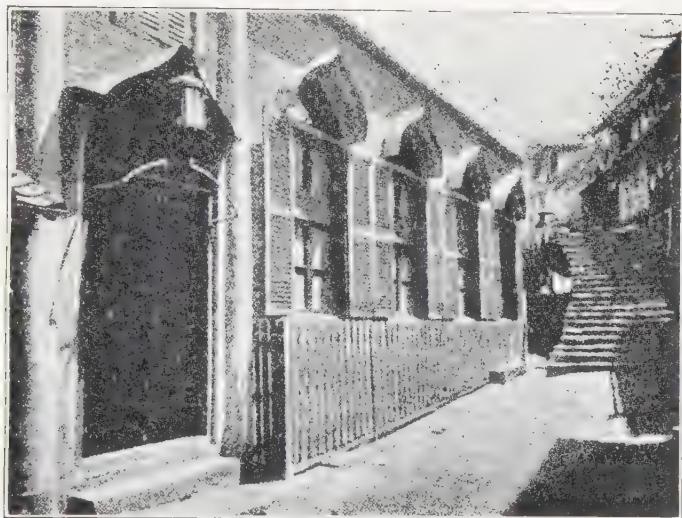
40. SYNAGOGUE AT JERUSALEM (*See page 184*)



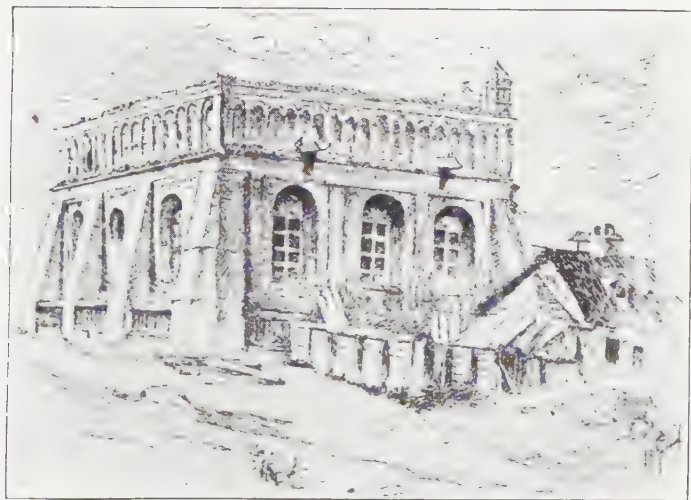
41. INTERIOR OF SYNAGOGUE
AT FRANKFURT-AM-MAIN, GERMANY



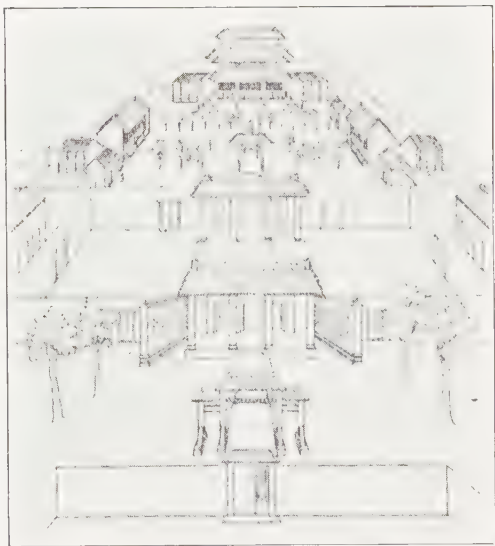
42. INTERIOR OF SYNAGOGUE
AT PRAGUE, CZECHO-SLOVAKIA
(See p. 185)



43. SYNAGOGUE AT NAGASAKI, JAPAN



44. SYNAGOGUE AT ZOLKIEV, POLAND
(See p. 185)



45. SYNAGOGUE AT KAI FUNG FOO, CHINA



46. SYNAGOGUE AT BERDITCHEV, RUSSIA

(See p. 185)

Jones, as exemplified in the fine interiors of Great St. Helene and Dukes Place in London.

GERMANY:—A Romanesque synagogue in Worms, and a graceful Gothic structure without aisles in Frankfort-on-the-Main.

BOHEMIA:—Interesting Gothic Synagogue in Prague.

JAPAN:—A synagogue at Nagasaki which is not easily distinguishable from a native pagoda.



47. WOODEN SYNAGOGUE AT WILKOWISK, POLAND

GALICIA:—A building that resembles a fortified castle whose battlement might well have served for defence.

CHINA:—Kai-Fung-Foo of the distinctly Chinese type.

RUSSIA:—Many synagogues with the elaboration and confusion of detail which are characteristic of Russian architecture, also numerous interesting wooden synagogues which

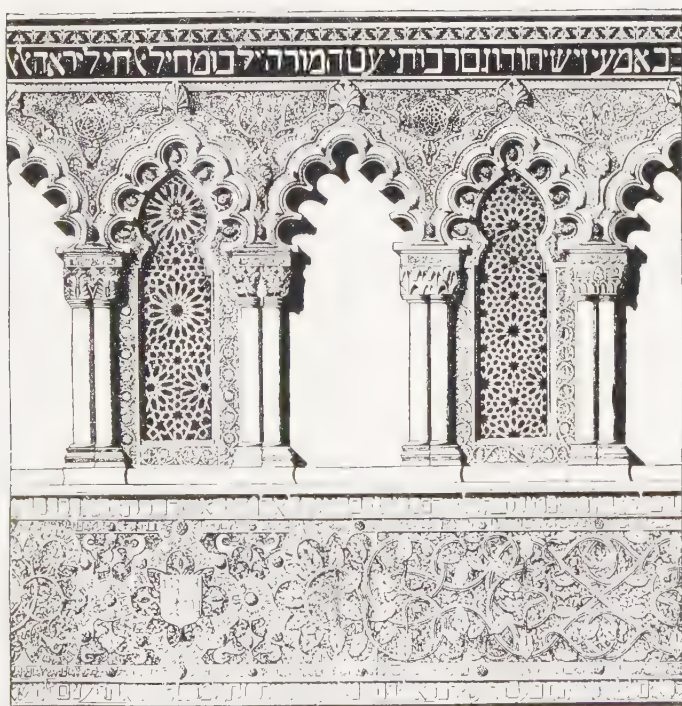
are decidedly native in character and show no Jewish characteristics.

SPAIN:—A magnificent synagogue built in the fourteenth century at Toledo, which afterwards became the church of Nuestra Señora de San Benita (del Transito); also the synagogue that is now called Santa Maria la Blanca, both very handsome buildings, revealing the Spanish impulse and now preserved as national monuments. These two examples together with the Alhambra, served as models for innumerable buildings throughout Europe and America in the nineteenth century.

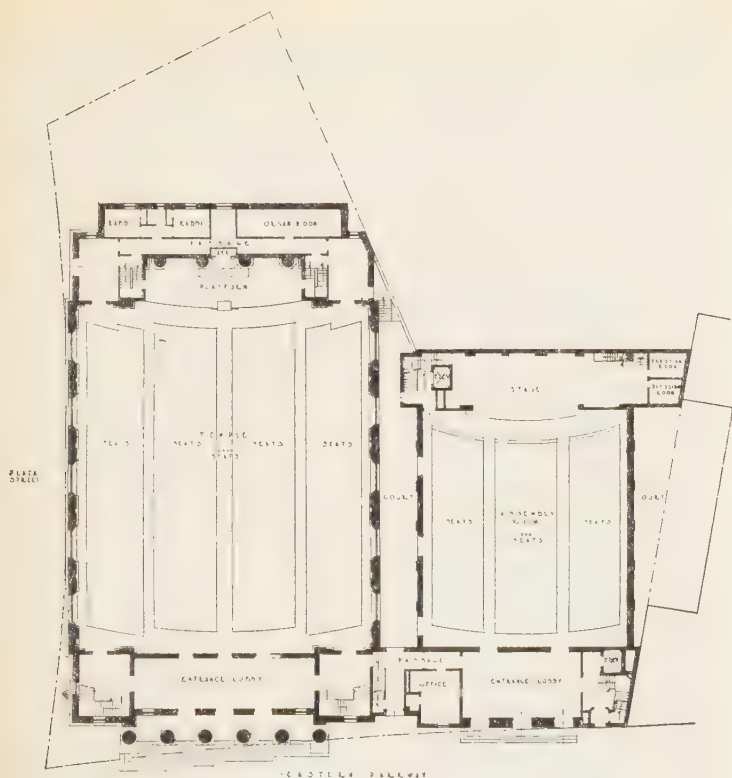
CANADA:—Synagogues very much like those constructed in London.

UNITED STATES:—The little synagogue at Newport, R. I., built in 1763, designed by a noted architect of the day, an early synagogue in New York, and the first synagogue to be erected in Charleston, South Carolina, are all built in the Colonial or Georgian style, and show that even in America, local types in the prevailing style of architecture were adopted by the Jews for their houses of worship.

A very interesting development in synagogal plan that has confronted the architect in the last few years is the establishment of a "social center" in connection with houses of worship. The idea sprang from a desire to widen the scope of religious influence and to awaken the interest of the younger members of the community to their religious and social obligations. These centers express the impulse once again to make the synagogue the center of the community in all things Jewish, and so they are really but an attempt to go back to early historic conditions. These buildings are usually placed in conjunction with the Sabbath School, so



48. DETAILS OF DECORATION IN SYNAGOGUE OF TOLEDO
 (NOW CHURCH OF NUESTRA SENORA DE SAN BENITA) (See p. 186)

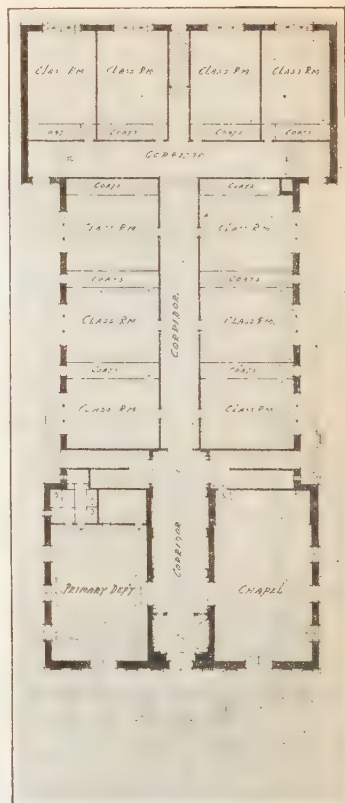
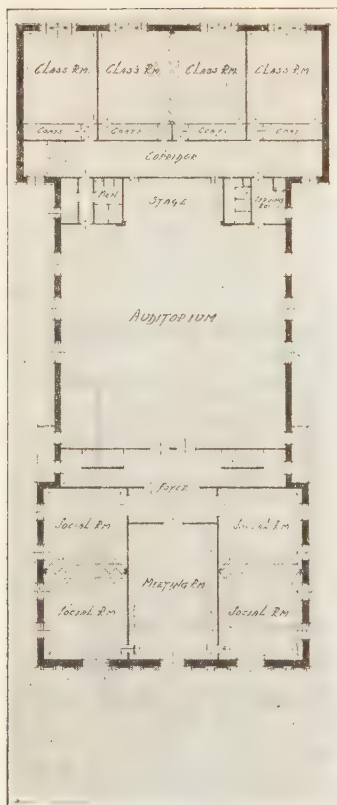


Arnold Brunner Associates, Architects

55. PLAN OF SYNAGOGUE AND COMMUNAL HOUSE,
UNITY TEMPLE, BROOKLYN, N. Y.

that the classrooms during the week days can be used for various social activities.

The chief element is the Auditorium, which is primarily the Assembly Room of the Sabbath school, and it usually has a stage at one end that can be used for theatricals and the showing of motion pictures. It can also be utilized for



Tachau & Voughl, Architects

58. FIRST FLOOR PLAN,

59. SECOND FLOOR PLAN,

KENNESETH ISRAEL SYNAGOGUE, PHILADELPHIA, PA.

dances and other social affairs. A gymnasium is considered to be a necessity. A series of rooms are also required for women's activities, in which Girls' Clubs can meet and



49. INTERIOR OF SYNAGOGUE OF TOLEDO
(NOW CHURCH OF SANTA MARIA LA BLANCA)
(See p. 186)



50. INTERIOR OF SPANISH AND PORTUGUESE SYNAGOGUE
MONTREAL, CANADA



51. JESUHATH ISRAEL SYNAGOGUE, NEWPORT, R. I.
(See p. 187)



52. OLD ELM STREET SYNAGOGUE, NEW YORK CITY



53. EXTERIOR OF FIRST SYNAGOGUE OF CONGREGATION
BETH ELOHIM, CHARLESTON, S. C. (See p. 186)



54. INTERIOR OF FIRST SYNAGOGUE OF CONGREGATION
BETH ELOHIM, CHARLESTON, S. C. (See p. 186)

where classes in sewing, cooking and the domestic arts find adequate space and comfort. The kitchen is usually placed conveniently near the auditorium and the ladies' room. Boys' club rooms are also included in the scheme and a swimming pool and bowling alley are part of the program. Very often a Chapel forms one unit in the group of buildings, which is reserved for weddings, funerals and summer services, and when necessary, it can be utilized to house the overflow that gathers on holidays. This building, when grouped with the synagogue, composes an interesting mass, although there are instances, especially in the large cities, where area space is at a premium, where one tall building houses both the social and the religious activities, the synagogue occupying one or two of the lower floors.

History has revealed the fact that a distinct style of architecture existed in all countries at all times, up to the beginning of the last century. Artists, therefore, were not embarrassed with the selection of decorative details, as all of them quite naturally used the same prevailing forms. And so with the designers of synagogues. They followed the existing modes without question, contenting themselves with the introduction of a few characteristic Jewish symbols to distinguish their buildings from those of their Christian neighbors.

At the beginning of the last century, however, all stylistic developments languished; indeed, art as a universal language became almost inarticulate, and the architects having nothing new to say, a series of revivals of the older forms of architecture was resorted to. For the first time in history the strange phenomenon occurred, that in each country of the world, buildings of quite different styles were simul-

taneously in course of construction. America suffered the most. Owing to the lack of definite tradition and to the mixed character of the people, its architectural form became exaggerated and confused and the style of a building was determined by the personal predilection of the owner or the architect.

There is ever inherent in a people the desire to express their ideals in concrete form, and architecture has ever been the noblest medium. The Jews of today are no exception to this rule, and there is an urge among them, amounting to an almost passionate demand, that their religious ideas should find visible expression in the creation of their houses of worship. The difficulties of accomplishing this seem to be fourfold:

(a) The large mass of Jewish people, having assembled from many different countries, bring with them definite ideas as to what a synagogue "should look like", so that each community or even each congregation has ideas of its own particular artistic expression. And there is no central body to dictate, or even to suggest a clarification of conflicting tastes.

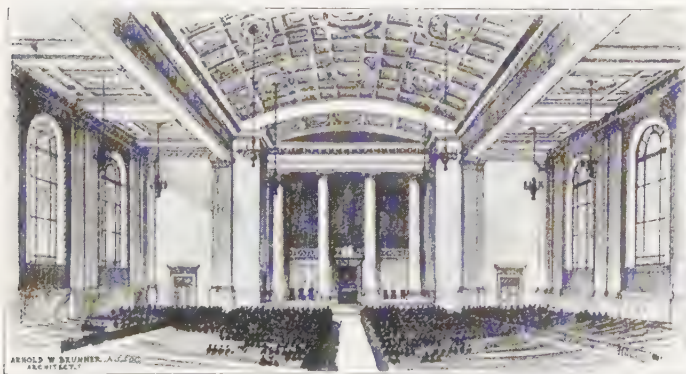
(b) The great size of the country makes difficult the communing of the artist and the study of existing monuments, so that each effort is individual and not a part of a concerted movement.

(c) There are but few symbols that may be used to characterize the synagogue, which will give instant recognition to a Jewish house of worship.

(d) The abandonment of the ritual reduces the interior of the synagogue to a simple lecture hall, scarcely distinguishable from secular buildings serving the same purpose. For



56. EXTERIOR OF SYNAGOGUE AND COMMUNITY HOUSE,
UNITY TEMPLE, BROOKLYN, N. Y.



57. INTERIOR VIEW OF SAME

Arnold Brunner Associates, Architects

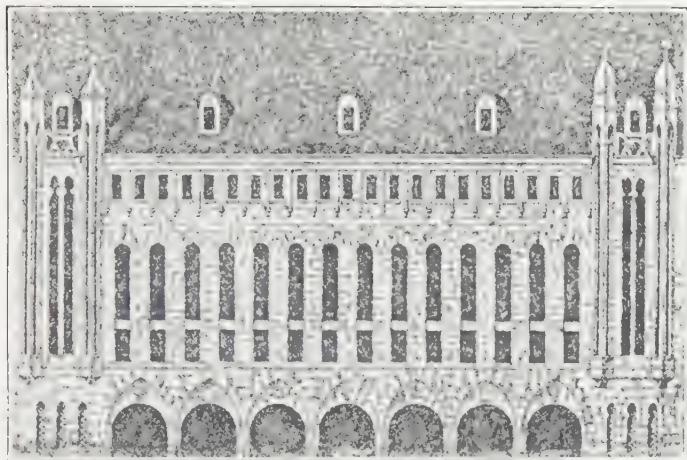


Tachau & Vought, Architects

60. KENESSETH ISRAEL SYNAGOGUE, PHILADELPHIA, PA.



61. CONGREGATION TEMPLE DE HIRSCH, SEATTLE, WASH.



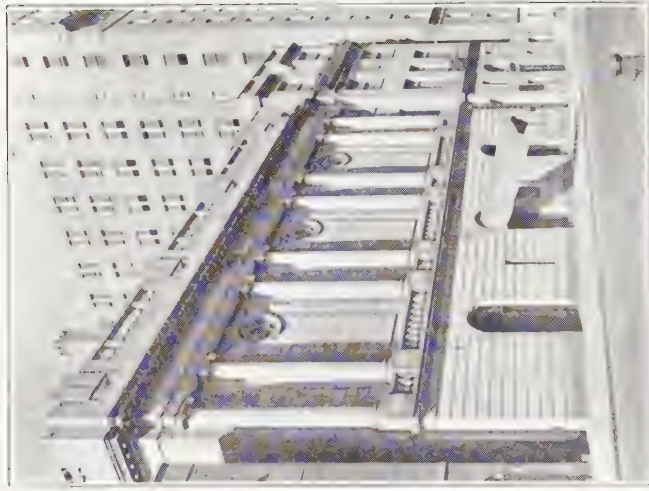
62. SYNAGOGUE AND COMMUNITY CENTER, ZURICH, SWITZERLAND



63. AUDITORIUM OF BROOKLYN JEWISH CENTER, BROOKLYN, N.Y.

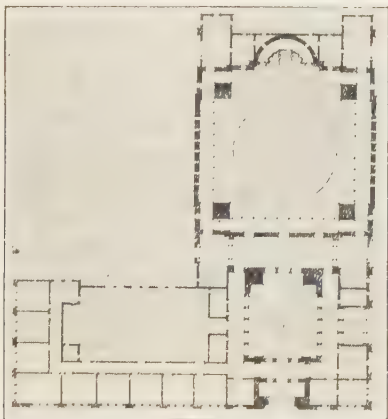


64. B'NAI-BRITH SYNAGOGUE, ELIZABETH, N. Y.
Tachau & Vought, Architects



65. TEMPLE ISRAEL, NEW YORK CITY

its proper functioning, the sight lines must be conserved, excellent acoustic properties must be attained, and there must be sufficient light in all parts of the room to permit of reading.



Bakerwell & Brown, Architects

66. PLAN OF NEW TEMPLE EMANUEL, SAN FRANCISCO, CAL.

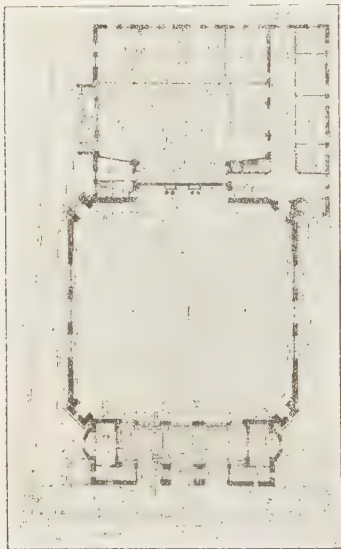
These practical requirements often conflict with those elements that have always produced deep religious emotions and have made the Gothic cathedrals so awe-inspiring. The repetition of piers and arches produces noble perspective—suggesting the infinite; vaulting, soaring heavenward, exalts the spirit, and the dim religious light that stirs the imagination and creates mystery, must all be abandoned to meet modern synagogal requirements.

Many exotic styles of architecture have been employed in the attempt to achieve a distinctive type,—among them

the Moorish, the Assyrian and the Egyptian, but these fortunately have generally been abandoned when they were

found to be inelastic and unsuited to dissimilar climatic conditions and to different building materials.

In going over the field of recent endeavor, it would seem that the styles selected by architects have narrowed down to only two—a free interpretation of the classic, or some form of the Byzantine. Each type has produced interesting and successful examples. There are many arguments in favor of each, but only time can tell which one will survive, or if indeed either will be final.

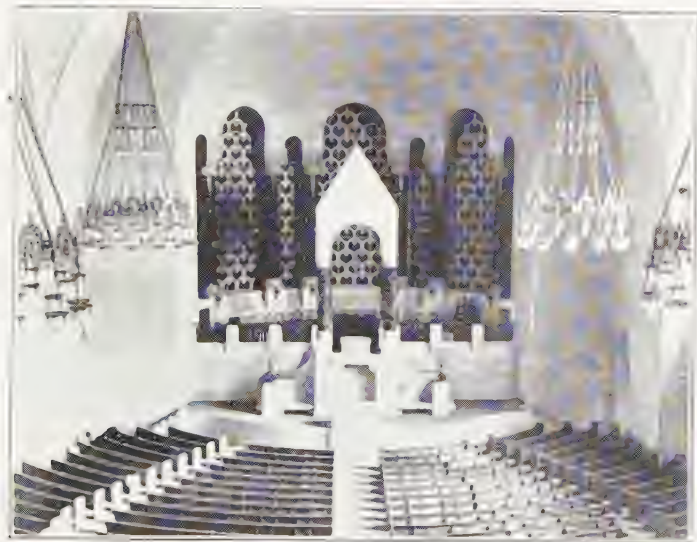


69. PLAN OF TEMPLE RODEPH SHOLOM, PITTSBURGH, PA.

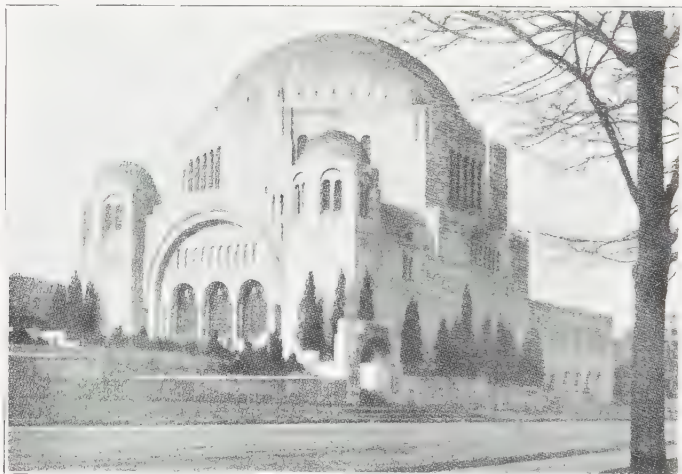
This question of style, relating to American synagogue construction is inseparable from the general question of a distinctive American style of architecture, and has been the topic for great discussion during the past years, and it is indeed today, still far from final solution.



67. EXTERIOR OF NEW TEMPLE EMANUEL, SAN FRANCISCO, CAL.



Bakewell & Brown, Architects
68. INTERIOR VIEW OF SAME



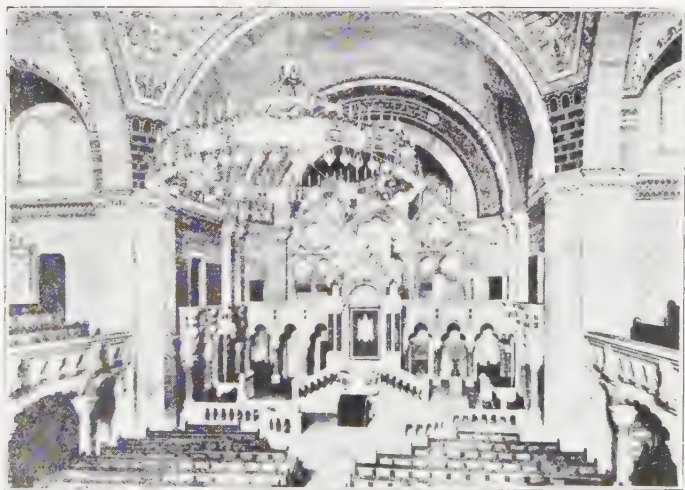
Charles R. Greco, Architect
 70. TEMPLE TIFERETH ISRAEL, CLEVELAND, O.



Palmer & Hornbostel, Architects
 71. TEMPLE RODEPH SHOLOM, PITTSBURGH, PA.



Tachau & Vought, Architects
 72. SINAI TEMPLE, MT. VERNON, N. Y.



73. INTERIOR VIEW OF SYNAGOGUE AT STRASSBURG, FRANCE



74. ISAIAH TEMPLE, CHICAGO, ILL.

THE JEWS OF AMERICA, 1654-1787
WITH SPECIAL REFERENCE TO THE REVOLUTION¹

BY ALBERT M. FRIEDENBERG,

Corresponding Secretary, American Jewish Historical Society

I

If there were any Jews within the territorial limits of the present United States before 1654, they were either transitory sojourners or they cannot be positively identified as Jews. The first Jewish settler or permanent resident, however, was Jacob Barsimson who undoubtedly arrived at New Amsterdam, in New Netherland, August 22, 1654, in the *Pereboom*. The record of his arrival is sufficiently full: it shows that he left Holland in the vessel on the preceding July 8, and that he paid thirty-six guilders for his passage.

Barsimson was followed to New Amsterdam, September 5 or 6, 1654, by a company of twenty-three Jews voyaging from Pernambuco, Brazil, in the *St. Charles*. They left Brazil, when Pernambuco, earlier in that year, was reconquered by the Portuguese from the Dutch, and their journey to and arrival in New Netherland were surrounded by difficulties and vexations. Indeed, they became involved in litigation over the payment of their passage and, in addition, Governor Peter Stuyvesant documented his "welcome" to

¹This account is based upon the material embraced in the twenty-nine volumes of *Publications of the American Jewish Historical Society*, and on the writer's "History of the Jews in America," published in *The American Hebrew*, 1917-1919.

them in a letter, dated September 22, 1654, and addressed to the authorities of the Dutch West India Company in Holland. It reads as follows:

"The Jews who have arrived would nearly all like to remain here, but learning that they (with their customary usury and deceitful trading with the Christians) were very repugnant to the inferior magistrates, as also to the people having the most affection for you, the Deaconry also fearing that owing to their present indigence they might become a charge in the coming winter, we have, for the benefit of this weak and newly developing place and the land in general, deemed it useful to require them in a friendly way to depart; praying also most seriously in this connection for ourselves as also for the general community of your worships, that the deceitful race—such hateful enemies and blasphemers of the name of Christ—be not allowed to infect and trouble this new colony, to the destruction of your worships and the dissatisfaction of your worships' most affectionate subjects."

In due course this epistle reached its destination. Thereupon the Jews of Amsterdam, Holland, came to the defence of their coreligionists overseas. The directors of the chartered company, among whom there was in all likelihood not a single Jew, were memorialized by the Amsterdam Jewry. It was pointed out in this writing that the Jews of Dutch Brazil had shed their blood and sacrificed their wealth in the defence of Pernambuco, that the presence of the Inquisition in Spain and Portugal prevented their return thither, that Holland had always guaranteed the Jews complete equality before the law with its inhabitants of other faiths, and that a number of Jews were financially interested as stockholders in the fortunes of the Dutch West India Company. Finally, February 15, 1655, the directors resolved to permit the Jews at New Amsterdam to remain there and, April 26, 1655, they wrote to Stuyvesant saying, that in consideration of the losses sustained by

"This nation, with others in the taking of Brazil, as also because of the large amount of capital which they still have invested in the shares of the company . . . These people may travel and trade to land in New Netherland and live and remain there, provided the poor among them shall not become a burthen to the company or the community, but be supported by their own nation."

This grant of privileges confirmed the Jews in their legal rights as residents of New Netherland and thus constitutes the earliest American Jewish charter.

Pending the receipt by Stuyvesant of the company's answer, and thereafter, other Jews joined the first settlers at New Amsterdam. They engaged in trading operations but were not permitted to acquire real estate as freeholders. Nor was the community suffered to exercise its form of worship in public although, July 14, 1656, the authorities granted them "a little hook of land situate outside of this city for a burial place." This, located on the present New Bowery near Oliver Street, in New York, is still in existence, a monument to the pioneers.

Again, while legally entitled to reside in New Netherland, the Jews had to bear a disproportionately large share of the tax-levy, especially the payment of a monthly charge in lieu of their performance of military service. The latter disability, however, was removed through the courage of Asser Levy who, on April 20, 1657, was admitted as a burgher of New Amsterdam and thus became subject to the privileges and obligations of all its other citizens.

While the Jews of New Amsterdam, as early as the year 1655, began to hold formal religious services in the privacy of their homes, the public worship according to the traditions of their religion was not tolerated until 1674, when New Amsterdam had definitely become New York and the rule

of the Dutch had been decisively exchanged for that of the English. They occupied leased premises on Mill (the present South William) Street as a synagogue, 1682, but this site did not come into their ownership, nor did they proceed with the erection of a building on it adapted to such a use, until 1728.

In the seventeenth century, the Jews residing in the colonies on the Atlantic seaboard were principally traders although, as in New Amsterdam, strictly forbidden to open or maintain shops for retail commerce.

As early as January 24, 1656, Jacob or John Lumbrozo was a resident of Maryland and, February 23, 1658, was there tried in court on an indictment under the statute to prevent blasphemy. He was charged as a Jew with having denied Jesus of Nazareth to be the son of God. The trial resulted in Lumbrozo's conviction, subjecting him to the punishment of death and the forfeiture of all his property. These severe penalties, however, were not visited upon him and he was released owing to the opportune promulgation of the general amnesty upon the accession of Richard Cromwell to the lord protectorate of Great Britain.

Jews are said to have come to Newport, Rhode Island, from Curaçao in the West Indies, as early as 1657 and to have brought with them the degrees of Freemasonry. Twenty years later, several Jews must have resided at Newport, for at this time they acquired land there for a burying-ground. In other sections of New England, where the Puritans controlled the government and forms of life, only occasional Jewish settlers were found and, in most instances, their identity as Jews has not been satisfactorily established. The fact that Jews did not settle among the Puritans to any

appreciable extent is all the more remarkable when one recalls the latter's interest in the Hebrew theocracy laid down in Scripture as providing a model for their own state. Moreover, the Puritans evidenced an active, as opposed to an academic, zeal in identifying the Red Indians among whom they dwelt with the descendants of the Lost Ten Tribes of Israel.

The American Jewish community of the seventeenth and early eighteenth centuries grew slowly, and its members, who resided principally at New York, Newport, Rhode Island, and in adjacent parts, confined themselves to their activity as traders. One of them, Rabba Couty, of New York, owned a ketch, the *Tryall*, which was seized and condemned while in the waters off the island of Jamaica. The attachment was grounded on the circumstance that the owner of the vessel could not be an Englishman because he was a Jew, the Navigation Act of 1660 restricting commercial operations in the colonies to British subjects. Rabba Couty appealed the decree of forfeiture of the court in Jamaica to the Council for Trade and the Plantations in London. The higher tribunal, December 20, 1672, reversed the Jamaica decision, holding that Rabba Couty, as a Jewish merchant and denizen of New York, had the lawful right to trade with Jamaica under the Navigation Act.

At this period, too, the restrictions in the case of Jews, laid down by the earlier rulers of the colonies, began to be eased. Jewish settlers and residents acquired the rights of burghers or were granted letters of denization for specific colonies even before the famous Act of 1740 was passed to provide for the naturalization of foreign Protestants *and others* in

the plantations. Jewish traders, moreover, were gradually permitted to operate without limitation.

When, for example, Jewish worship at New York was suffered to be exercised publicly and the first synagogue owned by the congregation was built, the local communal life developed intensively. The synagogue was formally consecrated on the seventh day of Passover, 1730; the following year beheld the opening of a congregational school for the religious and secular education of the children of the members. In Philadelphia, Pennsylvania, the acquisition of a burying-ground, 1740, preceded the foundation of the Congregation Mikve Israel, 1745, just as in New York and in Newport. The first Jewish settlers of Pennsylvania were active as traders. From Philadelphia these Jewish traders set out and established homes further west in Pennsylvania; they thus helped to lay the foundations of the great company of merchant venturers which accomplished so much of importance for the development of the hinterland.

Between Philadelphia and Charleston, South Carolina, before 1750 there were only a few scattered Jewish settlers. They dwelt apart on farms and plantations and marketed the produce of their acres. South Carolina presents a different condition from that obtaining in some of the colonies to the north, for its first settlement, 1670, occurred under the charter embodied in the "Constitutions" drawn up by the famous John Locke. In this instrument it was provided that any seven or more persons agreeing in any religion shall constitute a church or profession. Under this guarantee Jews, settled at Charleston as early as the end of the seventeenth and in the first years in the succeeding century, acquired rights as denizens and prospered as merchants. Their

synagogue, Beth Elohim, was formally established in 1750.

Forty-one Jews settled in Georgia, July 7, 1733, soon after the colony had been established earlier in that year. Among them were Spanish, Portuguese, English and German Jews. Benjamin Sheftall, one of these pioneers, was a native of Bavaria. While the colony had been patented to a group of proprietors in London, who decreed that religious liberty should be guaranteed to all its inhabitants save Roman Catholics, and while the London Jewish community had contrived arrangements to dispatch a number of poor German Jews thither, yet the proprietors did not wish to accept these as colonists and, in point of fact, ordered all Jews settled in Georgia to remove from its confines. That this order was not executed was due to the action of James Edward Oglethorpe, who administered the colony for the proprietors, in calmly disregarding it.

Philip Minis, a Jew, born July 11, 1734, is declared to have been the first white child, native to the colony of Georgia. Benjamin Sheftall the younger, another Jewish child, was born in 1735. By 1737 a formal religious establishment, the Mickve Israel synagogue at Savannah, had already been organized. Three years later, through the removal to Charleston, South Carolina, of most of the members, the congregation was allowed to slumber; it was not permanently reestablished until 1774. The first communal burying-ground was acquired in 1773.

As late as September 23, 1737 the Assembly of New York resolved that Jews could not be admitted as witnesses in a contest involving the question of the election of a member to a seat in that body, since Jews had not the right to cast their votes for such representatives. Three years later the

British Parliament passed an act (*cap.* 7 of the thirteenth year of George II) providing for the naturalization in the colonies of such Jews as had resided there seven years, with an allowance of two months for necessary absence. Under this law many Jews (one hundred and eighty-nine in all) were admitted as citizens: one hundred and fifty-one in the island of Jamaica, thirty-five in New York (the last in 1766), as well as the remainder in various other localities.

The colonial Jews were not completely engrossed in their mercantile concerns. A number of them were benefactors of the early collegiate foundations like Yale at New Haven, Connecticut, and Brown, at Providence, Rhode Island; others, belonging to the younger generation, entered as students at Columbia (founded as King's) College at New York, and the University of Pennsylvania at Philadelphia. As early as 1742, two licensed Jewish physicians were practising their profession at New York, a fact which strikingly proves that the Jews of this period were not exclusively traders. Moreover, Jewish merchants contributed of their substance to worthy causes: in 1711 when funds were needed to enable Trinity Church at New York to rebuild its damaged steeple, local Jews were among the contributors. Judah Monis, although he was converted to the dominant faith, deserves mention as an early instructor of Hebrew at Harvard University at Cambridge, Massachusetts, and as the author of a pioneer Hebrew grammar published in America. Jews, too, were intimately associated with the beginnings of the Scottish Rite of Freemasonry in America and, as if to compensate for the Jewish support of American institutions of higher learning, President Ezra Stiles of Yale evinced a deep interest in the fortunes of our coreligionists, especially

of those united in the community of Newport, Rhode Island.

During the French and Indian War 1754-1763, the Jews in the American colonies, although quite insignificant in numerical strength, rendered useful service to the British as army contractors in several instances. The younger men among them were active combatants. The importance of these army contractors is apparent, however, because of the large amounts involved in, and the extended duration of their transactions with the British government. They included members of the prominent Franks family and others, whose claims against the government thus developed to considerable sums. To discharge in part its obligations the government patented large tracts of land in the American hinterland to these purveyors. They utilized the patents in their trading operations, opening up the lands to settlers and thus extending the "map" of the future United States. Joseph Simon, Levy Andrew Levy, Barnard Gratz and Michael Gratz were the principal Jewish associates of the members of the Franks family in these ventures.

Other Jewish merchants like Aaron Lopez of Newport, Rhode Island, who owned and operated trading vessels voyaging all over the western hemisphere and to parts of Europe, were important figures in the life of the time. Such of them as could, converted their craft into privateers and, in this manner, rendered useful service to the British.

With the close of the French and Indian War, immigration into the English colonies on the Atlantic seaboard greatly increased, as did the number of Jews among these immigrants. By the time the irrepressible conflict between the colonists and the mother-country impended, the little

American Jewish community had grown larger. Its members had fully participated in public and civic affairs while maintaining their own communal organization, feeble as the beginnings of this were, in strict accordance with the traditions of their faith. In this connection an important link binding the Jews with the non-Jews of the day existed in the early Masonic lodges.

II

We have seen in this summary review of the events of the first hundred years of American Jewish history, how the ground was laid for Jewish participation in the Revolution, and with the preliminaries and the incidents of this momentous period in the development of the United States we shall now deal.

In 1763 there were about two million persons residing in the English colonies on the Atlantic seaboard, among them approximately two thousand Jews. Ten years later the Jewish population had grown to three thousand souls. During the war the preponderating majority of the Jews residing here threw in their lot with the patriots. They were undoubtedly influenced by the example of their friends and neighbors of other faiths who warmly espoused the same ideals. They had probably learned to appreciate this point of view through their membership and active participation in the work of the early American Masonic lodges. As the great majority of the Americans of the time were steadfastly patriotic, so the Jews among them were equally ardent adherents of this cause.

The actual resort to arms was preceded by ten years of almost uninterrupted clashes between the colonists and the representatives of the mother-country. These conflicts were

the outcome on the one hand of the British attempts to tax the colonists for their share of the cost of government and the wars, and on the other of the colonial efforts to prevent the levy of taxes without the consent of the taxed.

The strict enforcement of the Stamp Act of 1765 by the British authorities moved a number of merchants of Philadelphia, Pennsylvania, to band themselves together under a formal agreement not to import into the colonies any goods subject to the provisions of this odious impost. Among them were the following Jews: David Franks, Benjamin Levy, Samson or Sampson Levy, Barnard Gratz, Michael Gratz, Hyman Levy the younger, Moses Mordecai or Mordeca, Mathias Bush, and Abraham Mitchel. Similarly, the agreement of 1770 of the New York traders, not to import dutiable or tax-exempt commodities into the colonies, included the names of two Jews: Isaac Pinto and Isaac Solomon. Other New York merchants of the time, among whom were Jonas Phillips, Hayman Levy, and Isaac Seixas, expressed their opposition to the signing and acceptance of a non-importation agreement, not because they were affiliated with the supporters of the British government, but because they contended that the operation of such a protocol would fruitlessly subject them to considerable commercial loss.

When we come to fix the number of Jews who saw actual service in the field with the patriot troops during the Revolutionary War, we shall have to rely on the careful researches of painstaking students of the subject, rather than on the traditions which indubitably have crept into and distorted this part of the fabric of history. According to the results of research, then, we find that no fewer than forty-six Jews

served in the regular army during this struggle, twenty-four of whom rose to the rank of officers of the line (four lieutenant-colonels, three majors, six captains). If to the forty-six regular soldiers the Jewish "home defenders" and occasional members of the militia be added, it is fair to assert that fully one hundred Jewish patriots bore arms in the course of the Revolution.

A number of these Jewish officers distinguished themselves. Isaac Franks, in whose house at Philadelphia, Pennsylvania, President George Washington resided during the epidemic of yellow-fever, 1793, enlisted as a volunteer, 1776. From 1777 to 1780 he served at New York in the department of the quartermaster-general; 1781 and the succeeding year saw him an officer of the regular line. In the Pennsylvania militia, Franks rose to be a lieutenant-colonel. In the same service, Solomon Bush and Lewis Bush reached the rank of major; the latter died as the result of the wounds he received at the battle of the Brandywine, 1777.

David Salisbury (or Solebury) Franks, who was a kinsman of Isaac Franks, served throughout the war and attained the grade of lieutenant-colonel. Active in the military operations in Canada and New York, he was for a long time a member of the staff of Benedict Arnold. With the latter's treason Franks was entirely unconnected. His innocence, rectitude and blameless conduct were triumphantly demonstrated before the military court of inquiry into the affair. Franks was at Marseilles, France, 1785, where he served as vice-consul of the United States.

Benjamin Nones, a native of Bordeaux, France, and after the war a distinguished resident of Philadelphia, Pennsylvania, in which city he died, 1826, was a major in Pulaski's

regiment during the Revolution. Isaac Israel was a lieutenant in the eighth regiment of Virginia troops, Jacob Cohen a captain in the cavalry from the same state, and Philip Moses Russell a surgeon's mate in the infant American army and navy. A colonel of the name of Isaacs is discovered among the militia troops from North Carolina, while David Sarzedas and Abraham Seixas each served as a lieutenant with the militia raised in Georgia. Of those who served as privates in the ranks the names of Cushman Pollock or Polack, from Georgia, Jonas Phillips, from Pennsylvania, and David Hays, from New York, have come down to us. Asher Levy, also known as Asher Lewis, who is said to have been descended from the famous Asser Levy, of New York, was a member of the forces from New Jersey.

The number of Jews in the troops raised by South Carolina was considerable. The Charleston company of Captain Richard Lushington, or Lushington's Company of the Charles Town Regiment of Militia, as it was known, included ten to fifteen Jews in its full enrollment of sixty men, 1779-1780, at which time the organization participated actively in the military operations. The following twenty-three names, derived from the memoranda of an eye-witness, comprise those of the Jewish soldiers of this troop during the years mentioned: David Cardozo, a subaltern, Isaac N. Cardozo, David Sarzedas, whom we also found serving with the Georgia militia, Myers Solomon, Isaac Solomon, Frederick Jacobs, Ezekiel Levy, Philip Hart, Sampson or Samuel Simons or Simon, Isaiah Isaacs, Philip Minis, also a member of the Georgia levies, Zodiack or Zadok Solomons, Aaron Henry, Solomon Aarons, Ephraim Abrams, Moses Cohen, Attival Moses, Bernard Moses, — Moses, Nathan Phillips,

Solomon Polock, Jacob I. Cohen, the eye-witness, and Joseph Solomon. The last-named fell in action at Beaufort, South Carolina, 1779. Isaac N. Cardozo of this list served in other South Carolina military groups; as did Samuel Mordecai, a grenadier, Marks Lazarus, a sergeant-major, and Manuel Mordecai Noah, the father of the celebrated Mordecai Manuel Noah of later days. Jacob de la Motta and Jacob De Leon, of Charleston, South Carolina, are said to have been aides on the staff of Baron De Kalb, and the active service of Francis Salvador resulted in his untimely death at the outset of the war. Of Salvador appropriate mention will be made later.

Finally, it should be noted that when the British laid siege to Charleston, South Carolina, 1780, a large number of its inhabitants petitioned Lincoln, the American commander, to surrender the city to avoid further unnecessary bloodshed. Three petitions were then circulated: that of divers civilian residents, which carried the names of fifteen Jews out of a total of three hundred signatories; that of one hundred and eleven country militia, which embraced no names of Jews; the second petition of three hundred and forty-six country militia, which included fourteen Jewish names. Five Jews were confined on the *Torbay* in Charleston harbor when this vessel was used as a prison-ship by the British.

During the Revolution several Jewish merchants were enabled to render the country useful and patriotic service as controllers of privateering operations. Among them were Moses Michael Hays, of Boston, Massachusetts, Isaac Moses, Michael Gratz, Benjamin Seixas, Solomon Marache,

and Abraham Sasportas, all of Philadelphia, Pennsylvania, as well as Joseph Simon, of Lancaster, in the same state.

Among the private soldiers with the Hessian mercenaries sent to America in the British service were Alexander Zuntz and Joseph Darmstadt. Both liked their taskmasters so little and the land in which they thus found themselves so well, that they became permanent residents of the United States. After the Revolution, Zuntz became a merchant of New York and Darmstadt one of Richmond, Virginia.

Before we deal with those Jews who rendered valuable service to the patriots behind the lines and thereby helped importantly to carry on the war, we must concentrate our attention on the Jewish Tories. David Franks, a royal purveyor and connection of the patriot Frankses, was commissary-general of British prisoners throughout the Revolution. His sister Phila and his daughter Rebecca married British general officers. Myer Hart of Easton, Pennsylvania, was a commissary of British prisoners, and Moses Nunes, of Savannah, Georgia, a searcher of the port. In October, 1776, a group of New York Tories presented a loyal address to General Sir William Howe and Admiral Richard, Lord Howe, his brother; among the signers were fifteen Jews. These included members of the Gomez, Hays and Hendricks families, others of which were staunch adherents of the Americans.

This division of allegiance among members of a family is paralleled by the action of different members of the same mercantile community. Thus, Aaron Lopez and the Riveras, prominent merchants of Newport, Rhode Island, were such uncompromising supporters of the Continentals that they removed from this locality when it fell into British hands;

their removal was a blow to the commercial importance and prosperity of Newport, from which that city has never recovered. Not even Isaac Hart and one Pollock, Tories who remained in Newport throughout the struggle, were able to outweigh the patriotic influence of Lopez and the Riveras. It is interesting to note that, after the Revolutionary War, Isaac Moses, Jacob Mordecai, and Philip Jacobs, of New York, with many others, were among the purchasers of the attainted and forfeited properties of the fleeing Tories, including those of Isaac Hart.

We must bear in mind that the Tories residing here did not have to enlist in the army of Great Britain; the regulars and the mercenaries sent to America usually sufficed for the execution of such military operations as the British undertook here. Yet, the question is in order: What moved the Jewish Tories, forming only an insignificant fraction of the American community at the time of the Revolution, to throw in their lot with the loyalists? The answer to it resides in the persistence of their early associations and sentiments, as well as their wish to continue their former intimate family and trading relations with England. Like most of the non-Jewish Tories, these few Jews were wealthy men and substantial merchants irreconcilably opposed to what they regarded as spelling the dismemberment of the British Empire.

That the Jewish Tories were few in number was a fact proved, for one thing, by the testimony of contemporary observers like Dr. Richard Rush, that the conduct and the sentiments of nearly all the Jews in America were on all fours with those of the patriot Whigs. Moreover, when important and affluent Jewish merchants removed from Newport,

Rhode Island, and the congregation of New York transferred itself bodily elsewhere, because these places had fallen into the control of the British, we are provided with telling bits of evidence to prove that the testimony of such eye-witnesses reposed upon truth.

Further examples of American Jewish patriotism were comprised in the services rendered by members of the community to the newly-established government in other than the capacity of warriors. It is almost needless to remark that the soldier and the sailor are not the only ones upon whom nations depend to wage war. Those who provide the sinews of war are of prime value and service to the actual fighters for, without such aid, the work performed by the latter is useless and, certainly, ineffective.

Robert Morris, as superintendent of finance for Congress during the Revolution, had three Jewish aides: Haym Salomon, of Philadelphia, Jacob Hart, of Baltimore, and Isaac Moses, of New York. Benjamin Jacobs signed the Continental currency bills, March 9, 1776; in December 27 of the same year Benjamin Levy functioned similarly. Levy Solomons and Samuel Judah, of Montreal, Canada, victualled the American troops during their northern campaign. The victuallers of the Pennsylvania troops of the line were Joseph Simon, of Lancaster, and Barnard Gratz, Michael Gratz, and Aaron Levy, of Philadelphia. Cushman Pollock, also of Philadelphia, with the help of Minis & Cohen, of Savannah, Georgia, discharged the identical duty to the levies from Georgia. Mordecai Sheftall and Sheftall Sheftall, his son, of Savannah, were the patriot fiscal officers for South Carolina and Georgia, 1778; the former at the same time was the chairman of the so-called patriot parochial committee

of Savannah. In the course of their service both Sheftalls suffered capture and imprisonment by the British. Finally, Francis Salvador promised to accomplish a great deal on behalf of the patriots in South Carolina, while Meyer Moses and Mordecai Meyers served this state in a financial capacity. Simon Nathan, Michael Gratz, Isaac Levy and Myer Michaels extended financial aid to Virginia, and Gratz and Levy of those just named became pioneers in the development of the Illinois country. This activity will be discussed subsequently.

Of two of the men referred to in the foregoing summary we must now speak at greater length. Haym Salomon, the first of these, was born at Lissa, Poland, 1740. He arrived in America shortly after the partition of his native land by Russia, Austria and Prussia, 1772, was consummated. Between 1776 and 1785, on January 6 of which latter year he died, he was a resident of New York and then of Philadelphia. In the latter city he became quite conspicuous in Jewish communal affairs; he was a member of the *mahamad* or governing board of the Congregation Mikve Israel, 1783.

At the outbreak of the Revolution, Salomon at once enlisted in the American service at New York. When the British occupied the city, September, 1776, they arrested and imprisoned him as a person dangerously inimical to their interests. Subsequently he was liberated because the British wished to make use of his ability as an interpreter to the Hessian and other mercenary troops, but he remained more or less under a strict surveillance. Two years later the British again imprisoned Salomon; this time he was charged with being a spy. He was condemned to death and kept in close confinement until he succeeded in effecting his escape,

August 11, 1778. He proceeded immediately to Philadelphia and actively espoused the patriot cause; a fortnight after his escape he presented a petition to the Continental Congress praying for suitable employment in the public service. From this time to his death he remained in Philadelphia; there he started in business, 1781, as a dealer in bills of exchange on France, St. Eustatius in the Dutch West Indies, and Amsterdam, Holland. Entering into partnership with Jacob Mordecai in the spring of 1784, he opened an office as broker, factor and auctioneer at New York.

Salomon's outstanding service to the cause of his adopted country comprised his successful effort, abetting that of Robert Morris whose so-called "right hand" he became, to maintain the credit of the new government through the negotiation of bills of exchange. He was the official broker to Morris' office of finance and to the French consul. In addition he was the treasurer of the French army, fiscal agent of the French minister to the United States, and the largest individual depositor in the Bank of North America at Philadelphia. Morris, as his manuscript diary amply attests, valued Salomon's help highly; between August, 1781 and April, 1784, the latter's name is mentioned about seventy-five times in this document. Besides advancing as a broker considerable sums for the special requirements of our government, as indicated, Salomon extended pecuniary aid in the same way to eminent figures in the councils of the new nation, among others to James Madison, our fourth President, and James Wilson, of Pennsylvania. He also supplied the secret agent of the king of Spain in the United States with the funds this intermediary urgently needed. Madison, in a number of letters that have been preserved, acknowl-

edged the assistance thus accorded him by Salomon.

When he passed away, Salomon left a widow, Rachel, the daughter of Moses B. Franks, and two young sons. He then owned over three hundred and fifty thousand dollars at their par or nominal value in stock-certificates of the government loan-office and treasury, covering the negotiations he had made on behalf of the Congress, as well as shares in the fiscal emissions of Virginia. Apart from these properties his estate was insolvent.

Francis Salvador, the second figure, was born abroad, 1747, and arrived at Charleston, South Carolina, 1773. He must have controlled some pecuniary means for, by the succeeding year, he was recorded as an important landowner in the colony. He was elected a member of the Commons House of Assembly and, on the outbreak of hostilities with the mother-country, immediately took up the cause of the patriots. As a whole-souled American he was a member of the first and second Provincial Congresses of South Carolina meeting respectively, June and November, 1775, and at the same time continued to represent his constituents in the Commons House of Assembly. He exchanged the council-chamber for the field early in 1776; July of this year found him a leader of the patriot expedition against the Tories and loyal Indians of South Carolina. In the engagement, August 1, 1776, between the two forces, at the early age of twenty-nine years, he found his death.

There were two other Jews adhering to the American cause during the Revolution whose careers demand brief consideration. One was the charlatan, mystic and popular philosopher known as Jacob Philadelphia. While the war ran its course he sojourned in Germany and there came in contact with Frederick the Great, king of Prussia. On the

king's ministers he urged the assumption of amicable relations and commercial intercourse with the United States.

The second, a humble supporter of the popular cause, was Gershom Mendes Seixas, born at New York, 1745, minister and *hazzan* of the local Spanish and Portuguese Congregation Shearith Israel, 1766, to his demise, July 2, 1816. Seixas is remembered as the patriot Jewish minister of the American Revolution.

When New York fell into British hands, 1776, Seixas decided to remove to a locality free from their control. In this resolve he was supported by the preponderant majority of the members of his congregation and, accordingly, their religious organization was set up and divine services were held at Stratford, Connecticut, 1776-1780. When the British occupation of Philadelphia, Pennsylvania, had completely ended, 1780, the Stratford Jewish community, with Seixas at their head, repaired thither. There Seixas remained until March, 1784, by which date New York, too, had been evacuated by the British. In Philadelphia, he filled an important and effective rôle, officiating at the consecration of the first freehold synagogue of the Mikve Israel Congregation, September 13, 1782, and serving it in the capacity of its minister throughout the period of his sojourn.

The blank page in the records of the New York congregation stands for the years over which the Revolutionary War extended, a striking bit of evidence which demonstrates the complete and wholehearted identification of both minister and congregation with the American cause. At the first congregational meeting after the return to New York a loyal address to Governor George Clinton was the initial item of business thus transacted.

Seixas was named a trustee of Columbia College under its new charter, 1784; he served this office almost to the day of his death. In addition, he entered fully into the life and shared the secular ideals of his fellow-citizens of different creeds. He was the first Jewish minister in this country to preach to his congregation in the English language and occupied the pulpit of St. Paul's Chapel, Trinity Parish, in New York, by invitation.

Because of the British occupation of New York the numerical strength of the Philadelphia congregation increased. It had existed in modest circumstances from its establishment, 1745, to the close of the colonial period; under the stimulating leadership of Seixas, 1782, the community, then numbering about five hundred souls, circulated subscription lists to defray the cost of acquiring a site for and building thereon a synagogue. Haym Salomon, the principal benefactor of the congregation at this time, contributed one-fourth of the necessary funds from his own means. Two years later, as a result of the return of the New York members to their homes, Mikve Israel experienced financial stress. Despite this it succeeded in founding a school and adequately responding to the claims of its deserving poor. Meanwhile a number of the members of the congregation were actively concerned in establishing the lodge of perfection of the Scottish Rite of Freemasonry in Philadelphia.

In colonial and revolutionary times the number of professional men in America corresponded to the need of their services by the population. The earliest Jewish lawyers hailed from Philadelphia, Pennsylvania. Moses Franks was enrolled a student of law at the Inns of Court in London, 1774. Moses Levy, born at Philadelphia, 1757, was grad-

uated from the University of Pennsylvania, 1776, and admitted to the local bar, 1778. After the Revolution he served in the legislature of the commonwealth and, subsequently, for many years was judge of the criminal court in Philadelphia. It was only after he had been elevated to the bench, that Thomas Jefferson seriously considered him for the post of attorney-general of the United States, then vacant. Another early judge in Pennsylvania was Samuel D. Franks, the son of Isaac Franks, the revolutionary soldier; Samuel Levy, Daniel Levy and Zalegman Phillips were members of the bar of Philadelphia in this period.

New York and Savannah, Georgia, were the seats of the first Jewish doctors of medicine in America. Doctors Joel Hart and Isaac Abrahams practised their profession in New York, and Doctors Moses Sheftall and Jacob de la Motta in Savannah, and Charleston, South Carolina.

The people of Virginia, 1785, by direct vote passed the statute which guaranteed religious liberty to all the inhabitants of the state. Thus the attempt to preserve, in the form of a religious establishment at this date, the government grant to the Anglican episcopacy of colonial times proved abortive. Prior to this enactment, however, the Jewish community of Richmond, the principal city and capital of the state, had come into existence; early in 1781 Jacob I. Cohen, the patriot soldier from Charleston, South Carolina, joined Isaiah Isaacs, the pioneer settler there. Their mercantile firm of Cohen & Isaacs soon achieved a position of influence in the business life of the city. In the succeeding years, other Jews followed the first residents, among them being Marcus Elcan, Jacob Mordecai, Joseph Darmstadt, the former Hessian mercenary, and Israel I.

Cohen. The Congregation Beth Shalome was founded while the new thirteen independent states still struggled under the Articles of Confederation; by 1791 twenty-nine Jewish heads of families were domiciled in Richmond and a Jewish burying ground was already in existence.

In several other states the close of the war marked the beginnings of their Jewish communities. In Delaware, members of the Bush family settled in this period. The number of Jews residing in New Jersey and New England, other than Rhode Island, was gradually augmented. Finally, David Emanuel, born in Pennsylvania, 1744, settled in Burke County, Georgia, 1768 or 1770, was at this time a local magistrate and member of the legislature. He had been a scout and member of the patriot executive council of the state during the Revolution. His subsequent career brought him to the chair of the chief magistrate of Georgia, of which he was the sixth governor early in the nineteenth century. One of the counties of that state is named for him.

Already the Jewish settlers in the states along the Atlantic seaboard had given thought to the opening up of the country lying beyond the Alleghenies. We saw that Joseph Simon, Barnard Gratz and his brother Michael Gratz, and Levy Andrew Levy were associated with non-Jews whose interest in the western lands was active and productive of fruitful results. The successful outcome of the revolutionary struggle increased their activity markedly. Aaron Levy, one of their friends, founded Aaronsburg, Pennsylvania, 1786, the first plotted town in Northumberland County. The western pioneers, however, continued their business transactions with the existing commonwealths and foreign countries on a scale which even surpassed the magnitude of

their similar operations in colonial days. Barnard Gratz and Michael Gratz acted as purchasing agents of the Board of Trade of Virginia. They dealt in tobacco and owned and operated a snuff-mill within the borders of this state. In consequence of their relations with the new state government, the Gratz brothers came into possession of scrip warrants, issued by Virginia, for tracts of land situated on the Ohio River. Similarly Joseph Simon, Aaron Levy and the other Jewish victuallers during the Revolution were the owners of a considerable amount of such land-scrip. The lands of which these men thus acquired possession were by them utilized and developed with the purpose of obtaining a legitimate return on their investment and, coincidently, with that of extending the "map" of the United States. Joseph Simon, for one, was among the first American merchants who traveled as far west as the banks of the Mississippi. The descendants of these men in the next generation fully developed the spirit and ideals of the pioneers. These, early in the eighties of the eighteenth century, had financed an expedition to Detroit, Michigan, and developed the country surrounding Pittsburgh, Pennsylvania. The sons realized in the harvest the seeds thus sown, by extending the scope of their operations.

Our tale has been thus brought to its close: the eve of the adoption of the Constitution of the United States and the establishment of the new system of government provided in this instrument. Under our first chief magistrate one of the earliest demonstrations of loyalty crystallized in the addresses presented to President George Washington on behalf of the six Portuguese Jewish synagogues then existing in the country. This act of homage is notable in that it fully ac-

cords with the consistent ideal of patriotism which ever informs the acts of the Jews of America. Their forerunners of colonial and revolutionary times thus transmitted to later generations the love of country which their deeds displayed.



ISRAEL ABRAHAMS

ISRAEL ABRAHAMS

BY HERBERT LOEWE

The purpose of these lines is to set before the readers of the American Jewish Year Book a brief character sketch of the late Dr. Israel Abrahams: to trace here the full story of his life would be both impossible and undesirable. This is not the place for a detailed biography. But the American Jewish Year Book would indeed be incomplete if the issue for 5687 lacked a tribute to the memory of one who was so staunch a friend of American Judaism in general and of the Jewish Publication Society in particular. The year book for 5686 was graced—and joyously graced—by Abraham's appreciation of the work of the Publication Society: the year book for 5687 is graced—but mournfully graced—by the Society's appreciation of the work of Israel Abrahams. His loss is still so recent that to measure his worth in due perspective is a matter of difficulty. In general, when a great man dies there is at first a danger of exaggerating his importance: a short interval, however, tends to clarify the vision and restore a more accurate sense of proportion. But in the case of Israel Abrahams—as in the similar instance of Joseph Jacobs—time has elapsed and yet our verdict remains as it was. Our estimate of Israel Abrahams is not modified as the poignance of grief becomes assuaged. Why is this? Because his sudden death has meant the cessation of so many noble enterprises in which his initiative and driving force were but dimly suspected. With sorrow must it be confessed that his place knows him no more. "The King is dead"—but we cannot say "Long live the King", for no successor has yet become manifest. Though well

nigh twelve months have elapsed since he went to his rest, the gap is visible but too plainly; we re-echo the plaintive words, "thou shalt be missed, for thy seat will be empty."

The essential facts of his life may be briefly summarized. The first of these is that he was born in London; more than that, he was a true cockney, for it was within the liberties of the City proper that, from the day of his birth onward, his early years were passed. This fact seems but trivial: in reality it was important. Abrahams was ever noteworthy for his practical common-sense: he knew how to set about things quickly, and how to get them done efficiently. He never lost time through setting to work in the wrong way. Surely this was natural to him because he had grown up in the bustle and rush of the Metropolis, because he had picked his way to school amid the busiest traffic in the whole world, because day by day he had rubbed shoulders with the most varied types that humanity can produce, because he had learnt at the unrelenting hand of bitter experience how to fend for himself in the struggle for existence. So it was that he developed certain characteristics for which he was ever remarkable—punctuality, exactitude, a master eye for visualizing essential points and a master-brain for selecting instinctively the best method for any and every task. The day of his birth was the Friday before *Parashat Vayyesheb*, 19 *Kislev*, 5619, or November 26th, 1858. His father, the Rev. Barnett Abrahams, was a *Dayyan* of the Spanish and Portuguese Congregation and the Principal of Jews' College. His untimely death occurred on November 13th, 1863, and of his father, Israel Abrahams had not preserved even the faintest memory. This circumstance is due to the indefatigable diligence of Barnett Abrahams. He left his

house for early service before the children were dressed ; he returned late at night after a day at the College and an evening at the *Beth Din*. This capacity for hard work was a trait which Barnett Abrahams bequeathed to his son. But robbed as he was of a father's care, Israel Abrahams owed an immense debt to his mother's fostering love. Mrs. Abrahams was a Rodrigues-Brandon and a worthy descendant of this famous family. Adversity served but to bring out her latent strength and, as if in compensation for not having known his father, Israel Abrahams was never weary of recalling her memory. His mother's personality was constantly before him. It was this maternal influence which implanted in him that intense love for Judaism which burned in every word he uttered, that appreciation for Judaism in the home and family which he never ceased to praise. To this environment in his impressionable years may confidently be attributed the well-nigh unique position that Abrahams occupied as a religious teacher. He combined the most precious elements in the old and the new. His aim was ever to make the old a living reality. He was conservative without being reactionary and progressive without being iconoclastic. He came not to destroy, but to fulfil the Law.

His school and academic career at Jews' and University Colleges must be passed over with the remark that he was the first student of Jews' College to proceed to the M.A. degree at London University. This was in 1881. It is typical of the man that he gained the first prize for Logic and Philosophy of mind. At an early age he gave evidence of that versatility which characterized his later life. Although his career was destined to be spent in the sphere of Rabbinics, he attended many lectures in other subjects. But

he did more than attend lectures: his studies were exhaustive as well as extensive. In mathematics as in philosophy he gained numerous distinctions, and here can be traced another of the qualities that rendered his work so valuable, the appreciation of a fact not only for itself, but for its relation to the environment. Neither a specialist pure and simple nor a superficial *dilettante* could achieve this ideal. To the end of his life Abrahams was a regular reader of *Nature* (an English paper devoted to advanced Natural Sciences): the technicalities of science were of no less interest to him than the *minutiae* of Rabbinics. This far-reaching quest for knowledge was the outcome of his student days: the habit acquired at College stamped his life. The last book he wrote, in fact every line he wrote, brings out this great faculty of his. The title of his more recent American lectures, "Permanent Values," sums up finely his ideas of the real purpose of learning, first the discovery of truth and secondly the assignment of the discovery to the proper place in human life and thought.

Abrahams had entered Jews' College in 1872; he was connected with this institution for 31 years. On his graduation he became lecturer in English and mathematics (1881-1899) and homiletics (1894-1903). From 1899 till 1905 he acted as Senior Tutor. His influence was very great indeed. Nearly all the Jewish Ministers in England and not a few in America were his colleagues or pupils. What he did for his students is incalculable. Shy and immature lads, feeling themselves at a loss in their new academic surroundings, found in him a friend who understood these troubles. Elder students came to him with their problems. How many a "trial sermon" did he re-write! A candidate for a position

would bring up an address on which much thought and erudition had been expended but which lacked homogeneity and balance. "A capital text," he would observe, "now let us see what we can make of it." Or "An excellent collection of *Haggadah*; cut half of it out and you will still have too much."

During this London period Abrahams worked incessantly for the Community. His great book, "Jewish Life in the Middle Ages," first made his name. Edition after edition has been reprinted—and pirated. Abrahams had shown that he could combine learning and style. The same charm pervaded his regular contributions to the *Jewish Chronicle*, which were a weekly feature of that important paper. In these columns and still more in the *Jewish Quarterly Review*, which he and Mr. Claude Montefiore conducted for twenty years, Abrahams did more than establish his own reputation, he made those of others. He encouraged scholars not only by kindly and judicious criticism of their publications elsewhere but by inviting them to contribute to the Review. Many a future Professor thus owed to "I. A." his introduction to the field of letters. In the same way Abrahams, who was one of the foremost founders of the Jewish Historical Society and who, till his death, edited the Society's *Transactions*, was ever on the lookout for new blood. Of no man can unselfishness be more strikingly predicated.

It was while he was at Jews' College that an incident occurred which played a great part in his life. The Maccabaean Club went on a pilgrimage to Palestine. The Pilgrims included Israel Zangwill, Herbert Bentwich and Solomon J. Solomon. Just before the Pilgrims started, Abrahams returned from a similar quest. He went alone to view the land. Palestine made a lasting impression on Abrahams. In his

"*Studies in Pharisaism*" he used, in his essay on the "Cleansing of the Temple", with telling force, his observations of the Easter Ceremonies at the Church of the Holy Sepulchre. In Palestine he met his dear friend and collaborator David Yellin. For Palestine he felt an affection which was as keen as it was judiciously directed. He repudiated the theory of secular nationality, but his attitude to Palestine was the reverse of negative. Any project that tended to the development of the land could count on his adherence; he showed no preferences. The Evelina School and the University—to which he gave many of the best treasures in his library—were equally dear to him: whether the institution was British or Foreign, Zionist or non-Zionist, it made no difference to him; with his pen or by word of mouth he was an ardent propagandist.

When Dr. Schechter went to New York, Abrahams succeeded him in the Cambridge Readership of Talmudics. Of his Cambridge life a word will be said below: here it may be mentioned that it was in Cambridge that his American "episodes" took place. Abrahams' interest in America had long been latent. Possibly it was due, to some extent, to his friendship with Zangwill to whom the freedom of America and its potentialities had always been beloved themes. But Abrahams saw in America a new center of Judaism, where problems would find their own solution, possibly on lines undreamt of. Speculations about this future fascinated him and awoke in him a desire to play an active part in preparing the way. He had many friends in America, he corresponded with American scholars and introduced many American books to English readers. One by one English scholars stole across the Atlantic: by tens American scholars and friends visited Abrahams at Cambridge. Finally the mo-

ment was ripe and he himself made the journey. Of the enormous success that attended him it is unnecessary to dwell in pages that will be read in the towns where he wandered and lectured. What he thought of America stands imprinted in the address, spoken on the spur of the moment and revealing his innermost thoughts, which he delivered to the Jewish Publication Society of America at the annual meeting and which is published in the Year Book for 1923-24. America inspired him to his best: "Permanent Values" and "The Glory of God" stand in a category by themselves. They were the fruit of his sojourning in the States.

His Bibliography would occupy many pages: it is not compiled, it never will be fully compiled. No one will ever plumb the depths of Abrahams' own versatile output, no one will rescue his *anonyma*. Nor will anyone ever know the books which he recast for others, and which bear their names and not his own. No one can possibly count the books which he caused to be written or the authors whom he helped to secure publication. Reference has been made to his unfinished works. Some of his books will appear shortly: his "Ethical Wills" is on the list of this Society. "Some Jewish Stars" are being Prepared for Press by Dr. Stokes. His "Legacy of Judaea" will be issued by the Oxford Press. But perhaps the greatest of all his projects, never, alas, likely to be realized, was a great Cambridge Jewish History, a composite scheme on the lines of the famous ancient, medieval and modern histories which his University has produced.

What Cambridge thought of Abrahams may be inferred from the unprecedented tribute offered by the University. The small Synagogue was incapable of accommodating all who wished to attend the Memorial Services, and so the

Vice-Chancellor took a step never heard of previously and offered the use of the Senate House for a ceremony as unique as it was impressive. On October 22nd, 1925,¹ the ancient building was filled with the Heads of Houses, Professors and University Officials. For the first time in history the Jewish liturgy was ready within its walls. Two speakers testified to the honor with which the name of "I. A." was revered. On the Christian side Professor F. C. Burkitt spoke, concluding his touching remarks with an allusion to the "Glory of God" which had just appeared. "Of Abrahams indeed can we recite the Jewish benediction uttered on meeting a sage, 'Blessed he He who has given of His glory to flesh and blood.'" Burkitt's sentiments were re-echoed from the Jewish side. The following address by the Jewish speaker shows how great was the love which his Cambridge friends and pupils bore to I. A.:—

"Because our Synagogue is too small to hold all who would wish to consecrate in prayer the memory of our beloved friend and teacher, we have assembled in this venerable hall where our University careers have their beginning and their consummation. Within these walls, which though hallowed by most solemn associations are yet not usually devoted to religious worship, there is neither bond nor free, neither Jew nor Greek, but the doors stand open continually, *yo-mam va-lailah lo yissageru*, welcoming every seeker after truth, irrespective of his race or creed. That we have been accorded the great privilege of meeting here is consonant alike with the spirit of universal brotherhood on which our

¹ Abrahams had died in vacation, hence the delay in holding the service. The date of his death was the second intermediate day of Tabernacles, 18 *Tishri* 5686, corresponding to 6 Oct. 1925.

academic life is based and with the character and ideals of him whom we commemorate. It is a fine tribute to his memory, perhaps the highest that the University can accord, an exceptional token offered in honor of an exceptional man. All mourn for him because all, non-Jew and Jew indifferently, were led by him in their quest for knowledge along the path that leads to God. To each one of his pupils and friends he gave of his best in equal share, a share so generous that each might claim to have received a double portion of his spirit, little recking of the bounty as freely given to his fellow, deeming it beyond belief that one man could do so much for so many. Therefore the thought of him links us in one common tie of gratitude and love transcending every difference of outlook and bringing us, one and all, side by side before the heavenly throne.

"This is not the occasion to review his life's work. Inadequate must be any fleeting summary of his activities, for they were so manifold and so far-reaching. His works shall praise him in the gates. Let us fix our attention on one or two only of the many things he did and did so well. Let us think of Israel Abrahams in Cambridge, first as a teacher of the University, secondly as a Jew and last as a member of the Cambridge Hebrew Congregation. For in concentrating on these three aspects of him, we may isolate from his many other noble characteristics certain specific ideals which we, above all men, should strive to make our own; we above all men, since we have been given his friendship and his teaching; we, above all men, since we stand in peculiar need of these ideals, of intellectual courage and honesty, of fairness to others, of fidelity to God and of service to man. Of these let us speak.

“Adjoining this house stands the building which, more than any other, brings his picture before our eyes. It was in the Library that we knew him best and that he was at his best —if we except his own home—for he disliked the formality of the lecture room only one degree less than the examination hall. The pages which his name fills in the Library Catalogue are an abiding testimony to his scholarship, but many more than the titles ascribed to him are the books which he inspired, created, remodelled or perfected and which are entered under the names of other authors. The mention of the University Library recalls to us instantly those hours of his precious time which he spent on us there, hours given to us and our elementary questions, torn from his scanty leisure which was ever devoted to important research. We, indeed, may be full of misgiving as we remember what we took from him so light-heartedly and as we realize now that what we had then the world has lost for ever. But he never thought so. Ungrudging was his help. He lived for his pupils, for his colleagues, for visiting scholars and for those who consulted him from distant lands. Many a letter from abroad, from poor students unable to come here, did he receive and answer. How often would we find him in room *Theta*, busily engaged in copying manuscripts for other editors to use, giving his labour, always without reward, sometimes without acknowledgement, to those who sought his aid. Is there one of us here who does not cherish recollections of Room 12, where he used to sit, surrounded by the Hebrew books he knew and loved and which he taught us to know and love? *Al kiso lo yeshev zar*, in that chair in Room 12 let no man sit who is alien to his spirit, who has not inherited his glory. His love of books

was all-embracing. He yielded to none in his bibliographical appreciation of an *incunabulum*; his knowledge of early Hebrew typography and of palaeography was immense. So was his estimate of a book as a contribution to literature and scholarship. But the commonest, cheapest text meant no less to him than did the rarest *editio princeps*, for he looked to the spark of humanity which its pages might enshrine. He possessed a genius for reading the writer's message and for translating it into life, nor did it matter to him by whom or when the message was written so long as it rang true. Not merely Room 12 but the whole Library was his domain. There was not a section in which he was not at home. His power of co-ordination was amazing. He would take us from Rabbinics to English, traversing law, history, culture and art in his progress to find parallels, matching science with religion, equating past and present, demonstrating the links which unite man to his fellow, bringing out the finest gems that lie hidden in the mines of Judaism and Christianity. The keynote of his life was intellectual courage and honesty. He followed truth fearlessly and faithfully, never doubting that it would lead him to God, never concealing adverse facts, never exaggerating arguments beyond their due worth, always fair to his opponents, ever sound in his judgments. His method was first of all to amass his data and he had a marvellous gift in selecting material. Often he would change his mind after weighing the evidence before him. He never wrested his conclusions to suit a preconceived theory. Let these sterling qualities be our legacy. The lesson he taught applies to every one of us, whatever creed we hold, whatever path of learning we pursue; may we learn from him to combine boldness with reverence; to see the other side at its

best, to uphold the honour of our fellow-seekers after knowledge who may be treading different ways to a common goal.

"If we turn to consider Israel Abrahams as a Jew, we find these same characteristics pre-eminent. His impartiality was the outcome of a deep sense of religion, not of indifference. He was essentially a devoted Jew, whole-hearted in fidelity to his ancestral faith. To emphasize this fact, so obvious to all who knew him, may seem strange. But it is desirable to state it in the most unequivocal terms since he has sometimes been misunderstood. In truth, it was his uncompromising adherence to Judaism that enabled him to appreciate other religions: his intense love of God caused him to understand all ways of worshipping Him. Within Judaism it was the same. Israel Abrahams was an unhyphenated Jew. To him controversy and party labels were anathema, he could see good everywhere. He never attacked others, and when they attacked him or the principles for which he stood he would grant them the barren victory of the last word, leaving polemics to die of inanition. But then he would state his own case positively and objectively, emerging triumphant, perhaps all the more triumphant by reason of his complete indifference to misrepresentation. When, however, he was confronted with differences within Judaism, honestly felt and reasonably urged, he was a tower of strength. Sincerity of motive he always understood. The reconciliation which he labored to promote was ever a harmonious union of the best in each side, never a soulless compromise. So he was at once orthodox and liberal, both parties can justly claim him, for his deep rooted love of the Jewish past was coupled with a perfect realization of the needs of the present. His earnest hope was to make the Jew of today

both know and love the faith, history, literature and ritual of his forefathers, neither sinking this heritage in oblivion nor permitting the particular and the ephemeral to crush the universal and the eternal, or suffering a dead past to strangle a vigorous present. Between the extremes of formalism and iconoclasm he walked in balanced equipoise, a steadfast Jew, true to his God, a lover of his brethren. So he revealed himself to us Sabbath after Sabbath in those happy hours which we were privileged to spend with him and his wife and family—whose sorrow we share and on whom we would invoke the tenderest consolation of our Father in Heaven. We think of his deep spirituality, of his indomitable boldness of mind, of his unswerving allegiance to truth which impregnated his general scholarship and which, no less vividly, marked his Judaism. Truth and frankness at all costs, but truth joined to love and sympathy. In his life lovingkindness and truth were met together, righteousness and peace had kissed. When we stand before the Scroll of God and thank Him for giving us a Law of Truth and for planting in our midst life everlasting, may those solemn words convey to us their fullest import. It was a Law of Truth that Israel Abrahams taught all the days of his life, truth at all hazard and tolerance to all honest belief. May the Law which Israel taught ever remain the inheritance of the Congregation of Jacob!

“Thirdly we think of his loss to this Congregation. For twenty-one years he guided us, helping us by his personal inspiration. For many years previously he had been in touch with our Synagogue, as his printed addresses testify. How can that pupilit from which he spoke and which has twice within one year been so cruelly, sadly bereaved, be

filled? Will there again arise a teacher like him who will speak to us, with a living soul, having beheld God face to face? He knew our Community in four different buildings and wherever we met for worship his influence made our modest room worthy of the *Shekhinah*, as though it rivalled King's Chapel in splendour. Ever were his thoughts for us. At the very close of his days he was pre-occupied with our future and amid many urgent calls found time to prepare an appeal for a permanent building. How many men did he lead from an idle, worldly life to a knowledge of God! The Law of truth was in his mouth and equivocation was not found on his lips and many did he bring back from sin. May his spirit abide with this Congregation, a spirit of wisdom and understanding, a spirit of strength and might, a spirit of knowledge and the fear of God!

"We have to think of the future: we have to be true to his trust. It is ours to see that, in the words of the liturgy, the Word of God is our support, dispelling causeless hatred and implanting in our midst love and brotherhood, peace and friendship. For it is not over the trivialities of life but over the most precious of all our possessions, the very *Memra Adonai*, that causeless hatred may arise. And so *Vivehe Memra dadonai be-saadekhem, veyifros sukkath sheiomo alekhem, viyesalleq sinnath lhinnam mib-benekhem, ve-yitta benekhem ahabah ve-ahhavah, shalom vere'uth*. Unless we remain loyal in this way to the glorious traditions of the Cambridge Hebrew Congregation, Israel Abrahams has lived for us in vain. If we preserve that spirit, then has he really risen from the dead. With the help of Him Who bringeth down to the grave and bringeth up, we solemnly vow ourselves to abiding fidelity.

“Lastly, returning from the particular to the universal, let us leave this place with one thought of his personal grace, of his friendship for all, of his readiness to pardon wrong. He never bore a grudge. He wrote these words as a hymn for the Day of Atonement and this hymn will ever recall his memory to us when we ask the divine forgiveness for our shortcomings:

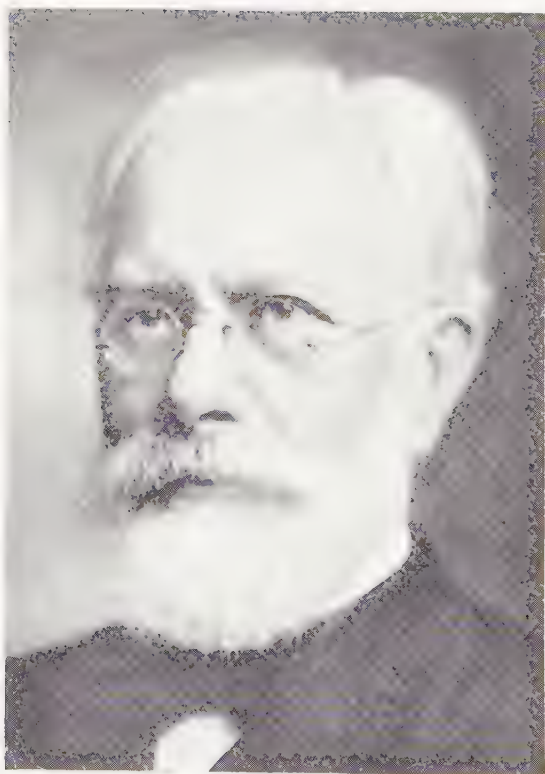
In suppliance before the Lord
We stand, and pardon crave
For cruel deed and wrathful word;
O Father, deign to save!
For mercy unto Thee we pray,
O teach us also mercy's way!

Healing from Thee we freely seek,
Shall we not strive to heal?
Do we, on others, anger wreak,
And dare for grace appeal?
O, in our hearts may pardon live,
Ere we entreat Thee to forgive!

To fellow-men, whom rancour lured,
Let us forbearance show;
Forgive the hurt we have endured,
Then to our Father go.
Let flesh 'gainst flesh from anger cease,
And find at one Atonement's peace!

“And now when we have thanked Almighty God for the gift of a noble man, when we have, in the words of the *Kaddish*, sanctified His holy name and acknowledged the justice

of His decree, let us silently, peacefully and hopefully go hence, carrying with us in affection the undying memory of our revered teacher, may his rest be in peace and his name for an eternal blessing."



KAUFMANN KOHLER

KAUFMANN KOHLER

By H. G. Enelow

"The Holy One," according to the Rabbis, "does not raise a man to leadership without first trying and testing him." Dr. Kohler, at the time of his death, on the 28th of January, 1926, was universally regarded as the foremost exponent of Reform Judaism. But to that high position he had risen after a life of toil and struggle in behalf of his ideals. "His is an intellect," Dr. Schechter said, "devoted entirely to what he considers the truth, and a heart deeply affected by every spiritual sensation: he delights to engage in what he considers the Battles of the Lord." All his life Dr. Kohler gave to the quest of truth, to the defense and furtherance of his faith. "You can judge," he wrote as a young man, "what an irresistible compulsion to reach clearness and truth drives me on." From that time forth he never wearied, and when more than fourscore years old he might have repeated the words of the octogenarian biblical hero, Caleb the Kenizzite, longing to conquer yet another mountain: "I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now."

I

In his early youth, none would have dreamt of him as a future leader of Reform Judaism. Everything in his antecedents and environment seemed to pledge him to strictest Orthodoxy. He was born, in the year 1843, on the 10th of

May, at Fürth, Bavaria, which, with its rabbinic academy and Hebrew printing-press, had formed, for many generations, a stronghold of Orthodoxy. His maternal ancestry and his relations included several rabbis of the old school. Moreover, all his teachers were of the same group; first, disciples of R. Wolf Hamburger, the head of the famous Fürth Yeshibah, who preferred to see that old establishment, founded by one of his ancestors, go to pieces rather than put secular studies into its course, as the government in 1826 had decreed; and then, successively, Dr. Marcus Lehmann, of Mayence, R. Jacob Ettlinger, of Altona, and, finally, R. Samson Raphael Hirsch, of Frankfort on the Main.

To all those masters—famous in the annals of modern Orthodoxy—young Kohler had gone for learning and inspiration, and it was Rabbi Hirsch, the most active and attractive of them all, that had made upon him the deepest impression. "The man who exerted the greatest influence upon my young life," he wrote after many years, "and imbued me with the divine ardor of true idealism was Samson Raphael Hirsch." When at Frankfort, Kohler was in his twenty-first year; at that time he was still so whole-heartedly devoted to Orthodoxy that he never visited a Reform synagogue, nor, though two sons of Geiger were fellow-students of his at the Gymnasium, did he go to hear Abraham Geiger, whose *Urschrift* had been out for several years and who was just then giving his masterly lectures on Judaism and its History, the first volume of which was issued in 1864.

What changed Kohler's attitude were some discoveries he made soon after entering the University of Munich. Various causes, or experiences, serve in different individuals to shake the foundations of an old inherited faith. In the case of

Kohler it was philology, a subject he took up at the university. In his study of Arabic, it dawned upon him that his old adored teacher, Samson Raphael Hirsch, was wrong in regarding Hebrew as the original language of the human race and in basing much of his teaching on that assumption. Dr. Kohler never forgot the dismay with which that sudden realization filled his soul. It was a blow to the faith, the ideas, he had imbibed from his parents and masters. Nor could Rabbi Hirsch, to whom he went for help, do more than assure him that he would get over his doubts in course of time, and that they were an inevitable part of experience—"the torrid zone" in one's journey through life.

But his doubts did not disappear. On the contrary, at the University of Berlin, to which he removed, they grew even more intense and perplexing, while the lectures of Professor Steinthal on psychology and ethnology served more and more to oust the simple notions of religion and history upon which he had been brought up. Those were sad days for him—days of spiritual anguish—especially as there was none to assist him with counsel and guidance. Zunz and Steinschneider were lecturing in Berlin; but he found them cold and uncongenial: he was not made for bibliography. Fortunately, he neither neglected his talmudic studies, nor allowed himself to fall into the mood of skepticism and irreligion which many others embraced. While his Orthodoxy was gone, the spirit of faith remained a vital force within him.

II

The effect of his university days we find in Dr. Kohler's first printed work, *Der Segen Jacobs*, which appeared in 1867. It was the thesis he submitted at the University of Erlangen

for his doctor's degree, but it attracted much more attention than such theses usually gain. For one thing, it showed a great deal of learning, both rabbinic and classic. Upon the study of the Blessing of Jacob it brought to bear a variety of knowledge gleaned in many fields, from the talmudic Midrash to Hellenic mythology. Then, it employed boldly the critical method, trying to determine the period of Hebrew history to which the Blessing belonged and the conditions it reflected. Incidentally, it gave an outline of the development of the God-idea in ancient Israel, and sought to show that the prophetic movement represented a continuous progress of ideas and was reflected in the Pentateuch, as well as in other parts of the Bible. All this, including the assumption of tribal polytheism among the pre-Mosaic Hebrews, was bound to please some as well as to irritate others. Yet, the most striking thing about that work, I think, was the Introduction, in which the author discussed the conditions of his own age and demanded more attention on the part of leaders to its spiritual needs.

"One is moved to write," says the young author, whom I am translating, "by a feeling of discontent with the present and what it offers. On the one hand, discontent with science, which is so ready to regard itself as finished and closed, while, as a matter of fact, we see everywhere mere beginnings toward a better state of knowledge, and with every branch of knowledge coming forward as an enemy to all the others, presuming to displace and supersede all others; and, on the other hand, discontent with life, which has been torn into so many contradictions, breaking up men in their religious, political, and social aims into ever new parties by such catchwords as Forward or Backward, Liberal or Conserva-

tive, without attempting to bring about unity or harmony. However, as concord and unity must emerge from the strife of contrasts, it rests upon every one who would work for a fairer future to contribute his share." "Above all," he demands, "is it not necessary to try to achieve such unification and harmonization in the realm of religion? Is it not true that representatives and teachers of religion have helped to create the sad disunion of the present and are still nourishing the unholy strife? In the name of religion, everything that is old and traditional is called holy, while all that is new is as such condemned, as well as all progress. In the name of religion, men are not allowed to think, to gain spiritual independence and maturity. That foolish principle has served to transplant crass ignorance and pollution to Jewish soil, also; a principle, the harshness and cruelty of which is felt in its full force by him only who, through love of truth and in the service of faith and by a sense of deep union with Judaism, has struggled for freedom of thought and has had to pay for it dearly step by step." "Shall the young generation," he asks, "attain freedom through frivolity, or shall not its education rather aim from the outset to transform external religious forms into inward religiousness, the naïve customs of the fathers into conscious morality? Is it not imperative that children be taught nothing in the name of religion which, the next hour, would be contradicted or nullified by the teacher of the natural sciences? Shall we, by our attitude, help to make religion ridiculous, or undermine it?"

"Religion," he argues, "is eternal. Man will never be able to dispense with it. It can never be displaced by cold philosophic statements or ethical abstractions. Mankind can

never dispense with the higher unity of action and thought, of will and duty, yes, with the idea of a Deity which has given to the free will its ethical laws and to the world of the senses its natural laws, no matter what different forms the Deity might take on in the conception of the individual. Religion, however, must try to adopt the form in which it can best serve the struggle of the age towards truth, unity, and ethical freedom, and thus connect the traditions of the past with the ideals of the future. And what are the ideals of the future of mankind, if not those which Judaism, or to speak more generally, Prophetism, put forth more than twenty-five hundred years ago, namely, that the time would come when men, united by a love of peace and truth, would regard and love one another as the children of one God?"

Surely, an unusual preface, this, to a doctor's dissertation! It was the combination of enthusiasm for practical work with the critical study of the past that probably earned for the author the anathema of his old teacher, Dr. Lehmann, as well as the ardent commendation of that matchless champion of both historic study and progressive effort, Abraham Geiger.

Diverse things have been written about "The Blessing of Jacob." Dr. Emil G. Hirsch said that it marked the beginning of an entirely new conception of revelation (which, in view of Geiger's many years of prior work, I doubt); Dr. Kohler himself regarded it as the first disclosure of the existence of the prophetic element in the Pentateuch, and as the unacknowledged source, in that respect, of Kuenen's History of the Religion of Israel. One thing, however, is certain: its publication destroyed the author's prospects for a rabbinic position in his own country. His best friends and

admirers could see that much. At Fürth there was nothing short of consternation at the news that a book by one of its native sons had been put under the ban by Dr. Lehmann. Dr. Loewi, an old friend of Kohler's, leader of the local "neologues," who had hoped to put him into the rabbinate of Nuremberg, upbraided him for imprudence. Even Geiger, it would seem, could see no hope, and advised him to prepare for an academic career. Dr. Kohler actually entered the University of Leipsic for that purpose, taking up further studies in Oriental philology. But, after all, one cannot thwart nature. He was not made for an academic career. Though he diligently studied Semitic languages, and wrote articles for Geiger's magazine on some minute philological themes with all the punctiliousness of a born grammarian, his spirit was not content. He could not confine himself to the past, nor to the lure of Semitic particles. It was the preacher in him that demanded expression; the man of spiritual action, of religious leadership, strove to the fore through his academic activities and disquisitions. "There was in me," we read in his *Reminiscences* written on his seventy-fifth birthday, "something of that fire of which the Prophet Jeremiah says that it cannot be quenched."

III

There was but one solution—America. Dr. Geiger warmly recommended him to the leaders of Reform Judaism in America as a desirable acquisition; he himself, on the strength of Geiger's introduction, corresponded with Dr. Einhorn, a native of his own province, and wrote to Dr. Samuel Adler (the letter was recently published by Dr. David Philipson). Finally, he was invited to become the rabbi of Congregation

Beth-El of Detroit. When he reached these shores, on August 28th, 1869, he was met by Dr. Einhorn, one of whose daughters he married just a year after his arrival, and whose successor and biographer (not to say apostle) he was destined to become later on.

Just a week after landing, on Saturday, the 4th of September, 1869, he preached his Inaugural Sermon at Detroit, in German, taking as his theme, The Qualities of a God-called Leader of Israel. It was based on the call of Moses, and as we read it, we not only admire its maturity and force, but also we can see why it had proved impossible for Dr. Kohler to remain in the seclusion of collegiate pursuits. He felt the call, we are told, to enter the service of God. He felt the call of the God of the Spirits—*Flohe Ha-ruhoth*; Go lead thy people, become a leader of the community of Israel, lead young and old to the flaming God-mountain, into the sanctuary of Religion! Moses he took as his model, discerning in him two spiritual qualities—humility and compassion—and two mental qualities, namely, an historical sense for the old, and a frank, sympathetic understanding of the tasks and achievements of the new age, of the demands of the present and the future.

It is not on record what the Jewish pioneers of Michigan thought of that lofty address and prophetic program. But it is said that they were pleased with his ministry, and that among them he even achieved some minor practical reforms. I have heard it stated that one of his meritorious acts in Detroit was to abolish the *tallith*. But whether that is so or no, it was not in that direction that lay Dr. Kohler's forte, or desire. His main concern was the Reform idea. Into its exposition and defense, he put all his strength and ardor.

He was distinctly the intellectual champion of the significance and purpose of Judaism as construed by Reform. And in that capacity he revealed himself soon after he came here, not only to his congregation at Detroit, but to the entire country. He attended the Rabbinical Conference at Philadelphia. Moreover, he promptly began to contribute to the Jewish journals, to one of which—*The Jewish Times*—he had indeed sent at least two essays before leaving Fürth, writing on both historical and contemporary questions, but especially on the need and meaning and legitimacy of Reform. None could doubt but that an important force, as Geiger put it, had been added to Judaism in America.

IV

From Detroit, after two years, Dr. Kohler was called to the pulpit of Sinai Congregation of Chicago. Reaching that city soon after the fire that had laid it waste, he turned his Inaugural Sermon—preached on the 11th of November, 1871—into a message of comfort and hope. As text he took the quickening words of the sixty-first chapter of Isaiah: "To give unto them a garland for ashes, the oil of joy for mourning, the mantle of praise for the spirit of heaviness." That vibrant verse he developed into a threefold message for the desolate city, forecasting its great future and urging it to seek salvation through hope, solace through love, and freedom through faith, while aiming to found its new grandeur upon a spirit of communal solidarity and righteous living. One can easily imagine the salutary effect the address must have had upon the melancholy mood of his new congregation.

In Chicago, we are told, he was the first to introduce Sunday services. But, again, it was not the Sunday service as such that concerned him. What he wanted was an opportunity for teaching and vitalizing the Jewish religion, and making it an active influence in the lives of the people. His chief aim was to show that Judaism was not a mere relic of the past, that its truths were still alive and necessary, and that it was in harmony with the intellectual forces of the new age. He started a service on Sunday mornings because that seemed a good time to assemble the people, in view of the decay of synagogal attendance on the Sabbath, but neither then, nor later on, did he waver in his adhesion to the sanctity of the historic Sabbath.

It was for the promotion of the Reform idea of Judaism that he inaugurated the Sunday service, and the keynote he struck in the address he delivered at the opening service, January 18th, 1874, and called "The New Knowledge and the Old Faith" (*Das neue Wissen und der alte Glaube*). The title probably was suggested by David Friedrich Strauss's then recent work on the Old and the New Faith, and the theme, by the lively discussion on the relation of Science and Religion which was going on at the time, as a result of Darwin's epoch-making works on the Origin of Species and the Descent of Man, published in 1859 and 1871 respectively. Dr. Kohler sought to show that the new physical sciences, with the doctrine of evolution taught by Darwin, were not necessarily a menace to religion; that they could not be expected to remove or supersede religion; that, on the contrary, the more one learnt of the marvels of Nature, the more genuine must grow one's adoration of God; and that, finally, Judaism which had always been an unshackled and spiritual religion,

had nothing to fear from the spread of knowledge. Dr. Hirsch has rightly praised that address for its clarity and comprehensiveness; and even today it has not lost its value.

Religion and science, Dr. Kohler argued, were not rivals, but partners in the spiritual life of mankind. Like sun and moon, each had its place in the sky of the human spirit. Increase of knowledge does not mean diminution of the content of faith. The light of faith must shine ever more brightly in the sunlike radiance of science. Religion and science must illumine each other, and become as one. Not mutual belittlement, but reconciliation and unity, is their goal. Harmony of mind and spirit—of the whole man—that is their aim.

While paying tribute to the achievements of science and its contribution to human enlightenment, he pointed out its inadequacy to satisfy the human spirit. "Is it not strange and significant," he asks, "that just during the ascendancy of the physical sciences a weary melancholy vein of resignation has possessed the cultured circles of society? While our age celebrates the proudest triumphs of the intellect, marching forward with steam and electric power; while progressive intelligence keeps on uncovering new inexhaustible sources of well-being and extending ever farther the goal and outlook of the future, the pessimism of Schopenhauer and Hartmann has become the popular wisdom of the day, and the dreary philosophy of Buddha, the sad fate of dissolution into Nirvana, into dreadful nothing, finds a deep echo in the hearts of men?"

He could see no peril to Judaism in modern science, which culminates in the conviction that the world was not created by one act, but has evolved, and that man also was not

created perfect, but has grown gradually. That he regarded as the essence of what was then the new Darwinian doctrine. And shall that teaching lead to atheism? On the contrary. "I have a higher conception of the wisdom of the Eternal than if I believed that He must from time to time rush in to help or improve His own work; for, the eternal laws of Nature are His eternal wisdom, His immutable will. He were not the Eternal were He forced ever to change His Will."

Nor does man forfeit his distinctive place in creation, he thought, by the acceptance of the evolutionary teaching. The distinction of man lies in his capacity for growth. "The beast remains standing where Nature has placed it; man does not remain in the same position. He is driven by the creative forces farther and farther from his root, away from his natural origin toward the higher, the infinite; away from the transient shell towards the eternal. If nothing else, that would prove that more of the creative energy and the creative mind inheres in him than in his fellow-creatures. As all Nature, reaching from the inanimate upward toward living forms finally attains to man, the crown of creation, so man, with whom a new empire of the spirit seeks to be born, strives toward God, the Highest. In Nature, development takes place toward the external; in the spirit, it is inward. Thus, everything that stamps man as man—language, reason, art, the sciences, morality, and religion—our entire culture, has grown from rude beginnings into ever higher perfection."

Is not such a view of the world, he demands, which regards advancement and development as the law of Nature and of the spiritual life, and which says to man: Strive upward and forward; triumph over the lower world from which thou

didst spring; not behind thee but before thee lies Paradise! —is not such a view of the world the fairer praise of the Creator? Does not such continuous progress prove the sway of a supreme wisdom and goodness, which leads all toward completion? And does not such a view harmonize entirely with our own religion, the history of which is perennial progress and the goal of which is the highest ideal for the future of mankind? Is it not in accord with our particular conception of religion, which beholds its essence not in form but in reform, which sees its vital force in the eternal renewal of Judaism, and its Messianic mission in the movement toward a perfected mankind? "We do not die to the old faith," he concludes, "we let the science of the new age quicken our spirit anew and declare before the world the works of God and the goal of mankind."

Nine years Dr. Kohler remained at Sinai Congregation, and they were full of activity. Energy was one of his characteristics; Reform Judaism his passion. He longed to expound the contents of the history and the religion of the Jew in the light of Reform, and during his many years of study at rabbinical colleges and universities he had stored up a fund of knowledge which now came to his aid and fed his literary fecundity. His sermons often sought to elucidate important phases of the Jewish past, and the adaptation of old doctrines and practices to the new conditions. They invariably blended the academic with the practical, the research of the scholar with the fire of the preacher. Nor was their effect limited to his own congregation. Many of his addresses, in both German and English, appeared in the Jewish journals of those years. *The Jewish Times*, published in New York, is full of them. Besides, he wrote occasionally

on purely academic themes. His interest in scholarly work never abated, especially in the study and interpretation of the Bible, the beauty and glory of which he was always eager to make known to the people. Thus, he published, in 1878, a new German translation of the Song of Songs, accompanied by a scholarly analysis of its content and style, and dedicated it to Dr. Einhorn and Dr. Samuel Hirsch, on the occasion of the marriage of the former's daughter to the latter's son, Emil G. Hirsch. No less devoted was Dr. Kohler to the religious education of the young, which, like other heroes of Reform Judaism, such as Geiger and Holdheim, he treated as one of his chief tasks. In behalf of the young, he began, in 1876, to publish a history of biblical times, under the title, "A Jewish Reader for Sabbath Schools," and later became editor of "The Sabbath Visitor," which he filled with a mass of historical and ethical material, just as still later, in 1899, he issued a "Guide for Instruction in Judaism," which has gone through many editions.

V

When in the year 1879 (less than four months before his death) Dr. Einhorn retired, it was quite natural that Dr. Kohler should be made his successor as rabbi of Temple Beth-El in New York. Here with the same zeal and ardor he continued his work as exponent of Judaism from the standpoint of Reform. "The Principles and the Purpose of Reform Judaism:" that was the subject of his Inaugural Sermon which he delivered, in German, on the 6th of September, 1879—the one hundred and fiftieth anniversary, as it happened, of the death of Moses Mendelssohn. He was still convinced, as he was when he wrote the preface to the

Blessing of Jacob, that Judaism is a religion which had gone through a process of development in the past and was capable of further evolution, that it is a mobile and not a fixed faith, that it contained a most valuable spiritual message for modern man, and that, moreover, Religion, as such, was needful to mankind, with nothing else to take its place. Judaism, he felt, was the religion of the future. "The idea of progressive Judaism alone," he affirmed, "has given us the consciousness of a lofty mission, the victorious confidence and expectation of an incomparably great future, of which no current of culture or fashionable philosophy can rob us any more!" Ethical Culture, he was certain, was no substitute for religion, though just then it was being thus played up, to the delectation of numerous New Yorkers.

This was the doctrine Dr. Kohler was trying to spread, when Dr. Alexander Kohut, soon after his arrival in America in the year 1885, attempted to make naught of all the efforts of Reform Judaism, by declaring it to be no Judaism at all. He who disowns on principle the statutes and ordinances of Mosaico-Rabbinical Judaism, he proclaimed, forfeits the name of Jew. Dr. Kohut's renown as a scholar was calculated to give weight to his utterance and to jeopardize the work of Reform Judaism. Immediately, Dr. Kohler took up the challenge. Though late in the season, after the Confirmation Service, when people begin to scatter for the summer, he gave a series of sermons under the general title, "Backward or Forward?" in which he offered a new and fervid exposition of the evolutionary nature of the Jewish religion and of the demand for a continuance of the process of adjustment, and for a reconciliation of the ancient faith with the knowledge and the needs of the new age. Through-

out these addresses, however, Dr. Kohler showed again some of his inherent traits: he never attacked his opponent personally, he denied not his linguistic erudition nor his right to his own convictions, he showed no lack of reverence for the past. On the contrary, piety to him was part of true progress; the two went together. But so much the more positive was he in the defense of his own position.

Those sermons, originally given in German, were published by Dr. Kohler's Congregation in an English version. But they had an even more important sequel. They led to the Pittsburgh Rabbinical Conference which Dr. Kohler convened in the autumn of the same year, and which adopted a declaration of principles which is still regarded as the most authoritative corporate declaration of the doctrine and aim of Reform Judaism. No wonder the Central Conference of American Rabbis, on the occasion of Dr. Kohler's eightieth birthday, issued a reprint of the proceedings of that historic Conference as a tribute to its author.

During his New York ministry, Dr. Kohler gave himself freely to the various tasks engendered by metropolitan life. The Jewish community was growing, particularly as a result of European persecutions; needs were increasing. Of course, Dr. Kohler sought to stimulate the charitable activities of the community; first, his heart was sensitive and generous, and, then, as a scholar he knew that philanthropy or social service (or whatever might be the label of the moment) had always formed an integral part of Jewish religion and conduct. Often he spoke and wrote on the conception of charity in Judaism, and on its history. Nevertheless, Dr. Kohler never allowed himself to become a mere adjunct to other people's jobs; or a mere advertiser of other people's laudable

endeavors. He never lost sight of the substance of his rabbinic function, namely, to conserve Judaism—the Torah—by study and instruction, by the kind of teaching upon which ultimately all practice depends.

The multitude of essays and addresses he kept on printing witness to his unceasing diligence. The *Jewish Times*, the *Jewish Reformer* (which he edited and the caption of which he had adorned with miniature portraits of Mendelssohn, Geiger, and Einhorn), the *Zeitgeist*, and other periodicals, are filled with a variety of his contributions on both historical and polemical topics. In every important controversy his voice was heard: whether it be on the Sabbath, or Sunday service, the establishment of a synod, or mixed marriages, or the reception of proselytes, or the relation of the Jewish laws of marriage and divorce to civil legislation. Great figures of Jewish history frequently formed his theme: from Moses to Mendelssohn, from Hillel to Zunz, from Philo to Lazarus. Repeatedly, also, he wrote on the history of the Jewess, and her relation to Judaism. On the other hand, he produced some original critical studies, such as his essays on the Pre-Talmudic Haggada (in the *Jewish Quarterly Review*) and on the Origin and Basic Forms of the Liturgy (in the *Monatsschrift*). Besides, he edited, in 1880, a volume of Dr. Einhorn's *Selected Sermons*, a second edition of which he brought out in 1911, with a fine biographical essay, in honor of the centenary of Dr. Einhorn's birthday, which had occurred in 1909.

His great literary opportunity, however, came with the publication of the *Jewish Encyclopedia*, which, under the management of Dr. Isidor Singer, began to appear around the year 1900. Dr. Kohler was one of the chief supports of

that magnificent project, and some of its most important and authoritative pages were written by him. He was the editor of the departments of Philosophy and of Theology, in both of which, for encyclopedic purposes, a good deal of pioneer work had to be done. But, besides, he himself contributed some three hundred articles, especially on Pharisaic and Hellenistic Judaism, and on the origins of Christianity, subjects he had studied with particular devotion and construed from a standpoint of his own.

VI

Before the Encyclopedia was completed, in the year 1903, Dr. Kohler was elected to the presidency of the Hebrew Union College. That event was regarded by some as one of the ironies of history. They had not forgotten the feud which existed between Isaac M. Wise, the founder of the College, and the leaders of Reform Judaism in the East. Dr. Kohler was supposed to have belonged to the latter group. Fortunately, neither Rabbi Wise nor Dr. Kohler was a fanatic. Whatever their differences, they had not been blind to each other's merits. As a matter of fact, it was Dr. Kohler who had delivered the Sabbath address at the first graduation of the Hebrew Union College, as he had also presented some important papers at the meetings of the Central Conference of American Rabbis, founded by Rabbi Wise, and taken a leading part in the making of the Union Prayer Book, issued by the Conference, incorporating in it a good deal of Dr. Einhorn's book of prayers. Dr. Kohler's coming to the College, therefore, was not as illogical as to some it appeared. At any rate, it was hailed with joy by

those who were zealous for the maintenance of high academic and spiritual ideals at that institution.

Nor were they disappointed. Dr. Kohler breathed new life into the College, amplifying and improving its course of studies, and setting before it his own high academic standards. But it was the spirit of the College he cared for most, which he sought to express and to stimulate in every address he delivered, whether within its own walls or elsewhere. Some of those utterances found their way into the volume called, "Hebrew Union College and Other Addresses," published in the year 1916, as a companion to Dr. Schechter's "Seminary Addresses"—volumes, by the way, which, standing side by side, aptly commemorate the friendship which, despite doctrinal differences, existed between these two illustrious leaders. During his presidency, the College moved to its new buildings, the dedication of which was graced by the presence, and enlivened by an address, of Dr. Schechter, while the number of students increased, in spite of the difficulties that some new enemies of the President and of Reform Judaism tried to create.

More and more the College came to feel the benign influence of Dr. Kohler's personality. Both the faculty and the students delighted to honor him whenever occasion offered. In honor of his seventieth birthday, in 1913, the faculty issued a volume of Studies in Jewish Literature, with contributions by European and American scholars; while the students got out special numbers of their journal on the occasion of his seventy-fifth anniversary, in 1918, and again on his retirement, in 1921, after eighteen years of service.

Though absorbed in the work of the College, Dr. Kohler found time for other important activities. For the Central

Conference of American Rabbis, which, on his election to the presidency of the College, had made him its own honorary head, he prepared several learned papers, such as on Assyriology and the Bible, on the Origin and Function of Ceremonies in Judaism (in which he defines the place of ceremonies in religion, and while recognizing the foreign origin of some old Jewish ceremonies and their obsolescence, insists upon the need of suitable ceremonies to the conduct of the religious life); on the Harmonization of the Jewish and Civil Laws of Marriage and Divorce; on the Mission of Israel and its Application to Modern Times; and on the Theological Aspect of Reform Judaism (in opposition to the proposal made by a certain scholar that the Conference prepare a creed of Reform Judaism for final adoption by a Synod). In the latter paper the author offered a thorough critique of old Jewish creeds, as well as of the new one proposed, and took the position that any attempt at formulating a creed for one section of Judaism, with the exclusion of the rest, was a dangerous proceeding, which should by all means be discouraged, as it tended to create a schism, in antagonism to the spirit and tradition of Judaism.

Moreover, it was to the Conference that he originally presented the biographic essay on Dr. Einhorn, which later was incorporated in the Memorial edition of Dr. Einhorn's Selected Sermons. Dr. Kohler also took a leading part in the defense of Reform Judaism, which was being attacked just then from various quarters. Withal, he continued to produce occasional critical studies, as, for instance, on the Creed of Maimonides—a German version of his Conference paper on the subject, on the Zealots, and on the Documents of Jewish Sectaries (discovered by Dr. Schechter). Be-

sides, from 1908 to 1915, he acted as one of the editors of the English Bible issued by the Jewish Publication Society, which had previously printed his own translation of the Book of Psalms. Similarly, he served as a member of the Jewish Classics Committee of that society.

VII

One of the most gratifying results of Dr. Kohler's connection with the College, was the publication of his work on Jewish Theology. In addition to fulfilling the duties of the presidency, he acted as professor of theology and of Hellenistic literature. In that capacity, he was led to co-ordinate the many studies in these branches which he had carried on for many years, and to prepare them for systematic presentation. There was need for such a work, the lack of which Zunz had deplored a century before. The Berlin society for the promotion of Jewish knowledge invited Dr. Kohler to prepare it as part of a series it was publishing, and when it appeared, in the year 1910, it was recognized forthwith as an important contribution to Jewish literature.

A large work it is, with a long title: "Outline of a Systematic Theology of Judaism on an Historical Basis." But the title is justified by its contents. Indeed, judged by the wealth of its material, it is succinct. No wonder the late Professor Neumark—whose vast erudition made no spatial compromises—was amazed at its brevity. "Questions," he says quaintly, "the full discussion of which would require several volumes, are kept in evidence by concise and exact linguistic formulations." Dr. Neumark, also, commended it to the student-reader for "the complete references to the sources in the Notes." "For the expert reader, however" (he

adds) "the all important fact is decisive that the presentation itself shows so minute a familiarity with the sources and the scientific literatures devoted to the same, that no scholar ever so great and recognized, is supposed to be possessed of it as long as he did not actually demonstrate it *ad oculos*."

As a matter of fact, Dr. Kohler's work tried to cover every aspect of Jewish theology, on both the theoretic and the practical side. Divided into an Introduction and three main parts, it seeks, first, to define the general concepts of theology and of Judaism, then to determine the essence of Judaism and its basic beliefs, and, in more than fifty chapters, to present the Jewish teaching concerning God, Man, and the Mission of Israel. Every chapter is pervaded by Dr. Kohler's central view concerning the history and the nature of Judaism.

Jewry and Judaism, to him, belong together. Without Judaism, Jewry is a body without a soul. It is a long, eventful history Judaism has had—spiritually and intellectually eventful, as well as politically—having come into close contact, and reciprocal action, with numerous currents of thought. Within Judaism itself, various tendencies and mental types have found expression—legal and lyrical, national and universal, ritualist and rationalistic. "But one thing is clear," according to Dr. Kohler, "the core and center and purpose of Judaism (as they appear in Scripture and in the liturgy of the Synagogue in the form of teaching and hope) is the doctrine of the One only holy God and of the upbuilding and spread of His Kingdom of truth, righteousness, and peace in the world, and the development and propagation of that doctrine is indissolubly linked with it as the historic mission of the Jewish people." Judaism is a

progressive religion, in the sense that it has passed through a process of evolution, while its goal is to hallow the life of the Jew, to fill it with spiritual radiance and ethical power, and to make Israel the priest-servant of mankind for the purpose of bringing about in the end the kingdom of God.

No phase of religious thought or practice is overlooked in Dr. Kohler's work. Whether it be divine love and justice or human duty, whether it be charity or revelation or immortality, whether it be the life of the synagogue or the relation of Judaism to other religions, all is discussed. Everywhere there are indications of the author's learning, but no less so of his temperament. While it is designed as an historic portrayal, the personal element is not absent. The entire book, which appeared in an English version in 1918, is written with warmth, with devotion and reverence, *con amore*, with such blend of love and reason as its author regarded as peculiar to Judaism itself, and, in spite of its polemic against non-Jewish doctrine, with generous recognition of the worth and work of other religions. It formed a fitting consummation to Dr. Kohler's years of toil in that field.

VIII

Retiring from the active presidency of the College, Dr. Kohler returned to New York. But that did not mean either withdrawal of interest from the College or cessation of literary work. On the contrary, he straightway set about certain new tasks. The Dante anniversary, in 1921, revived his interest in certain studies he had made of that poet, who appealed to the esthetic element in him, as well as the theology. One of the fruits of his new leisure was a book on "Heaven and Hell," published in 1923, wherein he traced

Dante's eschatological conceptions back to various older creeds and mythologies. It was an essay in Comparative Religion and folklore; a return, in a way, to an old love of his university days. For the Hebrew Union College Annual, he wrote an essay on the Origin and Composition of the Eighteen Benedictions and their relation to certain early Christian prayers—again a comparative study. But, above all, he devoted himself to a work which he had had in mind for many years, namely, on the Beginnings of the Synagogue and the Church, and their Interrelation.

That was a subject with which, in its diverse phases, he had dealt off and on for several decades, and concerning which he held definite views. The Synagogue he regarded as originally a creation of the biblical Hasidim, or Saints, from whom, in the course of time, sprang the Essenes, who, in their turn, produced the first Christians. Jesus, he believed, was a disciple of the Essene ascetics, if not an actual member of their sect. At first, the Essenes were merely members of the Pharisaic group bent upon a rigorous exercise of religious duties and cultivation of the mystical virtues; but gradually they adopted certain concepts from alien sources and ended by being disowned by the Pharisees. Drifting more and more away from interest in the present life and into speculation about the hereafter, the Essenes inspired a good deal of what is known as Apocalyptic literature, the heroes of which were great figures of the past, such as Abraham, Enoch, and Moses. Out of their midst sprang the Christian Church, with its emphasis on the other world and with Jesus as its hero.

This subject, which Dr. Kohler had presented fragmentarily in previous writings, he meant now to treat as a whole.

True, the theory of the interconnection of the Hasidim, the Essenes, and the early Christians was, as far back as 1867, rejected by Joseph Derenbourg (in his famous Essay on the History and Geography of Palestine) as an attempt to explain the unknown by something equally unknown and obscure; and his view was shared by Abraham Geiger. But that did not daunt Dr. Kohler. He had actually finished his work, and revised half of it, when he died. The last article from his pen, however, which appeared before he passed away, was a contribution to the Jubilee Volume of the Hebrew Union College Annual, 1925, where, among other things, he advocated the establishment at the College of a Chair in the History of Religion, or Comparative Religion. It would, indeed, form a proper tribute to his memory if such a chair were created and associated with his name.

IX

"They are happy men," says Francis Bacon, "whose natures sort with their vocations." Dr. Kohler, I think, belonged to that class. Calling and character in his case went together. He was a born preacher, a trained scholar, and, withal, an indomitable idealist. The exalted dreams and hopes of the idealists never lost their hold upon him. It is a great thing, says the Roman moralist, to play the part of one man: *magnum rem puta unum hominem agere*. Such unity marked Dr. Kohler's life. "The Lord is my banner!" *Adonay nisi*; with that cry he began and closed his career.

The persistent unity of his thought was part of his greatness, but also of his romantic nature. A romantic he was, like his teacher, Samson Raphael Hirsch, though their goals lay far apart, and he himself disliked the term. To the one,

romance meant a return to the past, a retention of the past, by no matter what fanciful means. To Dr. Kohler romance meant freedom, unhampered pursuit of truth. It meant re-forming of the past, spiritual mastery of the present, and adventure into the land of the prophetic future. A knight of the spirit was he. He believed in progress, and never ceased extolling it, whatever the say of latter-day cynics. It was man's distinctive mark, he held with Robert Browning.

Progress, man's distinctive mark alone,
Not God's and not the beast's: God is, they are;
Man partly is, and wholly hopes to be.

Nor was his belief in the Mission of Israel blighted by recent attacks. Ideas and ideals live, he asserted.

His undying, undiminished enthusiasm, also, was part of his romantic nature. Others, though buoyant and fervid at the outset, have their disillusionments, their seasons of doubt, even bitter moments. Not so Dr. Kohler. One of those was he of whom the Psalmist says that in old age also they flourish. In his autumnal garden the roses of faith and hope still continued to bloom. He was active, ardent, enthusiastic to the very last—personifying, as well as professing, the deathless romance of the Jew.



HENRY MALTER

HENRY MALTER

By Alexander Marx

It is not an easy task to give an account of the life of a scholar like Henry Malter. There are no high lights in the story of his life, no great events of general interest. He was a quiet, unostentatious devotee of Jewish learning who shunned publicity. He was permeated with a high idealism and fervent devotion to learning. It would require an artist to write an adequate sketch of the silent martyrdom undergone by this sensitive personality in the struggle with the needs of daily life. In his trials he had numberless predecessors in many generations of Jewish scholars. But he felt that he lacked the compensation they received in the general recognition of their labor in the vineyard of the Torah. In our country we are too much concerned with the problem of economic adjustment after the new exodus to give proper attention to those who spend their lives in the unprofitable business of reconstructing the past of our people, and in trying to bring nearer to our contemporaries the spiritual treasures of former generations. We have not yet learned to appreciate spiritual values in their proper perspective and we lack laymen with a background of Jewish learning who share to some extent the interests of the scholar and follow his efforts with sympathetic understanding. The Jewish scholar is a lonely man here, and there are very few places

where he can find companionship and encouragement. Dr. Malter suffered under this loneliness, yet he could not get himself to associate with men whose materialistic view of life prevented them from appreciating that intellectual aspect of Judaism so dear to him.

There is no record of the early life-story of Dr. Malter, though he occasionally referred to the hardships of his student years. For his early childhood we have a very characteristic account from his own pen in a Hebrew autobiography of which unfortunately only two short chapters were written. Consequently we can only give a brief outline of the years preceding his arrival in this country.

Malter was born in a small village Banse, near Zabno, Galicia. He gives a vivid sketch of the life there in his autobiography. It is characteristic of his early surroundings that he was not quite sure of the year of his birth, his father adding or deducting a few years in order to excite his ambition for progress in his Hebrew studies, or to boast to others of his accomplishments. The probable date of his birth was March 23 (Shushan Purim) 1864.

He devoted his youth to Talmudic studies under the guidance of his scholarly father, and early acquired a mastery of this vast literature. But these studies did not satisfy the very gifted young man to whom articles in the Hebrew weekly *Ha-Maggid* had brought the tidings of other fields of Jewish learning and of the combination of Jewish studies with modern culture. As this paper was published in Lyck he directed his steps to that small town in Eastern Prussia, which he reached after great hardships, walking much of the way.

Further wanderings led him to Berlin, where he lived over a decade adapting himself completely to Western standards, though originally many of the German customs seemed very strange to him. He earned his living by teaching Hebrew, meanwhile acquiring the secular education which enabled him to qualify for admission to the University in 1889. At the same time he continued his Jewish studies and enlarged their scope under Steinschneider at the *Veitel Heine-Ephraimsche Lehranstalt*, 1890-1898, and came very close to the famous master, of whom Malter and Poznanski became the favorite pupils at this period. It was the influence of Steinschneider which very largely shaped Malter's scientific career. At his suggestion, the latter selected as the subject of his doctoral dissertation a philosophic treatise by the famous Mohammedan theologian Al-Gazzali in Hebrew translation. He tried to reconstruct the lost Arabic original on the basis of other works of the same writer, and he displayed in his first essay his thorough familiarity with Arabic philosophic literature, as well as with the mediaeval Hebrew terminology of the translators. He received his Doctor's degree from the University of Heidelberg, in 1894, and his Rabbinical diploma in 1898 from the *Lehranstalt* (now *Hochschule*) *fuer die Wissenschaft des Judentums*, which he had attended for five years. At the latter institution it was Martin Schreiner who particularly attracted the young scholar, as he shared his interest in mediaeval philosophy.

During his student years Malter, although of a retiring nature and of a pessimistic frame of mind, gained the respect and friendship of the best and most serious of his fellow students. The bonds between him and such men

as Samuel Poznanski, David Neumark and especially Micah Joseph Berdyczewsky lasted throughout their lives.

Malter took a great interest in the publishing society *Ahiasaph*, which at that time had its publications printed in Berlin, and for this society he translated one of Steinschneider's chief works, his "Jewish Literature." In this book, Steinschneider had for the first time given an outline of the vast field of the literary pursuits of the Jewish people in its dispersion of a thousand years, classifying it by periods and subjects. In the Hebrew translation by Malter the book became accessible to much larger circles and exerted a great influence. Malter's translation is remarkable for his Hebrew style which showed his pronounced purism, avoiding Germanisms and foreign words as far as possible, and replacing them largely with terms he had gathered from mediaeval literature which had been forgotten by modern writers. He also frequently coined new terms which have since been generally accepted. The basis of his work was an authorized English translation which had appeared forty years before, but he added notes, taking account of the progress made in the various fields since that time. Steinschneider's longer notes were left for an appendix which never appeared, though in 1908 and 1909 Malter translated and supplemented these additional notes in collaboration with the present writer. If he had been informed beforehand of the new edition which appeared in 1923, we should probably possess this standard work in a complete and up-to-date form. It is to be hoped that with the new interest in Hebrew publications, a publisher will be found for these additions to his work on which he spent much time and effort.

A common devotion to our great teacher ripened in Malter and the present writer the plan of an edition of Steinschneider's collected works, the first volume of which appeared after Malter's death. It contains a fine, comprehensive sketch of the master from his pen.

Malter's writings show a wide range and a remarkable versatility. His interest in bibliography found an early expression in his contribution to Glassberg's book on Circumcision (1896). Later (1899), at Steinschneider's suggestion, he was charged with the very difficult task of cataloguing the books and MSS. left by the well-known book dealer Fischel Hirsch. The collection included many fragments of very rare and even unknown books and leaves of MSS. the identification of which required an unusually wide acquaintance with obscure branches of Jewish literature. It was probably his extensive bibliographical knowledge which led to Malter's appointment as Librarian of the then recently established communal library of the Berlin Community, a position which he held only one year.

In January 1900 Malter was appointed Instructor in Mediaeval Philosophy and Arabic at the Hebrew Union College, Cincinnati, and in September of the same year he married Bertha Freund in Saaz, Bohemia. He remained in Cincinnati till 1907. During these years he taught not only the subjects for which he was appointed, but also Bible, Mishnah, Talmud, *Shulhan-Aruk* and Ethiopic. For a while he also filled the office of Rabbi of Shearith Israel Congregation. Malter did not feel happy in his new surroundings and resented the attacks on the works of the Jewish past made by writers who in his opinion were not competent to deal with such matters. Though hardly

an admirer of the *Shulhan-Aruk* himself, we find him defending it against aspersions in one of the Jewish weeklies. As a convinced nationalist he could not reconcile himself to the philosophy of Reform Judaism and he tried to expound his personal views on this question in a series of articles in the *Hebrew Union College Journal*, 1902-03, under the characteristic title "Backward, then Forward". In this series he tried to show that, without the idea of Jewish nationalism and culture, Judaism could not endure as religion pure and simple. Neither Orthodoxy nor—much less—Reform would be able to carry on successfully the old struggle for survival. The final article which was to give the author's own solution of the inner Jewish problem was not permitted to appear.

Being at variance with the leaders of the institution as to the fundamentals of the theology of Reform Judaism which the Hebrew Union College represented, Malter could not long remain a member of its faculty, and, in 1907, he resigned and came to New York where he devoted himself to literary work, collaborating for a while on J. D. Eisenstein's Hebrew Encyclopedia to which he contributed a number of articles, including a comprehensive one on Aristotle in Jewish literature.

Two years later (1909) the Dropsie College was opened and Professor Malter was given the chair of Talmudic Literature, which he filled to the time of his death, April 4, 1925. His teaching was by no means limited to the interpretation of the Talmud and to discussing the literary and introductory questions connected with it. Besides interpreting chapters of the Babylonian and Palestinian Talmud and various Midrashim we find him reading the chief

philosophic works of the Judaeo-Arabic period. At the same time he lectured on bibliography, on mediaeval Jewish literature in general, as well as on its various branches, such as Talmudic, Halakic, philosophical, ethical, historical, exegetical, poetical and liturgical literature.

With the conscientiousness which was characteristic of Malter in everything he did, he took his teaching very seriously and tried to give his students the best possible training. Where only incorrect texts were available, he did not hesitate to procure MSS., in order to be able to get as close to the exact wording as possible and to introduce his students into the secrets of textual criticism. He had great pedagogic gifts and I have heard him praised by his pupils, particularly as a most excellent teacher of Talmud. He paid attention to philological accuracy as well as to clear understanding of the subject matter and never left a passage until every aspect was clarified.

The same painstaking exactness characterized all his literary work from the very beginning. Before writing on any topic he made himself familiar with the whole literature, no matter whether he was working on an article for an encyclopedia, a review, or an original paper.

His favorite subject was Judaeo-Arabic philosophy. He started a series of articles on the influence of Arabic philosophy on Judaism, of which only the general introduction and the article Al-Kindi has appeared (*Ha-Shiloah* VI, 38-52, and XV, 99-115). In his dissertation he announced the plan of publishing the most important work of the Arabic philosopher Gazzali, "The Intentions of the Philosophers," in the Arabic original, utilizing the various Hebrew translations for fixing the text. He had procured

photographs of the two Arabic MSS., but I do not know whether he had proceeded far with the actual work.

The book which was to crown his labor in this field was to be an adequate edition of Judah Ibn Tibbon's Hebrew translation of Saadia's great philosophic work, *Emunoth we-Deoth* which tried to reconcile Judaism with Arabic philosophy. Some twenty years before, he had prepared a very elaborate commentary to this book and had revised the text on the basis of the Arabic original. He realized, however, the necessity of procuring access to the MSS. of the Hebrew translation in order to be sure to put before us the text in the form in which it had actually come from the hands of the translator and had made its mark in Jewish literature. While he was engaged on other commissions given him by various bodies, he never lost sight of the great task he had chosen for himself. In his last year he finally had his material together and felt free to revise his earlier work and to prepare the edition of which he had always dreamt. Of the 320 pages of the text, he told me a few days before his premature death—at the age of sixty-one—he had covered 240, when a malignant disease began to sap his vitality. While suffering unbearable pain, he managed to go over a nother sixty, and only twenty pages were awaiting final revision when his power of resistance was broken. Near the goal of his dreams, a cruel fate took the pen out of his hand, but his last thoughts were occupied with this and other projected works which he had to leave unpublished.

The most important of Malter's published works is his exhaustive volume, "Saadia Gaon, His Life and Works", opening the Morris Loeb Series issued by the Jewish

Publication Society. This volume is regarded by many critics as the best and most scholarly biography of a Jewish worthy we possess in the English language. Here the scanty material hitherto gathered as to the life and personality of the greatest Gaon, which had been largely enriched by the revelations of the Genizah, was subjected to searching criticism in copious footnotes, on the basis of which an interesting and well-written sketch of Saadia's life was made. The works of the many-sided scholar are classified and described in the second part of the volume. Their influence on later generations is illustrated in a special chapter showing how they spread to all lands of the Diaspora. The bibliography of these works is discussed separately in the third part covering over a hundred pages. Here the author with uncommon thoroughness puts together a great range of references in the widely scattered literature of the subject, and the comprehensiveness of his work is amazing even to the specialist. He bestowed a great deal of care on the literary form of his presentation, and in spite of his 660 footnotes Malter succeeded in producing an attractive and readable volume.

Another of Malter's particular interests was Shem Tob Palquera, a later philosopher of less originality, but in many ways an interesting personality, who lived in Southern France in the thirteenth century, and whom Malter regarded as a representative of the wide culture of his country and period; he appealed to the scholar also as an excellent stylist. Malter sketched the life and activity of this "enthusiastic champion of learning and enlightenment", in a very interesting essay (*Jewish Quarterly Review*, New Series Vol. I, p. 151-81), and published his "Treatise on Dreams" with a

lengthy introduction (Ibid. 451-501). Several notes to this text developed into short articles such as "*Dreams as a Cause of Literary Compositions*" (in the *Studies in Jewish Literature in honor of K. Kohler*). One of his students at his suggestion selected another work of Palquera as a thesis, while Malter himself intended to edit a third of the smaller unpublished writings of the same philosopher.

During his last seven years, Malter was engaged in the task of establishing a correct text of the treatise Taanit of the Babylonian Talmud on the basis of all the extant MSS. The text he established, together with an English translation, is in the press and will soon appear in the Schiff Library of the Jewish Classics. But the full significance of his tremendous work will only become manifest when his complete notes with all the various readings and his critical remarks will be published. The American Academy for Jewish Research, of which he was the secretary, has undertaken this task and will carry it out as soon as it has the necessary means at its disposal. This work of patient labor and critical acumen which led him back to the Talmudic studies of his youth will, for the first time, show what liberties the copyists took with the wording of their Talmud texts and the critical method required in order to fix the original version.

There are other works of Malter which he kept in his desk, awaiting an opportunity to have them published, such as an author-index for Ben Jacob's famous bibliography of Hebrew books, and a Hebrew translation of the Arabic treatise of the early Karaite scholar Kirkisani on Jewish sects, and others. It is to be hoped that ways and means will be found to make the numerous unpublished works of Malter accessible in the near future.

Malter contributed many articles to the *Jewish Quarterly Review* and to various German and Hebrew scientific journals and popular periodicals.

To dwell in conclusion upon the personality of this remarkable and many-sided scholar, he was most painstaking in his work and shirked no labor in order to reach reliable results. He was very regular and systematic in his working hours as in his habits of life, and this made it possible for him to accomplish so much. His scholarship was of a very high order. He always tried to give his best and to present the results of his researches in a pleasing form. While he disliked to rewrite what he had written, he took great pains to formulate his sentences properly before putting them on paper. His style was clear, lucid, and even elegant. He wrote German and English equally well, but his fine Hebrew style was more characteristic than either.

Malter had a pronounced sense for the esthetic and laid great stress on proper appearance. His health was delicate and he suffered very much. He was a lonely man who did not make friends very easily and, being an intellectual aristocrat, he had a high standard for those he considered worthy of his friendship. In many respects he was a man of strong convictions, with a pronounced feeling for justice. However, he had also strong prejudices and he took no trouble to hide them. "I regard it as worthy of little men", he says in one of his articles, "to advocate the golden mean, this travelling in the middle of the road, which as everybody knows is reserved for beasts of burden, when the pavement on either side is intended for men." He never left people in doubt as to which side

he took. It was not easy for him to adapt himself to his surroundings. His nature was not a very happy one, but in a congenial circle he would show the whole charm of his attractive personality. With a whimsically ironical, yet good-humored smile, he would give amusing characterizations of persons as well as of books and events and he could be a most entertaining conversationalist. To those to whom he gave his whole-hearted friendship this was a rare and highly appreciated gift, and they could count on him in every respect. Altogether he was a marked individuality who exerted a strong influence on the scholars and the few laymen who cared for scholarship with whom he came into contact.





EPHRAIM LEDERER

EPHRAIM LEDERER

By Julius H. Greenstone

A life rich with activity, devoted to service, dedicated to the noblest ideals of humanity and justice—such was the life of Ephraim Lederer. Modest though fearless, kindly though firm, sympathetic though steadfast, uncompromising in his religious and political views, yet most tolerant and liberal toward the views of other people, he enjoyed the friendship of many and the admiration and respect of all who were privileged to know him and to come in contact with him. His actions were characterized by deep thought blended with fine emotions, by a sincere desire to be of service to human progress in all its manifold manifestations, by an entire forgetfulness of self in the work which engaged his attention. And this work embraced a large variety of activities. National and local politics, religious thought and practice, communal endeavor in all its aspects, and especially Jewish education in both its elementary and advanced forms—all of these and many more found in him a devoted worker, a most efficient promoter, and an ardent advocate. And all this was accomplished by him in so quiet and unobtrusive a manner as to make him known only to those who worked with him and were close to him in the various activities which crowded his life. He, of course, had his political opponents as well as those who differed with him in religious matters,

but all of them knew and felt the purity of his motives and the nobility of his aims, and admired him for these. We shall endeavor to give in the following paragraphs a brief outline of a life so exalted, a model of righteousness and of the highest idealism, and a pattern of Jewish loyalty and devotion.

* * *

Ephraim Lederer was born in Philadelphia, on January 24, 1862, and died in that city, September 11, 1925. His father, Leopold, came to this country from Meseritz, Poland, and his mother, whose maiden name was Fannie Weyl, came here in girlhood from Petchau, Bohemia, and lived with a sister until her marriage. Leopold Lederer was a man of a high sense of duty, devoted to his religious practices and observances, and well versed in Jewish lore. There is a tradition in the Lederer family that one of their forebears was the only sister of Moses Mendelssohn, although the surviving members are unable to trace the line of descent. Leopold Lederer was a great admirer of learning and of culture, was himself well-versed in German literature, having been a member of the Deutsche Gesellschaft of Philadelphia for many years, and was actuated by a great ambition to have his children trained in advanced learning, both Jewish and secular. Mrs. Lederer was a very modest woman, extremely industrious and possessing the power of application and tenacity in whatever she undertook. The Lederer home was conducted in the old orthodox style; attendance at synagogue was regarded as a matter of course, and all the many home ceremonials of the Jewish religion were carried out with scrupulous care.

Ephraim was their oldest son, and he was from childhood brought up in the elevating environment provided by a devout Jewish home, and saturated with the ideals of the Jewish life which found concrete and frequent expression in his immediate surroundings. In addition to his secular studies which he prosecuted in the public schools of the city, he was provided with private teachers at home for Hebrew and German and also attended at the same time the classes of the Hebrew Sunday School Society, where he came in contact with Jewish women of culture and refinement who were filled with an ardent love for their religion and its institutions. He was graduated from Central High School when he was but sixteen years old, after which he studied law in the office of Judge F. Amedee Bregy, and at the University of Pennsylvania Law School. He was admitted to the bar when he was twenty-one years of age.

One of his teachers in the Public School, Professor Andrew J. Morrison, appears to have had an especially strong influence on his character and on his professional and civic life. Professor Morrison was a man of noble ideals and of a high sense of duty, and Mr. Lederer often spoke of him with reverence and affection, regarding him as a model of proper conduct. Mr. Lederer was a prominent member of the Morrison Association, composed of the former students of the widely-beloved teacher, and attended the annual functions of the society regularly.

Even before he was entitled to vote, he showed an intense interest in honest politics. He was often a watcher at the polls, and would exercise his influence in every direction towards the maintenance of the high ideals which

he entertained for the proper exercise of the functions of officers of the state. He was for a short time connected with the Sheriff's office, and, although quite young, he stood up manfully for the improvement and reform of the office in accordance with the principles of honesty and fairness. In his profession as a lawyer he was most discriminating and exacting in his choice of clients. Anything that had the slightest shadow of suspicion of falsehood was abhorrent to his soul. He entertained most exalted views of the responsibility of the lawyer and he had the courage to live up to his convictions in a most scrupulous manner. He did not succeed in amassing riches, but he acquired what is much more to be desired, the honor and respect of the members of the legal fraternity, both at the bar and on the bench.

In his political affiliations, Mr. Lederer was identified throughout his life with the Democratic Party, and he was a sincere admirer of the two great Democratic Presidents, Grover Cleveland and Woodrow Wilson. The great value of his services to his chosen party were recognized by appointments to several important committees of the national organization and later by his appointment, by President Wilson, in 1913, as Collector of Internal Revenue for the Eastern District of Pennsylvania, an office which he filled with dignity and with general approbation for eight consecutive years. The duties of this office were extremely onerous. The Income Tax law, which was then new and untried, increased the work of the Collector's office enormously. Besides a thorough knowledge of the law in all its details, the Collector was expected to know the spirit of the law and to entertain a large and comprehensive view of all its

implications, in order to be able to adjust doubtful points, which were constantly coming up, in an equitable manner. Mr. Lederer approached his new duties with the same feeling of responsibility and earnestness that were characteristic of his life. He exercised fine perception, a deep understanding and keen sympathy in the discharge of his duties, and his integrity and exalted sense of honor stood him in good stead in coping with the many difficult situations which are inseparable from such an office. He would not allow the slightest shadow of suspicion or of favoritism to be cast upon his office, nor upon any of his assistants or co-workers, and he even went to extremes in order to maintain the highest standards of purity and unsullied integrity in his office and among his staff. Upon the completion of his eight years of service, a public dinner was tendered to him by his many friends and admirers. "The purpose of this dinner," in the words of the invitation, was, "to show in some measure public recognition of his sterling qualities as a citizen and appreciation of his services as Collector of Internal Revenue, the duties of which office he discharged with the highest integrity and greatest fidelity to the Government and the public, reflecting credit upon our city and the large collection district of which he had charge for eight years." The highest encomiums were paid to him on that occasion by men of national fame, including the President, cabinet officers and other dignitaries of the nation and of the state. Even his political opponents had nothing but praise for the manner in which he discharged his important duties. He did not cease his political activity after he left his office, but continued his labors for the maintenance of the highest standards of clean government,

with the same vigor and enthusiasm, until his physical powers began to wane and he could not devote himself as much to the work which he regarded most sacred in the life of a citizen.

* * *

It was only natural that the Jewish community in which he lived all his life should come to recognize his fine qualities of heart and mind and make demands on his time and energy in behalf of the various charitable and cultural activities in which it was engaged. It was mainly in these activities that Mr. Lederer's exalted ideals of duty and of service manifested themselves. From his early youth, he gave himself unstintingly to various communal movements, and contributed, by his knowledge, by his energy, and by his powers of executive direction, a great deal to the development of the Jewish institutions of Philadelphia, many of which were in their infancy when he first became connected with them. He was a leading spirit in the Associate branch of the Young Men's Hebrew Association when he was still in his teens, and his connection with this organization continued throughout his life. He served as Director, Secretary, Vice-President and later as Honorary Director, and the fine progress of this premier organization of young Jews is due in no small degree to his guidance and conscientious direction. When the present Jewish Publication Society was organized in 1888, Mr. Lederer was appointed to the office of Clerk, later changed to Assistant Secretary. This post he held until 1890, and soon after that he was elected a member of the Board of Trustees, an office which he held to the end of his life. He was also active as a mem-

ber of the Board of Directors of the Jewish Hospital Association, succeeding the late Mayer Sulzberger as Solicitor for the Association in 1894, and for many years held the responsible position of Chairman of the Committee on the Lucien Moss Home, connected with the Hospital. He served as a delegate from Philadelphia to the American Jewish Committee since 1912, and was identified with many other movements, of both local and national scope, which aimed at the alleviation of the sufferings of his brethren here or abroad.

His main interest, however, was in the spiritual and cultural endeavors of his people, and to these he gave of his best powers and abilities. Mr. Lederer was a conscious Jew, staunch in his adherence to the teachings and practices of his religion and zealous for their preservation. He was deeply attached to the synagogue and regarded it as one of the strongest bulwarks against Jewish disintegration. To him the synagogue was not merely a place of worship and religious devotion, but also the academy where the adult Jew should receive guidance and instruction in matters pertaining to the proper Jewish life and conduct. He formed the habit of attendance at Synagogue early in childhood and this habit he continued throughout his busy life. On reaching manhood, he joined the Mikve Israel congregation and became strongly attached to the quaint tunes and rites of the Sefardic service, although he was brought up in the Ashkenazic ritual, having become *Bar-Mizvah* at the Beth Israel Synagogue, with which his father was then affiliated. He also entertained a reverent affection for all the ancient ceremonies connected with the Jewish home and observed them in his private life.

Mr. Lederer's interest in Jewish education almost amounted to a passion. Any movement for Jewish education, whether of the most elementary or of the most specialized kind, engaged his strongest sympathy and active coöperation. He felt most keenly the great danger to the preservation of Judaism and of Jewish ideals in a generation that is devoid of a knowledge of the Jewish past and an appreciation of Jewish achievements. To further the cause of Jewish education was the keynote of his life, and to this he devoted his best energies and his best thoughts. In this absorbing interest of his life, he was aided and stimulated by his wife who has been closely identified with educational movements from her girlhood. Mr. Lederer married Grace Newhouse in 1901, and her activities in the Hebrew Sunday School Society, as teacher, principal, and later as President of the organization, an office which she is still holding at the present time, brought him in close and intimate relations with the concrete needs and the various problems of Jewish education.

He was for many years active on the Board of the Hebrew Education Society, one of the oldest organizations for the promotion of Jewish learning in America, which aimed at providing Hebrew training to children, and technical training to immigrant adults. Mr. Lederer was a great admirer of the character and the sterling piety of the late Dr. Sabato Morais, and when the latter organized the Jewish Theological Seminary in New York and a branch of the Association was established in Philadelphia, he became its devoted secretary, giving to his work much energy and perseverance for a period of more than thirty-five years. He often pleaded the cause of Jewish education in the press

and from the platform and was instrumental in giving the impetus to several movements which aimed at the improvement and extension of Jewish education. When the Kehillah was organized in Philadelphia in 1911, Mr. Lederer was appointed the chairman of its Education Committee and it was under his direction that a comprehensive survey of the status of Jewish education in Philadelphia was carried out. The revelations made by that survey were so startling that the leaders of the community were stirred into taking definite action in order to remedy the deplorable condition. Under the chairmanship of Mr. Lederer, a public meeting was held at Gratz College, in May, 1913, for the purpose of considering the situation. Many still remember the stirring words pronounced by Mr. Lederer on that occasion. The sorrow and concern expressed by him over the dangerous state of affairs, when only one-third of the Jewish child population was receiving any kind of Jewish education, touched his audience to the quick, and his plea for energetic steps to cope with the emergency moved the assembly to a state of high enthusiasm. The result of the meeting was the formation of a Central Board of Education for the entire community, representative of the various types of institutions—Talmud Torahs, Congregational schools, Sunday Schools and others. This Board, of which Mr. Lederer was elected Chairman, met at frequent intervals, and the exchange of views among the leaders of different types of schools helped to pave the way towards a clearer understanding among the various elements of the community and indicated the possibility of greater coöperation and helpfulness. The Board lacked what is the most essential requisite for any movement; it had no funds and,

therefore, its work of necessity remained merely academic and led to no immediate tangible results. It gave, however, the impetus to union, and in time led to the formation of the Associated Talmud Torahs, which have eventually become an integral part of the enlarged Federation of Jewish Charities.

As President of the Board of Trustees of Gratz College, the oldest institution in America for the training of Jewish teachers, Mr. Lederer had the opportunity of coming in close touch with the intimate problems of elementary and secondary Jewish education and of contributing his share toward the solution of some of them. He accepted the office, after the death of the former President, Moses A. Dropsie, in 1905, only temporarily, allowing himself to be influenced by the urgency of the situation, but, once in office, he gave himself up with his accustomed devotion and wholeheartedness to the progress and growth of the institution. It was during his administration that the course was extended to four years, that the School of Observation and Practice of the Mikve Israel Congregation was made an important adjunct of the College, that extension courses for Sabbath School teachers were established and that many another wholesome reform was introduced in the work of the College. He often visited the class-rooms during the hours of instruction and he never failed to be present at the annual Commencement exercises or at any other public function conducted by the College. His addresses on these occasions were marked by stimulating and inspiring sentiments and by forceful and dignified presentation, and the student body looked forward to them with pleasurable anticipation. He always took a personal

interest in the welfare of the students of the College, even after their graduation, and their advancement in life was always to him a source of joy and of pride.

Indeed, his sympathy with young students and his kindly interest in their progress manifested themselves in many ways even when he was still a young man, himself struggling to gain a footing in life. He freely gave of his time and of his knowledge to many young students who were endeavoring to obtain an education or enter upon a professional career. "To me and many other struggling students of Southern Philadelphia," writes a former student of his, "Ephraim Lederer was the guiding angel, the inspirer of things noble, grand and uplifting. Whatever success in life and whatever Jewish knowledge I and many other poor boys of the southern part of Philadelphia have acquired is due to the advice and encouragement of Ephraim Lederer, the good and devoted Jew. It was he who encouraged us to continue in our studies in face of hardship and struggle, such as poor students had to endure in those days." His kindly sympathy and considerateness were supported by sound judgment and penetration into the position and the state of mind of those whom he was anxious to help. He was a democrat in politics and a democrat in all his social relations as well, and there was not a tinge of snobbery or condescension in his dealings with people of any class or social position. The thing that he abhorred most was dishonesty, in any and every form, and his dislikes were often strong and abiding, but he never allowed his inclination, whether favorable or not, to carry him into doing a thing which might in the least have been unfair or inequitable. His modesty bordered on self-effacement, and his

services to his people or to his country were marked by an impersonal devotion and an utter lack of self-consciousness or a desire for self-advancement. He always thought in terms of the community as a whole, and his strong sense of responsibility and community—consciousness raised his actions on behalf of others, even such as were of a most trivial nature, to a high plane where personalities did not exist and the welfare of the group or the promotion of an ideal was the central point. His friends and beneficiaries were made to feel that what was done for them was not a personal matter, but part of a duty that he owed to the general community, thus making every little kindness, every word of sympathy and encouragement, every act of courtesy and good-will, part of a general scheme of service to a cause or to an ideal which he held sacred.

Mr. Lederer was a man of broad culture, a very close observer and an assiduous reader of good literature. He was fond of music and the drama and possessed a fine sense of humor. He was at home in German literature and was especially attracted to the works of Heine, with whose writings he dealt in several thoughtful essays. His Hebrew knowledge was not extensive, but he acquired a familiarity with Jewish classic literature, available in translation. He was a forceful and convincing public speaker and his earnestness always evoked a hearty response on the part of his hearers. He never resorted to sensationalism, either in his writings or in his spoken utterances. For the last twenty years of his life he was the chief editorial writer for the *Jewish Exponent*. His contributions always bore the stamp of authority and of conscious responsibility. He had a fine grasp of Jewish world movements and was

familiar with the many currents of thought of the various elements of Jewry in the different parts of the world. He never allowed his personal predilections to obscure his judgment, and while he held definite views on the questions of the day, he treated the opinions of others with unfailing courtesy and fairness. His style was clear and trenchant, rarely impassioned, though always revealing the deep sincerity of the writer. His writings are characterized by the same high sense of duty and the same practical idealism which were the outstanding features of his whole life.

Quietly and modestly he lived and labored, but the extent of his influence for civic virtue and Jewish loyalty has transcended his immediate sphere of activity. To those who knew him, his friends and associates, the mention of his name brings up at once the picture of the law-abiding citizen, the devout Jew, the honest man. Through his writings and public service, the fine qualities of his soul indirectly affected a much larger circle and reached out to many hundreds. Such a life has not been lived in vain and its memory is indeed for a blessing.

JEWISH NATIONAL ORGANIZATIONS IN THE UNITED STATES

[Note.—The information given below is as of April 1, 1926.]

ALEPH ZADIK ALEPH OF THE INDEPENDENT ORDER OF B'NAI BRITH

Org. 1924. OFFICE: 300 Peters Trust Bldg., Omaha, Nebr.

Second Annual Convention, July 5-7, 1925, Kansas City, Mo.

Third Annual Convention, July 1-4, 1926, St. Paul, Minn.

Chapters, 20. Members, 800.

PURPOSE: Mental, moral and physical development of Jewish youth. Inculcation of Jewish ideals.

SUPREME ADVISORY COUNCIL: Grand Pres., Sam Beber, Omaha, Nebr.; Grand Vice-Pres., Nathan Mnookin, Kansas City, Mo.; Saul Arenson, Cincinnati, O.; Grand Treas., Nathan Bernstein, Omaha, Nebr.; Grand Sec., I. F. Goodman, 300 Peters Trust Bldg., Omaha, Nebr.; Julius J. Cohn, Chattanooga, Tenn.; H. D. Frankel, Chicago, Ill.; Myer Freeman, Omaha, Nebr.; Archie Herzoff, Sioux City, Ia.; Philip Klutznick, Kansas City, Mo.; Harry H. Lapidus, Omaha, Nebr.; Samuel H. Schaefer, Denver, Colo.; S. I. Silberman, Des Moines, Ia.; Harry Trustin, Omaha, Nebr.

GRAND OFFICERS: Grand Aleph Godol, Philip Klutznick, Kansas City, Mo.; Grand Aleph S'gan, Harry S. Shedlov, Minneapolis, Minn.; Grand Aleph Senior Shotare, Alex Altshuler, St. Paul, Minn.; Grand Aleph Junior Shotare, Philip Wasserman, Grand Rapids, Mich.; Grand Aleph Mazkir, Jake Marx, Lincoln, Nebr.; Grand Aleph Gisbor, Bernie Glazer, Minot, N. Dak.; Grand Aleph Sopher, Abe Katebman, Council Bluffs, Ia.; Grand Aleph Kohen Godol, Louis Williams, Des Moines, Ia.

ALPHA EPSILON PHI SORORITY

Org. 1909. OFFICE: First National Bank Bldg., Chicago, Ill.

Convention, June 30-July 6, 1924, Charlevoix, Mich.

Next Convention, 1927.

Members 1,050.

PURPOSE: To foster close friendship between members, to stimulate the intellectual, social and spiritual life of the members, and to count as a force through service rendered to others.

OFFICERS: Dean, Freda Rosenthal, Flint, Mich.; Sub-Dean, Martha Kaplan, Brooklyn, N. Y.; Treas., Edith Lazarus, Pittsburgh, Pa.; Scribe, Ruth I. Wien, 5480 Cornell Av., Chicago, Ill.

ALPHA EPSILON PI FRATERNITY

Org. 1913. OFFICE: 129 W. 29th, New York City

Eighth Annual Convention, Dec. 27-28, 1924, New York City.

Tenth Annual Convention, Dec., 1926, Chicago Ill.

Chapters, 11. Alumni Clubs, 5. Members, 500.

PURPOSE: A national collegiate Greek-letter organization for Jewish students.

OFFICERS: Pres., Herman Rolnick, N. Y. C.; Vice-Pres., I. L. Rubin, Philadelphia, Pa.; Treas., David Schlesinger, Chicago, Ill.; Sec., George Cooper, Brooklyn, N. Y.

BOARD OF GOVERNORS: The Officers, and Stanley Epstein, N. Y. C.; Fred Kaplan, N. Y. C.; Sidney Picker, N. Y. C.; T. R. Racoosin, N. Y. C.; S. H. Steinberg, Philadelphia, Pa.

*ALPHA MU SIGMA FRATERNITY

Org. 1914. OFFICE: 2078 Vyse Av., New York City.

ALPHA OMEGA FRATERNITY

Org. 1906, Inc., 1909. OFFICE: Secretary, 2435 N. 17th, Philadelphia, Pa.

Eighteenth Annual Convention, Dec. 23-25, 1925, Toronto, Ont.

Nineteenth Annual Convention, Dec. 27-29, 1926, New York City.

Members, 2,000.

PURPOSE: To uphold the highest standards of the dental profession, to provide for ourselves the pleasures of universal brotherhood and to promote our general welfare.

OFFICERS: Chancellor, A. H. Berman, Baltimore, Md.; Supreme Vice-Chancellors, S. Katzman, Rahway, N. J.; M. Bledon, San Francisco, Cal.; Supreme Scribe, S. H. Bowman, 2435 N. 17th, Phila-

*Revised information was not furnished upon request. For latest official data on this organization, see THE AMERICAN JEWISH YEAR BOOK, Vol. 27.

delphia, Pa.; Supreme Quaestor, J. W. Malkinson, Hartford, Conn.; Supreme Tribune, P. B. Label, Philadelphia, Pa.; Editor, N. Raff, Philadelphia, Pa.; Organizer, Wm. Ersner, Philadelphia, Pa.; Historian, S. Birenbach, N. Y. C.; Marshal, Wm. Rich, N. Y. C.; Macer, H. Brown, N. Y. C.

TRUSTEES: S. Perlman, Toronto, Ont.; D. Pink, Minneapolis, Minn.; J. M. Strully, Brooklyn, N. Y.

JUSTICES: S. H. Bowman, M. M. Fintz, M. Harris, all of Philadelphia, Pa.

ALUMNI ASSOCIATION OF DROPSIE COLLEGE

Org. 1924. OFFICE: Broad and York, Philadelphia, Pa.

Annual Convention, March 9, 1926, Philadelphia, Pa.

Members, 30.

PURPOSE: To advance the interests of the Dropsie College and further spirit of friendship among its graduates.

OFFICERS: Pres., Harry S. Linfield, N. Y. C.; Vice-Pres., S. Zeitlin, Phila., Pa.; Sec.-Treas., Joseph Reider, Broad and York, Phila., Pa.

ALUMNI ASSOCIATION OF THE HEBREW UNION COLLEGE

Org. 1889. Hebrew Union College, Cincinnati, O.

Annual Meeting, Oct. 19-23, 1925, Cincinnati, O.

Members, 200.

PURPOSE: To promote welfare of the Hebrew Union College and to strengthen fraternal feeling among graduates of the college.

OFFICERS: Pres., Jonah B. Wise, N. Y. C.; Treas., Jacob Skirball, Evansville, Ind.; Sec., Harry S. Linfield, N. Y. C.

EXECUTIVE BOARD: David Alexander, Harry W. Ettelson, Sol. L. Kory, Israel Mattuck, Louis D. Mendoza, Jacob B. Pollak, Abraham B. Rhine, Samuel Schwartz, Geo. Solomon, Wm. M. Stern, Aaron Weinstein, and Member ex-officio, Julian Morgenstern.

AMERICAN ACADEMY FOR JEWISH RESEARCH

Org. June 15, 1920. OFFICE: Philadelphia. Pa.

Members, 14; Honorary member, 1.

PURPOSE: To advance Jewish learning in America.

OFFICERS: Pres., Louis Ginzberg, N. Y. C.; Treas., Jacob Z. Lauterbach, Cincinnati, O.; Sec., David S. Blondheim, 808 Reservoir, Baltimore, Md.

*AMERICAN COMMITTEE FOR THE HEBREW
NATIONAL AND UNIVERSITY LIBRARY IN JERUSALEM
Org. Jan. 2, 1924. OFFICE: New York City.

AMERICAN JEWISH COMMITTEE

Org. Nov. 11, 1906; inc. Mch. 16, 1911. OFFICE: 171 Madison Av.
New York City.
For report, see p. 429 *et seq.*

AMERICAN JEWISH CONGRESS

Org. March, 1916. Re-org. 1920. OFFICE: 8 w. 40th st., New York City
Fifth Biennial Meeting, Oct. 25-26, 1925, Philadelphia, Pa.
Delegates, 350.

PURPOSE: To further and promote Jewish rights; to safeguard and defend such rights wherever and whenever they are either threatened or violated; to deal generally with all matters relating to and affecting specific Jewish interests.

OFFICERS: Pres., Stephen S. Wise; Vice-Pres., Joseph Barondess; Aaron J. Levy; Louis Lipsky; Carl Sherman; Samuel Untermeyer; Treas., Geo. I. Fox; Ex. Sec., B. G. Richards, 1 Madison Av., New York City.

EXECUTIVE COMMITTEE: The Officers, and Max Abramoff, Phila., Pa.; Benj. Antin, N. Y. C.; Robt. August, N. Y. C.; Herman Bernstein, N. Y. C.; S. Bernstein, N. Y. C.; B. H. Birnbaum, Youngstown, O.; Maurice A. Bleich, Yonkers, N. Y.; Samuel Blitz, N. Y. C.; Sol. Bloom, N. Y. C.; Elizabeth Blume, Newark, N. J.; Reuben Brainin, N. Y. C.; Meyer Brown, N. Y. C.; Gedalia Bublick, N. Y. C.; Israel Carmel, N. Y. C.; Emanuel Celler, N. Y. C.; A. B. Cohen, Scranton, Pa.; Edward Cohen, Boston, Mass.; Max Cohen, Bridgeport, Conn.; Max Conheim, Chicago, Ill.; Abr. Coralnick, N. Y. C.; Jacob De Haas, N. Y. C.; Bernard S. Deutsch, N. Y. C.; Samuel Dickstein, N. Y. C.; Morris Dlugasch, N. Y. C.; Joseph Durst, N. Y. C.; Nachman H. Ebin, Brooklyn, N. Y.; Max Eckman, N. Y. C.; Adolph Edlis, Pittsburgh, Pa.; Henry Eiser, Brooklyn, N. Y.; S. C. Eldridge, San Antonio, Tex.; Joel Entin, N. Y. C.; Sam'l Epstein, Chicago, Ill.; Chaim Fineman, Phila., Pa.; Jacob Fishman, N. Y. C.; Louis Germain, Brooklyn, N. Y.; Louis D. Gibbs, N. Y. C.; Jacob Ginsburg, Phila., Pa.; Leopold C. Glass, Phila., Pa.; Jacob Goell, Brooklyn, N. Y.; Abr. Goldberg, N. Y. C.; Israel Goldberg, N. Y. C.; Solomon Goldman, Cleveland, O.; Louis

*Revised information was not furnished upon request. For latest official data on this organization, see THE AMERICAN JEWISH YEAR BOOK, Vol. 27.

Goldring, Buffalo, N. Y.; Sam'l Goldstein, N. Y. C.; Geo. L. Gordon, Minneapolis, Minn.; Richard Gottheil, N. Y. C.; Mrs. Richard Gottheil, N. Y. C.; Harry Grayer, Brooklyn, N. Y.; Chas. Green, Brooklyn, N. Y.; Meyer Greenberg, N. Y. C.; Leonard J. Grossman, Chicago, Ill.; Isaac Hamlin, N. Y. C.; Harry Harriton, Buffalo, N. Y.; Gustave Hartman, N. Y. C.; Jacob Heckman, Washington, D. C.; Max Heller, New Orleans, La.; Ralph B. Hershon, Wilmington, Del.; Abr. Hirsh, Phila., Pa.; Max L. Hollander, N. Y. C.; Joseph Jasin, Miami, Fla.; David Kaliski, N. Y. C.; Abr. I. Kaplan, N. Y. C.; Mordecai M. Kaplan, N. Y. C.; Nathan D. Kaplan, Chicago, Ill.; M. Katz, Phila., Pa.; C. Hillel Kauvar, Denver, Colo.; Gustave Klausner, St. Louis, Mo.; Herman P. Koppelman, Hartford, Conn.; Sol. C. Kraus, Phila., Pa.; Arthur M. Lamport, N. Y. C.; B. L. Levinthal, Phila., Pa.; Israel Herbert Levinthal, Brooklyn, N. Y.; Louis E. Levinthal, Phila., Pa.; Aaron J. Levy, N. Y. C.; Martin O. Levy, Phila., Pa.; Wm. B. Lewis, Phila., Pa.; Solon J. Liebeskind, N. Y. C.; Harry Liebowitz, N. Y. C.; Abr. Liesin, N. Y. C.; Norvin R. Lindheim, Long Island, N. Y.; Chas. Lipshutz, Phila., Pa.; J. L. Louisson, Portland, Ore.; Max Luria, Reading, Pa.; S. Margoshes, N. Y. C.; Morris Margulies, N. Y. C.; Hirsh Masliansky, N. Y. C.; Julius Meyer, Boston, Mass.; Jacob B. Moses, Baltimore, Md.; Max I. Mydans, Boston, Mass.; Emanuel Neumann, N. Y. C.; Lewis I. Newman, San Francisco, Cal.; Lester Nusbaum, Rochester, N. Y.; Hugo Pam, Chicago, Ill.; Sam'l B. Paulive, Chelsea, Mass.; Nathan D. Perlman, N. Y. C.; David Podolsky, N. Y. C.; David R. Radovsky, Fall River, Mass.; Louis Rimsky, N. Y. C.; John Rissman, Chicago, Ill.; Henry Rocker, Cleveland, O.; A. J. Rongy, N. Y. C.; Bernard A. Rosenblatt, N. Y. C.; J. Rudovsky, Brooklyn, N. Y.; David Salpeter, Brooklyn, N. Y.; L. Segal, N. Y. C.; Herman Seidel, Baltimore, Md.; Harry M. Seidenberg, Phila., Pa.; David Shapiro, N. Y. C.; Morris Shapiro, St. Louis, Mo.; Bernard Shelvin, N. Y. C.; Benjamin Shepard, N. Y. C.; Archibald Silverman, Providence, R. I.; Mrs. Archibald Silverman, Providence, R. I.; Robt. Silverman, Boston, Mass.; D. W. Simons, Detroit, Mich.; Mordecai Soltes, Arverne, L. I.; Leon Spitz, New Haven, Conn.; Adolph Stern, N. Y. C.; D. B. Steuer, Cleveland, O.; Max D. Steuer, N. Y. C.; Elihu D. Stone, Boston, Mass.; Harry Sussman, Mt. Vernon, N. Y.; Henrietta Szold, N. Y. C.; Jos. Tannenbaum, N. Y. C.; Jos. L. Tepper, Washington, D. C.; Max Verschleisser, N. Y. C.; Philip Wattenberg, N. Y. C.; Myer W. Weisgal, N. Y. C.; Moe Werbelowsky, N. Y. C.; Benjamin Winter, N. Y. C.; Leo Wolfson, N. Y. C.; B. Ziv, Portsmouth, Va.; B. Zuckerman, N. Y. C.

AMERICAN JEWISH HISTORICAL SOCIETY

Org. 1892. OFFICE: 531 W. 123d. New York City
 Thirty-third Annual Meeting, Feb. 7-8, 1925, New York City.
 Thirty-fourth Annual Meeting, Oct. 6, 1926. Philadelphia, Pa.

Members, 438.

Has issued twenty-nine volumes of publications and an index to publications 1-20. Maintains a collection of books, manuscripts, and historical objects in its room in the building of the Jewish Theological Seminary, 531 W. 123d, N. Y. C.

OFFICERS: Pres., Abram S. W. Rosenbach, Phila., Pa.; Vice-Pres., Simon W. Rosendale, Albany, N. Y.; David Philipson, Cincinnati, O.; Max J. Kohler, N. Taylor Phillips, Richard J. H. Gottheil, N. Y. C.; Treas., Henry S. Hendricks; Curator, Leon Huhner; Cor. Sec., Albert M. Friedenbergl, 38 Park Row; Rec. Sec., Samuel Oppenheim, N. Y. C.

EXECUTIVE COUNCIL: The Officers, and Chas. J. Cohen, Phila., Pa.; Henry Cohen, Galveston, Tex.; Herbert Friedenwald, Washington, D. C.; Lee M. Friedman, Boston, Mass.; George Alexander Kohut, N. Y. C.; Julian W. Mack, Chicago, Ill.; Max L. Margolis, Phila., Pa.; Alexander Marx, N. Y. C.; Abraham A. Neuman, Phila., Pa.; Lessing J. Rosenwald, Phila., Pa.; Lewis L. Strauss, Jr., N. Y. C.; Morris Wolf, Phila., Pa.; and Oscar S. Straus, N. Y. C., and Cyrus Adler, Phila, Pa., ex-officio, as past presidents of the Society.

AMERICAN JEWISH PHYSICIANS' COMMITTEE

Org. May 24, 1921. OFFICE: 5 Columbus Circle, New York City.

Fourth Annual Convention, May, 1925, New York City.

Members, 3,000.

PURPOSE: To build a medical college and hospital in connection with the Hebrew University in Palestine.

OFFICERS: Pres., Nathan Ratnoff; Vice-Pres., Meyer R. Robinson and Julius Halpern; Treas., Emanuel Libman; Asst. Treas., Harry E. Isaacs; Sec., Israel S. Wechsler, N. Y. C.

EXECUTIVE COMMITTEE: David J. Kaliski, Chairman, Joseph Bakst, I. W. Held, A. Hymanson, Samuel J. Kopetzky.

BOARD OF GOVERNORS OF HEBREW UNIVERSITY: Nathan Ratnoff, Chairman; Sigismund S. Goldwater, David J. Kaliski, Samuel J. Kopetzky, Israel Strauss, Israel S. Wechsler.

BOARD OF DIRECTORS: Emil Altman, Joseph Bakst, Joseph Bieber, Leo Buerger, Samuel J. Druskin, Albert A. Epstein, Henry W. Frauenthal, all of N. Y. C.; Harry Friedenwald, Baltimore, Md.; Sigismund S. Goldwater, Julius Halpern, Isidore W. Held, Philip Horowitz, Abraham Hymanson, Harry E. Isaacs, Leopold Jaches, Julius Jarcho, Max Kahn, David J. Kaliski, Samuel J. Kopetzky, Joseph Krimsky, Emanuel Libman, William Linder, Herman Lorber, Nathan Ratnoff, Meyer R. Robinson, Samuel J. Scadron, A Strachstein, Israel Strauss, Samuel Tannenbaum, Israel S. Wechsler.

AMERICAN PRO-FALASHA COMMITTEE

Org. Aug. 1922; inc. 1923. OFFICE: 2107 Broadway, New York City.

PURPOSE: The educational and religious rehabilitation of the Falasha Jews of Abyssinia.

OFFICERS: Hon. Chairman, Cyrus Adler, Phila., Pa.; Chairman, Elias Margolis; Vice-Chairman, Joseph Rauch; Treas., Elias L. Solomon; Sec., J. Max Weis, New York City., Director of Field Work, Jacques Faitlovitch.

EXECUTIVE COMMITTEE: S. Bendheim, N. Y. C.; Meyer Berlin, N. Y. C.; Edward N. Calisch, Richmond, Va.; Samuel S. Cohon, Cincinnati, O.; Bernard M. Drachman, N. Y. C.; Max Drob, N. Y. C.; Harry W. Ettelson, Memphis, Tenn.; Jacques Faitlovitch; Abraham J. Feldman, Hartford, Conn.; Solomon Foster, Newark, N. J.; Samuel Friedman, Brooklyn, N. Y.; Ephraim Frisch, San Antonio, Tex.; Samuel H. Goldenson, Pittsburgh, Pa.; Israel Goldstein, N. Y. C.; Sidney E. Goldstein, N. Y. C.; Richard Gottheil, N. Y. C.; Rudolph Grossman, N. Y. C.; M. H. Harris, N. Y. C.; James Heller, Cincinnati, O.; Maximilian Heller, New Orleans, La.; Mordecai M. Kaplan, N. Y. C.; Max D. Klein, Philadelphia, Pa.; Geo. A. Kohut, N. Y. C.; Nathan Krass, N. Y. C.; Arthur Lamport, N. Y. C.; Jacob Z. Lauterbach, Cincinnati, O.; David Lefkowitz, Dallas, Tex.; Samuel J. Levinson, Brooklyn, N. Y.; Elias Margolis, Mt. Vernon, N. Y.; Alexander Marx, N. Y. C.; Joseph Rauch, Louisville, Ky.; Irving F. Reichert, N. Y. C.; Wm. Rosenau, Baltimore, Md.; A. E. Rothstein, N. Y. C.; Norman Salit, Far Rockaway, N. Y.; Harry Schneiderman, N. Y. C.; Elias L. Solomon, N. Y. C.; Nathan Stern, N. Y. C.; Mrs. Estelle M. Sternberger, N. Y. C.; A. B. Tintner, N. Y. C.; J. Max Weis, N. Y. C.; Peter Wiernik, N. Y. C.; Mrs. A. Joseph Wiesenfeld, Baltimore, Md.; Louis Wolsey, Phila., Pa.

ADVISORY COUNCIL: David M. Bressler, N. Y. C.; Rudolph I. Coffee, Oakland, Cal.; Elijah Finkelstein, Brooklyn, N. Y.; Lee K. Frankel, N. Y. C.; Mrs. Sallie Glauber, N. Y. C.; Leo Jung, N. Y. C.; Max Klee, Chicago, Ill.; Jacob Kohn, N. Y. C.; Alma L. Lissberger, N. Y. C.; Solomon Lowenstein, N. Y. C.; Geo. Mord, Staten Island, N. Y.

AMERICAN ZION COMMONWEALTH

Org. 1924. OFFICE: 114 Fifth Av., New York City.

Annual Meeting, Dec. 29, 1925, New York City.

Members, 6,000.

PURPOSE: Acquisition and sale of Palestinian land and securities.

OFFICERS: Pres., S. J. Weinstein; Vice-Pres., Chas. Passman; Treas., Feibus Kobak, Sec., I. S. Adlerblum, N. Y. C.

DIRECTORS: The Officers, and Solomon Deutsch, A. Z. Halpern, I. J.

Lippmann, Isaac Meister, Emanuel Neumann, Bernard A. Rosenblatt, Max Tachna, Chas. Topkis.

BARON DE HIRSCH FUND

Org. Feb. 9, 1891; inc. 1891. OFFICE: 233 Broadway, New York City. Thirty-fifth Annual Meeting, Jan. 24, 1926, New York City.

PURPOSE: To Americanize and assimilate the immigrants with the masses and teach them to become good and self-supporting citizens, and to prevent by all proper means their congregating in large cities.

The activities of the Fund fall under the following heads:

- I. Agriculture; subsidizing Jewish Agricultural Society and the National Farm School; granting scholarships for State agricultural schools to young men desiring to enter agriculture as their life work.
- II. BARON DE HIRSCH TRADE SCHOOL, 222 E. 64th, N. Y. C., offering to young men free instruction in day classes in the following trades: Machinist, Plumbing, Electrical, Sign Painting, Printing, Auto Mechanics, and Operating Engineering.
- III. WOODBINE LAND AND IMPROVEMENT COMPANY.
- IV. RELIEF WORK. Through subsidized societies in Baltimore, Md. and New York City.

OFFICERS: Pres., S. G. Rosenbaum; Vice-Pres., Samuel Greenbaum; Treas., Simon F. Rothschild; Hon. Sec., Max J. Kohler, 253 Broadway, N. Y. C.

TRUSTEES: The Officers, and Charles L. Bernheimer, Nathan Bijur, Abram I. Elkus, Waldemar Kops, Mortimer L. Schiff, Roger W. Straus, Arthur H. Sulzberger, N. Y. C.; S. S. Fleisher, Phila., Pa.; Julius Rosenwald, Chicago, Ill.

MANAGING DIRECTOR, Eugene S. Benjamin; Asst. Sec., Geo. Bookstaver.

B'NAI B'RITH HILLEL FOUNDATIONS

Org. 1923. OFFICE: 625 E. Green, Champaign, Ill. Foundations, 3.

PURPOSE: A Jewish organization devoted to social and religious work among students at the university.

ADMINISTRATORS: Dir., Benjamin M. Frankel, 625 E. Green, Champaign, Ill.; Boris D. Bogen, Alfred M. Cohen, H. M. Fisher, James G. Heller, Harry M. Hoffheimer, Isaac Kuhn, Louis L. Mann.

BUREAU OF JEWISH SOCIAL RESEARCH

Org. April, 1919. OFFICE: 114 Fifth Av., New York City.

Merger of Bureau of Philanthropic Research, Bureau of Jewish

Statistics and Research of the American Jewish Committee, and the Field Bureau of the National Conference of Jewish Charities, and supported by funds provided by the American Jewish Committee, the New York Foundation, Hofheimer Foundation, and the Federations of Jewish Philanthropies throughout the country, in addition to private contributions.

PURPOSE: Research into problems of Jewish social and communal life in America and in other centers of Jewry throughout the world.

OFFICERS: Chairman, Adolph Lewisohn; Treas., David M. Heyman; Sec., Solomon Lowenstein; Chairman Exec. Com., Cyrus L. Sulzberger.

BOARD OF TRUSTEES: The Officers, and Cyrus Adler, B. D. Bogen, Fred M. Butzel, Lee K. Frankel, Harry G. Friedman, I. E. Goldwasser, Mrs. Alexander Kohut, Herbert H. Lehman, Irving F. Lehman, Alfred C. Meyer, Max Senior, Robert Senior, Nat Stone, Aaron Waldheim, Morris D. Waldman, Felix M. Warburg.

EXECUTIVE COMMITTEE: David M. Heyman, Chairman; Harry G. Friedman, I. E. Goldwasser, Mrs. Alexander Kohut, Herbert H. Lehman, Cyrus L. Sulzberger, Felix M. Warburg, N. Y. C.

ADVISORY COMMITTEE: Lee K. Frankel, Chairman; Ludwig B. Bernstein, Jacob Billikopf, Boris D. Bogen, Louis M. Cahn, Maurice B. Hexter, Hyman Kaplan, Solomon Lowenstein, Philip L. Seman, Frances Taussig, and Morris D. Waldman.

ADMINISTRATION: Samuel A. Goldsmith, Director.

CENTRAL CONFERENCE OF AMERICAN RABBIS

Org. July 9, 1899. **OFFICE:** Rochester, N. Y.

Thirty-sixth Annual Convention, Oct. 19-23, 1925, Cincinnati, O. Members, 268.

Has issued thirty-six volumes of its Year Book; and besides, the Union Prayer Book; the Union Hymnal; the Union Haggadah; Prayers for Private Devotion; Army Ritual for Soldiers of the Jewish Faith (1916); and various other publications.

OFFICERS: 1925-1926: Hon. Pres., Kaufman Kohler, N. Y. C.;* Pres., Louis Wolsey, Phila., Pa.; Vice-Pres., Hyman G. Enelow, N.Y.C.; Treas., Morris Newfield, Birmingham, Ala.; Rec. Sec., Isaac E. Marcuson, Macon, Ga.; Cor. Sec., Morris S. Lazaron, Baltimore, Md.

EXECUTIVE BOARD, 1925-1926: Edward N. Calisch, Richmond Va.; Solomon B. Freehof, Chicago, Ill.; Jacob H. Kaplan, Cincinnati, O.; Sol. L. Kory, Vicksburg, Miss.; Emil W. Leipziger, New Orleans, La.; Gerson B. Levi, Chicago, Ill.; Edgar F. Magnin, Los Angeles, Cal.; David Philipson, Cincinnati, O.; Abba H. Silver, Cleveland, O.; Abram Simon, Washington, D. C.; Richard M. Stern, Nashville, Tenn.; Samuel Thurman, St. Louis, Mo.

*Deceased.

COUNCIL ON AMERICAN JEWISH STUDENT AFFAIRS

Org. 1925. OFFICE: 531 W. 123d, New York City.

Annual Convention, Nov. 22, 1925, New York City.

PURPOSE: Advisory body for discussion of problems of interest to Jewish students at American colleges and presentation of recommendations of educational and other characters.

OFFICERS: Chancellor, David N. Mosessohn, N. Y. C.; Chairman, Harold Riegelman, N. Y. C.; Vice-Chairmen, Edward Davis, Phila., Pa., Bernard Lichtenberg, N. Y. C.; Treas. Hyman I. Jacobson, N.Y.C.; Sec., Irving H. Fisher, 531 W. 123d, N. Y. C.

EXECUTIVE COMMITTEE: The Officers, and Samuel Birenbach, N.Y.C.; Albert Cornhall, N. Y. C.; Martha Kaplan, Brooklyn, N. Y.; Arthur A. Snyder, N. Y. C.

COUNCIL OF JEWISH WOMEN

See: NATIONAL COUNCIL OF JEWISH WOMEN.

DROPSIE COLLEGE FOR HEBREW AND COGNATE
LEARNING

Org. 1905. Inc. May 20, 1907. Broad and York, Philadelphia, Pa.
Incorporated in State of Pennsylvania.

Invested funds about \$800,000.00.

LIBRARY: Volumes and pamphlets, 29,000.

OFFICERS: Pres., Cyrus Adler; Vice-Pres., Horace Stern; Treas., D. Hays Solis-Cohen; Sec., Lessing Rosenwald, Phila. Pa.

BOARD OF GOVERNORS: The Officers, and Harry Friedenwald, Baltimore, Md.; Isaac Gerstley, Louis Gerstley, Philadelphia, Pa.; Louis Marshall, N. Y. C.; Jules E. Mastbaum, Simon Miller, A. S. W. Rosenbach, Philadelphia, Pa.; Oscar S. Straus, N. Y. C.;* Edwin Wolf, Philadelphia, Pa.

FACULTY: Pres., Cyrus Adler (M. A., Pennsylvania; Ph. D., Johns Hopkins); Professor in charge of the Biblical Department, Max L. Margolis (M. A., Ph. D., Columbia); Professor in charge of the Rabbinical Department, Solomon Zeitlin (Th.D., Ecole Rabbinique; Ph.D., Dropsie); Associate Professor Historical Department, Abraham A. Neuman (M. A., Columbia; H. L. D., Jewish Theological Seminary of America); Associate Professor Department of Egyptology, Nathaniel Reich, (Ph.D., Vienna); Instructor Biblical Department and Assistant Librarian, Joseph Reider (B. A., College of the City of New York; Ph.D., Dropsie College); Instructor in Arabic, Solomon L. Skoss (M.A., Denver; Ph.D., Dropsie).

*Deceased.

EDUCATIONAL LEAGUE FOR THE HIGHER EDUCATION OF ORPHANS

Org. 1896. OFFICE: 336 Engineer's Bldg., Cleveland, O.

Twenty-fifth Meeting, July 11, 1920, Cleveland, O.

OFFICERS: Pres. Alfred A. Benesch, Cleveland, O.; Vice-Pres., M. J. Mandelbaum, Cleveland, O.; Hon. Vice-Pres., Nathan Cohn, Tenn.; Adolph Freund, Mich.; Milton R. Hart, Ill.; Sol. S. Kiser, Ind.; Max S. Schayer, Colo.; Treas., Maurice Gusman, Cleveland, O.; Sec., Eugene E. Wolf, Engineer's Bldg., Cleveland, O.

GOVERNORS: Adolph Kraus, Pres., I. O. B. B.;—Sec., I. O. B. B.; and as ex-officio members of the Board the officers and members of the Executive Committee of the I. O. B. B.; David Alexander, Akron, O.; Myrtle W. Baer, Milwaukee, Wis.; Herbert D. Bloch, Cincinnati, O.; Isidore Freiburger, Cleveland, O.; Bernard Ginsburg, Detroit, Mich.; Edna Goldsmith, Cleveland, O.; Mrs. Bernard Greensfelder, St. Louis, Mo.; Grace Grossman, Youngstown, O.; Edgar A. Hahn, Cleveland, O.; Eugene Halle, Cleveland, O.; Clarence J. Hays, Cleveland, O.; D. A. Huebsch, Cleveland, O.; Mrs. Sigmund Joseph, Cleveland, O.; I. Kobacker, Toledo, O.; Samuel J. Kornhauser, Cleveland, O.; Fred Lazarus, Jr., Columbus, O.; Mrs. David Lefkowitz, Dallas, Tex.; Meyer Lovitch, Scranton, Pa.; M. J. Mandelbaum, Cleveland, O.; Mrs. L. S. Musliner, Detroit, Mich.; Emil Nathan, —Mo.; Mrs. Jacob Ottenheimer, Cincinnati, O.; Mrs. Frank Rosenblatt, St. Joseph, Mo.; Anna C. Roth, Toledo, O.; Joseph Schonthal, Columbus, O.; E. A. Schwarzenberg, Cleveland, O.; Abba Hillel Silver, Cleveland, O.; Harry Simon, St. Louis, Mo.; Phillip Stein, Chicago, Ill.; Alex. Stern, Fargo, N. Dak.; I. L. Stern, Madison, Ind.; David Sternberg, Memphis, Tenn.; Carl Vetsburg, St. Louis, Mo.; A. L. Weinstein, Fort Wayne, Ind.; Wm. Woolner, Peoria, Ill.

THE EX-PATIENTS' TUBERCULAR HOME OF DENVER, COLO.

Org. 1908. OFFICE: 8000 E. Montview Blvd., Denver, Colo.

Members, 45,000.

PURPOSE: To provide a home for helpless patients who after being discharged from any Tubercular Hospital or Sanatorium are as yet unable to care for themselves.

OFFICERS: Pres., Edward Grimes; Vice-Pres., Adolph Kiesler; Sec., A. M. Blumberg, P. O. Box 1768; Treas., M. Bronstine.

DIRECTORS: Henry Aronoff, D. R. Bank, M. Binstock, M. Bronstine, M. H. Eber, Edward Grimes, A. B. Hirschfeld, J. P. Karsh, A. Kiesler, J. Klatzkin, Frank Masure, Joe Miller, M. Nierenberg, Sr., S. Priess, Simon Quiat, Jerome Reichart, Max Schradsky, M. H. Spiegelman, M. Stein, D. Tober, Nathan Wiener.

FEDERATION OF HUNGARIAN JEWS IN AMERICA

Org. Nov. 1, 1909. OFFICE: 1 Union Square, W., New York City.

Sixth Convention, May, 1925, New York City.

Seventh Convention, May 28-29, 1926, New York City.

Members, 35,000.

Societies, 107.

PURPOSE: To promote the educational, social and religious interests of the Hungarian Jews here and in Hungary.

OFFICERS: Pres., Samuel Buchler; Vice-Pres., B. J. Feuerstein, Isidore Kichler, Simon Miller, Bernard Price; Treas., Isidor Rosenfeld; Acting Sec., Dorothy Buck, N. Y. C.

FEDERATION OF POLISH JEWS IN OF AMERICA

Org. 1908. OFFICE: 32 Union Square, New York City.

Seventeenth Annual Convention, April 26, 1925, New York City.

Next Convention, May, 1926, New York City.

Members, 50,000.

PURPOSE: Interest in all Jewish matters. Provide for the sick a hospital in case they cannot afford to pay for their treatment; culture work and aims to build centers all over the United States for their members and to erect a Hyam Salomon Monument in New York City.

Publishes a monthly, *Der Verband*.

OFFICERS: Pres., Benjamin Winter; Vice-Pres., Chas. Green; Treas., H. L. Berman; Sec., David Trautman; Ex. Dir., Z. Tygel.

HADASSAH

THE WOMEN'S ZIONIST ORGANIZATION

Org. 1912. OFFICE: 114 Fifth Ave., New York City.

Eleventh Annual Convention, July 1-2, 1925, Washington, D. C.

Chapters, 240. Sewing Circles, 700.

Junior Hadassah Groups, 153.

PURPOSE: To promote Jewish institutions and enterprises in Palestine, and to foster Zionist ideals in America. In pursuance of the Palestinian object, Hadassah contributes the largest part of the maintenance of the Hadassah Medical Organization in Palestine; is maintaining Infant Welfare Stations; is raising funds through the religious school children of America for school luncheons and through the Junior Hadassah Units maintains Meier Chfeye, a children's village under the Palestine Orphan Committee. The Sewing Circles supply linen to hospitals, field hospitals, clinics and other Palestinian organizations and furnish clothing to about 1300 orphans.

NATIONAL BOARD: Pres., Henrietta Szold; Hon. Vice-Pres., Mrs. Nathan Straus; Vice-Pres., Mrs. Emil Crockin, Pearl Franklin, Mrs.

Edw. Jacobs; Treas., Mrs. H. B. Lefkowitz; Sec., Mrs. Robert Szold; Mrs. I. S. Adlerblum, Mrs. I. B. Berkson, Mrs. David Blaustein, Mrs. H. J. Dannenbaum, Mrs. S. Doniger, Mrs. Joseph H. Ehrlich, Mrs. H. H. Frankel, Mrs. A. H. Fromenson, Mrs. Henry Harris, Sarah Kussy, Mrs. S. L. Lamport, Mrs. S. W. Myerson, Rachel Natelson, Mrs. Sylvan Robison, Alice L. Seligsberg, Mrs. A. Silverman, Mrs. A. Slomka, Mrs. A. H. Vixman and Mrs. Robert Wile.

*HAI RESH FRATERNITY

Org. July, 1907. OFFICE: 3718 Holmes Av., Kansas City, Mo.

HEBREW SHELTERING AND IMMIGRANT AID SOCIETY OF AMERICA

OFFICE: 425 Lafayette, New York City.

An amalgamation of the Hebrew Sheltering House Association, organized Nov., 1888, and the Hebrew Immigrant Aid Society, organized 1901.

Seventeenth Annual Meeting, April 11, 1926, New York City.

Contributors, 150,000.

PURPOSE: To facilitate the lawful entry of Jewish immigrants at the various ports in the United States, to provide them with temporary assistance, to prevent them from becoming public charges, to discourage their settling in congested cities, to prevent ineligible from immigrating to the United States, to foster American ideals, and to instil in them a knowledge of American history and institutions, and to make better known the advantages of desirable immigration.

OFFICERS: Pres., Abraham Herman, N. Y. C.; Vice-Pres., Joseph Barondess, N. Y. C.; Adolph Copeland, Chicago, Ill.; Harris Poorvu, Boston, Mass.; Leon Kamaiky, N. Y. C.; Howard S. Levy, Phila., Pa.; Max Meyerson, N. Y. C.; Albert Rosenblatt, N. Y. C.; Leo S. Schwabacher, Seattle, Wash.; Israel Silberstein, Baltimore, Md.; Harry K. Wolff, San Francisco, Cal.; Treas., Harry Fischel, N. Y. C.; Hon. Sec., Joseph E. Eron; General Manager, Isaac L. Asofsky, N. Y. C.

BOARD OF DIRECTORS: Morris Asofsky, Joseph Barondess, Joseph Baskin, Aaron Benjamin, B. B. Berkowitz, James Bernstein, John L. Bernstein, J. H. Cohen, Joseph E. Eron, Harry P. Fierst, Harry Fischel,

*Revised information was not furnished upon request. For latest official data on this organization, see THE AMERICAN JEWISH YEAR BOOK, Vol. 27.

Israel Friedkin, Samuel Goldstein, Adolph Held, Abraham Herman, Philip Hersh, Ph. Jaches, Alexander Kahn, Leon Kamaiky, Mrs. Leon Kamaiky, Nathan Kommel, Jacob J. Lesser, Harris Linetzky, M. S. Margolies, H. Masliansky, Jacob Massel, Max Meyerson, Max Pine, Nathan Roggen, Albert Rosenblatt, Ezekiel Sarasohn, Nathan Schoenfeld, B. Shelvin, Abraham I. Spiro, B. Charney Vladeck and Morris Weinberg.

HEBREW THEOLOGICAL COLLEGE

Org. 1921. OFFICE: 3446 to 3452 Douglas Blvd., Chicago, Ill.

Annual Meeting, Jan. 13, 1925, Chicago, Ill.

Library has about 10,000 volumes.

PURPOSE: To serve as an institution for higher Jewish learning and to provide facilities for students who wish to prepare themselves for the Rabbinate or for the teaching of Hebrew.

OFFICERS: President, Rabbi Saul Silber; Vice-Pres., Rabbi A. Cardon, Samuel Ginsburg, S. Levin, Rabbi B. Z. Margolin; Treas., B. Laser; Recording Sec., M. Perlstein; Financial Sec., H. Hackman; Ex. Sec., Rabbi David Englander; Principal, Rabbi J. Greenberg.

FACULTY OF THE COLLEGE: Pres., Rabbi Saul Silber; Instructors of Talmud and Codes, Rabbi N. Yablonsky, Rabbi S. Israelson, Rabbi Regensberg, Rabbi H. Rubenstein, Rabbi Z. Starr; for Bible, Hebrew Grammar and Literature, M. Shelinsky, E. Brody, Rabbi Sachs, Rabbi Stampfer, Mr. Shulman; for Jewish History and Philosophy, Prof. Meyer Waxman, (Ph.D. Columbia); for Midrash and Homiletics, Rabbi Saul Silber; for Public Speaking, J. R. Tysen.

HEBREW UNION COLLEGE

(See p. 332)

HISTADRUTH IVRITH

Org. 1916. Re-org. 1922. OFFICE: 114 Fifth Av., New York City.

Convention, Dec. 26-27, 1925, Newark, N. J.

Societies, 90. Members, 3,000.

PURPOSE: Development of Hebrew culture and Hebrew language.

OFFICERS: Pres., Ab. Goldberg; Treas., Elias Gottfried; Sec., M. Ribalow.

EXECUTIVE COMMITTEE: N. Aaronson, A. S. Adler, S. Bernstein, M. E. Edelstein, I. W. Frishberg, I. Ginsberg, S. Ginsberg, Ch. Greenberg, J. T. Hellman, J. Kaplan, A. Kushner, Em. Newman, D. Rabelsky, Z. Sharfstein, A. Spicehandler, M. Tausner, D. Wartheim, M. Weisgal, K. Whiteman, M. A. Zeldin.

INDEPENDENT ORDER OF B'NAI B'RITH

Org. Nov. 1, 1843. OFFICE: 9 W. 4th, Cincinnati, O.

Twelfth Quinquennial Convention, April 20-25, 1925, Atlantic City, N. J.

Members, 85,000.

Lodges, 500 (in North America, Europe, Asia, and Africa).

Districts, 15 (7 in the United States).

Institutions founded by the Order in the United States: HEBREW ORPHANS' HOME, Atlanta, Ga.; B'NAI B'RITH CEMETERY, Chicago, Ill.; FREE EMPLOYMENT BUREAU, Chicago, Ill.; JEWISH WIDOWS' AND ORPHANS' HOME, New Orleans, La.; TOURO INFIRMARY, New Orleans, La.; HOME FOR AGED AND INFIRM, Yonkers, N. Y.; JEWISH ORPHANS HOME, Cleveland, O.; B'NAI B'RITH FREE EMPLOYMENT BUREAU, Pittsburgh, Pa.; RELIEF COMMITTEE, Hot Springs, Ark.; B'NAI B'RITH CLUB, San Francisco, Cal.; HOME FOR JEWISH ORPHANS, Los Angeles, Cal.; IMMIGRANT SCHOOLS at Kalamazoo, Mich., and Memphis, Tenn.; SABBATH SCHOOLS, at Houghton, Mich.; Trenton, N. J.; Sharon, Pa.; and Madison, Wis.; B'NAI B'RITH ORPHANAGE, at Erie, Pa.; LEO N. LEVI HOSPITAL, Hot Springs, Ark.; B'NAI B'RITH CLUB, Chicago, Ill.; BOY'S VACATION CAMP, Chicago, Ill.; SOCIAL SERVICE BOYS' SUMMER CAMP, Minneapolis, Minn.; B'NAI B'RITH HILLEL FOUNDATIONS at University of Illinois, University of Wisconsin and University of Ohio; NATIONAL JEWISH HOSPITAL FOR CONSUMPTIVES, Denver, Colo.; MEXICO IMMIGRATION BUREAU and numerous other institutions.

OFFICERS: Pres., Alfred M. Cohen, Cincinnati, O.; First Vice-Pres., Lucius L. Solomons, San Francisco, Cal.; Second Vice-Pres., Archibald A. Marx, New Orleans, La., Treas., Boris D. Bogen, Cincinnati, O.

EXECUTIVE COMMITTEE: The Officers, and Daniel Alexander, Salt Lake City, Utah; Henry A. Alexander, Atlanta, Ga.; Bertram Aufesser, Albany, N. Y.; A. B. Frey, St. Louis, Mo.; Charles Hartman, N. Y. C.; Adolf Kraus, Chicago, Ill.; Sidney G. Kusworm, Dayton, O.; Sam J. Leon, Omaha, Nebr.; Henry Monsky, Omaha, Nebr.; Leon B. Stein, Wheeling, W. Va.; Sidney J. Stern, Greensboro, N. C.; Martin Zielonka, El Paso, Tex.; Adolph Stern, Bucharest, Roumania; Josef Popper, Prague, Czecho-Slovakia; J. Niego, Constantinople, Turkey; Sol. Ehrmann, Vienna, Austria; David Yellin, Jerusalem, Palestine; Leo Baeck, Berlin, Germany; Leon Ader, Krakau, Poland.

DISTRICTS: I. Org. 1851. Lodges 73. Territory: Connecticut, Maine, Massachusetts, New Hampshire, New York, Rhode Island, Vermont, and Eastern Canada. Sec., Max Levy, 1819 Broadway, N. Y. C.

II. Org. 1852. Lodges, 64. Territory: Colorado, Indiana, Kansas, Kentucky, Missouri, New Mexico, Ohio and Wyoming. Sec., Leonard H. Freiberg, 707 St. Paul Bldg., Cincinnati, O.

III. Org. 1860. Lodges, 57. Territory: Delaware, New Jersey, Pennsylvania, and West Virginia. Sec., Joseph Herbach, 709 N. Franklin, Philadelphia, Pa.

IV. Org. 1863. Lodges, 35. Territory: Arizona, California, Idaho, Montana, Nevada, Oregon, Utah, and Washington. Sec., Richard E. Gutstadt, 149 Eddy, San Francisco, Cal.

V. Org. 1867. Lodges 28. Territory: Florida, Georgia, Maryland, North Carolina, South Carolina, Virginia, and District of Columbia. Sec., Edwin L. Levy, P. O. Box 170, Richmond, Va.

VI. Org. 1868. Lodges 87. Territory: Illinois, Iowa, Michigan, Minnesota, Nebraska, North Dakota, South Dakota and Wisconsin. Sec., Hiram D. Frankel, 1119 Chamber of Commerce Bldg., Chicago, Ill.

VII. Org. 1873. Lodges, 96. Territory: Alabama, Arkansas, Louisiana, Mississippi, Oklahoma, Tennessee, Texas and Western Florida (Pensacola). Sec., Myron M. Goldman, 212 Whitney Central Bldg., New Orleans, La.

INDEPENDENT ORDER BRITH ABRAHAM

Org. Feb. 7, 1887. OFFICE: 37 Seventh, New York City.

Thirty-ninth Annual Convention, June 7, 1925, Atlantic City, N. J. Members, 142,555.

Lodges, 600.

OFFICERS: Grand Master, Adolph Stern; First Deputy Grand Master, Louis B. Siegel; Second Deputy Grand Master, Samuel L. Webb; Grand Sec., Max L. Hollander, N. Y. C.; Grand Treas., Adolph Rosenbaum, N. Y. C.; Endowment Treas., Adolph Teitelbaum.

INDEPENDENT ORDER BRITH SHOLOM

Org. Feb. 23 1905. OFFICE: 506-508 Pine, Philadelphia, Pa.

Twentieth Annual Convention, June 14-16, 1925, Atlantic City N. J.

Twenty-first Annual Convention, June 13-15, 1926, Atlantic City N. J. Members, 26,112. Lodges, 197.

OFFICERS: Grand Master, Sol. C. Kraus, Phila. Pa.; First Deputy Grand Master, Chas. S. Lapides, N. Y. C.; Second Deputy Grand Master, A. S. Kanengieser, Newark, N. J.; Third Deputy Grand Master, Arthur Cohen, Providence, R. I.; Fourth Deputy Grand Master, Meyer Caplan, Baltimore, Md.; Fifth Deputy Grand Master, H. Kopplemann, Hartford, Conn.; Sixth Deputy Grand Master, Max Epstein, Pittsburgh, Pa.; Seventh Deputy Grand Master, Isaac Levinson, Chicago, Ill.; Eighth Deputy Grand Master, Myer Weintrub, St. Louis, Mo.; Ninth Deputy Grand Master—; Tenth Deputy Grand Master, A. Sherman, Richmond, Va.; Eleventh Deputy Grand Master—; Twelfth Deputy Grand Master, Jacques Brecher, Brooklyn, N. Y.; Grand Sec., Martin O. Levy, Phila., Pa.; Assistant Grand Sec., Adolph Rosenblum, Phila., Pa.; Grand Treas., Jacob Edelstein, Phila., Pa.

INDEPENDENT ORDER FREE SONS OF ISRAEL

Org. Jan. 18, 1849. OFFICE: 3109 Broadway, New York City.

Triennial Convention, May 25, 1924, Atlantic City, N. J.

Next Triennial Convention, May 25, 1927, Atlantic City, N. J.

DISTRICTS, 2. Lodges 78. Members 8,659.

OFFICERS: Grand Master, Solon J. Liebeskind; First Deputy Grand Master, Leopold Spitz; Second Deputy Grand Master, Monte M. Jacobs; Third Deputy Grand Master, David H. M. Weynberg; Grand Sec., Henry J. Hyman; Grand Treas., Jacob Strauss.

EXECUTIVE COMMITTEE: David Dettelbach, Israel L. Feinberg, Henry M. Friedman, Arnold Gross, Louis J. Gross, Louis Hutter, Bogumil Laski, Mamie D. Newfield, Abraham H. Simons, Samuel Spitz, Henry E. Stern, Samuel Sturtz.

DISTRICTS: I. Territory: Connecticut, Massachusetts, New Jersey, New York, Rhode Island, Maine, New Hampshire, Vermont, Pennsylvania, Delaware, and Maryland. II. Territory: Illinois, Kansas, Minnesota, Missouri, Wisconsin, Iowa, Nebraska and Indiana.

INDEPENDENT ORDER SONS OF DAVID

Org. June 1905. OFFICE: 828 Market, McKeesport, Pa.

Convention, June 28, 1925. McKeesport, Pa.

Members, 876.

PURPOSE: Life insurance and to further Jewish activities.

OFFICERS: Grand Master, Harry Halpert, McKeesport, Pa.; Deputy Grand Masters, D. Hartstein, Swissvale, Pa.; Sam Pollack, McKeesport, Pa.; Grand Treas., Max Lazear, Braddock, Pa.; Grand Sec., S. J. Klein, Swissvale, Pa.; Grand Master-at-Arms, M. J. Sadowsky, Braddock, Pa.; Grand Inner Guard, Jacob Graff, Braddock, Pa.; Grand Outer Guard, Max Newhouse, McKeesport, Pa.

EXECUTIVE BOARD: The Officers, and I. S. Blattner, Pittsburgh, Pa.; Harry Feldman, Pittsburgh, Pa.; Samuel Firestone, Los Angeles, Cal.; F. R. S. Kaplan, McKeesport, Pa.; K. Kovacs, Duquesne, Pa.; J. M. Steinitz, Rankin, Pa.

*INDEPENDENT WESTERN STAR ORDER

Org. Feb. 13, 1894. OFFICE: 1127 Blue Island Av., Chicago, Ill.

INDEPENDENT WORKMEN'S CIRCLE OF AMERICA, INC.

Org. Dec. 28, 1906. OFFICE: 86 Leverett, Boston, Mass.

Eighteenth Annual Convention, May 29-June 1, 1925, Providence, R. I.

Members, 5,369.

*Revised information was not furnished upon request. For latest official data on this organization, see THE AMERICAN JEWISH YEAR BOOK, Vol. 27.

OFFICERS: Chairman, Hyman Hurwitz, Revere, Mass.; Vice-Chairman, Jack Shneider, Roxbury, Mass.; Treas., Morris Ricklin, Roxbury, Mass.; Rec. Sec., David Monoson, Roxbury, Mass.; Gen. Sec., Morris H. Tubiash, Boston, Mass.

EXECUTIVE COMMITTEE: Sam'l J. Bander, Malden, Mass.; Israel Cohen, Boston, Mass.; Wm. Goldberg, Dorchester, Mass.; Louis J. Hyson, Revere, Mass.; Myer Karesky, Boston, Mass.; Hyman Kessler, S. Boston, Mass.; Joseph King, Salem, Mass.; Julius Levin, Dorchester, Mass.; Morris Ossen, Everett, Mass.; Wm. Rivkin, Dorchester, Mass.; Philip Schiff, Dorchester, Mass.; Louis Schlosberg, Boston, Mass.; Abraham Seskind, Brockton, Mass.; Sam'l Wilcon, Dorchester, Mass.

IOTA ALPHA PI FRATERNITY

Org. 1903. OFFICE: 738 Broad, Newark, N. J.

Convention, Dec. 22-27, 1925, New York City.

Members, 175.

PURPOSE: To establish and maintain a Society among women who are members of colleges, universities, or professional schools.

OFFICERS: Dean, Hannah F. Sokobin, Newark, N. J., Treas., Bertha Robinson, Brooklyn, N. Y.; Sec., Lillian Silverstein, 8014-21st St., Brooklyn, N. Y.

EXECUTIVE COMMITTEE: Jeannette Horowitz, N. Y. C.; Hannah Lindenman, N. Y. C.; Miriam Wilson, N. Y. C.

JEWISH AGRICULTURAL EXPERIMENT STATION

Org. Mch. 20, 1910. OFFICE: 356 Second Av., New York City.

OFFICERS: Pres., Julius Rosenwald, Chicago, Ill.; Vice-Pres., Louis Marshall; Treas., Samson Lachman; Hon. Sec., Henrietta Szold, New York City.

TRUSTEES: Cyrus Adler, Samuel S. Fels, Phila., Pa.; Samson Lachman, N. Y. C.; Julian W. Mack, Chicago, Ill.; J. L. Magnes, Jerusalem, Palestine; Louis Marshall, N. Y. C.; Milton J. Rosenau, Boston, Mass.; Julius Rosenwald, Chicago, Ill.; Nathan Straus, N. Y. C.; Henrietta Szold, N. Y. C.

JEWISH AGRICULTURAL SOCIETY, INC.

Org. Feb. 12, 1900. OFFICE: 301 E. 14th, New York City.

Twenty-sixth Annual Meeting, Feb. 9, 1926, New York City.

Branch Offices: Chicago, Ill.; Philadelphia, Pa.; Ellenville, N. Y.

PURPOSE: The encouragement of farming among Jewish immigrants in the United States.

ACTIVITIES: Maintains agricultural bureau of information and advice; assists Jews to become farmers by helping them to find suitable farms and by loans on favorable terms; loans money to Jewish farmers who require financial assistance; maintains Farm Labor Bureau for

the placing out of Jewish young men as farm laborers; conducts bureau to help farmers improve sanitary conditions on their farms.

Publishes *The Jewish Farmer*, a monthly agricultural paper, in Yiddish; issues Yiddish agricultural text books; maintains itinerant agricultural instructors to lecture to farmers on agricultural topics, conducts demonstrations on their own farms, and organizes the farmers into associations for their material, educational, social, and religious advancement; grants free scholarships at agricultural colleges to children of Jewish farmers; makes loans to Jewish students in agricultural colleges; conducts classes for prospective farmers; and conducts night schools for prospective farmers.

WORK DONE SINCE ORGANIZATION: Farm Loans, 7883 to 6933 farmers amounting to \$5,006,449 in 39 states; was instrumental in the organization of farmers' associations; assisted in organizing a Co-operative Fire Insurance Company and other co-operative enterprises among Jewish farmers, etc.

WORK IN 1925: Farm loans, 442, amounting to \$280,291; farm loans outstanding (Dec. 31, 1925), \$1,190,087, farm labor positions secured, 569, scholarships and students' loans granted, 25.

OFFICERS: Pres., Percy S. Straus; Vice-Pres., Lewis L. Strauss; Treas., Francis F. Rosenbaum; Sec., Reuben Arkush, N. Y. C.

DIRECTORS: The Officers and Alfred Jaretzki, Jr., N. Y. C.; Jacob G. Lipman, New Brunswick, N. J.; Henry Morgenthau, Jr., N. Y. C.; Eugene S. Benjamin, N. Y. C.; Cyrus L. Sulzberger, N. Y. C.

GENERAL MANAGER: Gabriel Davidson; Asst. Manager, Philip R. Strisik.

JEWISH CHAUTAUQUA SOCIETY

Org. Apl. 29, 1893. OFFICE: 1305 Stephen Girard Bldg., 21 S. 12th, Philadelphia, Pa.

Thirty-fifth Assembly, Dec. 27-30, 1925, Pittsburgh, Pa.

Correspondence Students, 377. Members, 4,000.

OFFICERS: Chancellor, Louis Wolsey, Phila., Pa.; Vice-Chancellors, Harry W. Ettelson, Memphis, Tenn.; Louis Mann, Chicago, Ill.; Hon. Pres., Abram I. Elkus, N. Y. C.; Pres., Joseph J. Greenberg, Phila., Pa.; Vice-Pres., Arthur A. Fleisher, Phila., Pa.; Marvin Nathan, Phila., Pa.; Treas., Emil Selig, Phila., Pa.; Sec., Jeanette Miriam Goldberg, Jefferson, Tex.

BOARD OF DIRECTORS: Mrs. Henry Berkowitz, Leon L. Berkowitz, Arthur A. Fleisher, Wm. Fineshriber, Walter Fox, Jacob S. Goldbaum, David Kirschbaum, Lionel Levy, Albert H. Lieberman, Arthur K. Stern, Samuel Stern, Joseph K. Willing, Phila., Pa.; A. H. Auerbach, A. C. Wurmser, Kansas City, Mo.; Julius Goldenberg, R. B. H. Lyon, Abram Simon, Washington, D. C.; David Lefkowitz, Dallas, Tex.; Emil Mayer, St. Louis, Mo.; Julian Morgenstern, Cincinnati, O.; Frank J. Rubenstein, Wm. Rosenau, Baltimore, Md.

HONORARY MEMBERS: Corinne B. Arnold, Oscar Loeb, Phila., Pa.; Mrs. Chas. Heidelberger, Atlantic City, N. J.

CORRESPONDENCE SCHOOL FACULTY: Wm. Rosenau, Dean, Baltimore, Md.; Edward N. Calisch, Richmond, Va.; Julius H. Greenstone, Phila., Pa.; Eugene M. Lehman, N. Y. C.; Abram Simon, Washington, D. C.; David E. Weglein, Baltimore, Md.

JEWISH CONSUMPTIVES' RELIEF ASSOCIATION OF CALIFORNIA

Org. Sept. 28, 1912. OFFICE: 404 Union League Bldg., Los Angeles, Cal. Sanitarium at Duarte, Cal.

Auxiliary Societies, 15. Members, 75,000.

PURPOSE: Sanatorium of 116 beds for treatment of pulmonary tuberculosis.

OFFICERS: Pres., Nahum Kavinoky; Vice-Pres., Peter M. Kahn; Sec., A. Shapiro; Treas., Irving H. Hellman, Exec. Dir., Abr. Shohan, Los Angeles, Cal.

BOARD OF DIRECTORS: Harry K. Cohen, G. R. Evans, F. Flanzer, Louis Hoffman, A. Horwitz, Max Jacobs, Peter M. Kahn, Nadine Kavinoky, Nahum Kavinoky, H. I. Leviton, Louis Lindenbaum, I. Irving Lipsitch, Morris Paykel, L. A. Pertson, J. A. Rosenkranz, M. Russakov, Harry Scherr, A. Shapiro, Chaim Shapiro, Henry M. Silverberg, Wm. Silverman, Samuel Tierman.

JEWISH CONSUMPTIVES' RELIEF SOCIETY OF DENVER

Org. Jan. 2, 1904. Inc. June 25, 1904. Denver, Colo.,

Twenty-first Annual Convention, May 16-17-18, 1925, Cleveland, O.

Twenty-second Annual Convention, April 17-19, 1926, Dallas, Tex.

Contributors, 100,000. Income 1925, \$498,052.52. Capacity, sanatorium, 300 beds.

Auxiliary Societies, 11.

ORGANIZED DISTRICTS, 9.

Publishes: *The Sanatorium and The Hatikvah*.

OFFICERS: Pres., Philip Hillkowitz, 236 Metropolitan Bldg.; Vice-Pres., I. Rude; H. J. Schwartz; Treas., Ben Grimes; Sec., C. D. Spivak.

TRUSTEES: Wm N. Beggs, Emanuel Friedman, H. H. Frumess, Ben Grimes, Philip Hillkowitz, Ph. Hornbein, C. H. Kauvar, Mrs. I. J. Kolinsky, D. H. Krohn, Meyer Neusteter, J. B. Pizer, Geo. B. Reuler, H. H. Robinson, Morris H. Robinson, S. G. Rosenthal, I. Rude, H. J. Schwartz, C. D. Spivak, Louis Stern, Nathan Striker, A. S. Taussig, Denver, Colo.; Yehoash, N. Y. C.; member-at-large; Mrs. L. Bloch, N. Y. C., representing New York Ladies' Auxiliary; Mrs. Morris Friedman, St. Louis, Mo., representing St. Louis Ladies' Auxiliary; and Adolph Stern, N. Y. C., representing Independent Order Brith Abraham.

NEW YORK OFFICE: Managers, Rosen and Miller, 31 Union Square.
CHICAGO OFFICE: Manager, Rabbi A. Elman, 1037 Hearst Bldg.

JEWISH INSTITUTE OF RELIGION

Org. Oct. 1, 1922. OFFICE: 40 West 68th, New York City.

PURPOSE: A school of training for the Jewish Ministry, Research and Community Service.

Incorporated in the State of New York—Invested funds, \$315,000.
Library—15,000 Volumes.

First Commencement, May 26, 1926.

Students, 36.

OFFICERS: Acting Pres., Stephen S. Wise; Chairman Bd. of Trustees, Lee K. Frankel; Vice-Chairman, Julian W. Mack; Treas., H. M. Kaufmann; Asst. Treas., Frederick L. Guggenheimer; Hon. Sec., Nathan Straus, Jr.; Sec., Gertrude Adelstein.

BOARD OF TRUSTEES: Charles E. Bloch, Emile Bullowa, Abram I. Elkus, N. Y. C.; Leon Falk, Pittsburgh, Pa.; Mrs. Norman S. Goetz, Sidney E. Goldstein, Richard Gottheil, N. Y. C.; M. E. Greenbaum, Chicago, Ill.; Julian W. Mack, N. Y. C.; Albert M. Greenfield, Phila., Pa.; Frederick L. Guggenheimer, N. Y. C.; Mrs. Max Guggenheimer, Lynchburg, Va.; Joseph Hagedorn, Phila., Pa.; Maurice H. Harris, Walter S. Hilborn, N. Y. C.; Edmund I. Kaufmann, Washington, D. C.; H. M. Kaufmann, N. Y. C.; Geo. A. Kohut, N. Y. C.; Gerson B. Levi, Chicago, Ill.; Joseph M. Levine, Reuben Levy, N. Y. C.; Louis I. Newman, San Francisco, Cal.; Henry Slonimsky, Nathan Straus, Jr.; Israel N. Thurman, Samuel Wasserman, Stephen S. Wise, N. Y. C.

FACULTY: Acting President and Professor of Practical Theology and Homiletics, Stephen S. Wise, Ph.D., L.L.D. (Columbia); Dean and Professor of Ethics and Philosophy of Religion, Henry Slonimsky, Ph. D. (Marburg); Asst. Professor of Bible, Reuben Levy, M.A. (Oxford); Asst. Professor of Hebrew, Harry S. Lewis, M.A. (Cambridge Univ.); Professor of Semitic Philology and History of Religion, Julian J. Obermann, Ph.D. (Univ. of Vienna); Professor of Talmud, Chaim Tchernowitz (Würzburg); Professor in Social Service, Sidney E. Goldstein, B. A. (Chicago University); Jacob Goldberg, Ph. D. (Columbia Univ.); Professor of Jewish Literature and Philosophy, Harry A. Wolfson, Ph. D. (Harvard).

INSTRUCTORS: Instructor in Midrash, Rabbi Shalom B. Maximon; Instructor in Music, Abraham W. Binder; Instructor in Public Speaking, Pierson P. Harris, S.T.M.

LECTURERS: Salo Baron, Ph.D. (Vienna), Cecil Roth, M.A., B. Litt., D. Phil. (Oxford); Education, Isaac L. Kandel, Ph.D. (Manchester), Isaac B. Berkson, M.A., Ph.D. (Columbia); Homiletics, Nathan Krass, B.H.L., Litt.D.

LIBRARY STAFF: Librarian, Reuben Levy; Assistants, Mary Nover, Isaac Kiev.

REGISTRAR: Reuben Levy.

SECRETARY: Gertrude Adelstein.

STUDENT PUBLICATION: *Jewish Institute Quarterly*.

JEWISH MINISTERS CANTORS' ASSOCIATION OF AMERICA

Org. June 1, 1918. OFFICE: 40 Second Av., New York City.

Convention, May 29-31, 1923, New York City.

Members, 375.

PURPOSE: To uplift the profession and give aid to cantors in need and to their families.

OFFICERS: Pres., Jacob Rapaport; Vice-Pres., B. Chagy; Sec., J. Appel, M. Erstling; Treas., M. Aranoff, N. Y. C.

DIRECTORS: N. Abramson, M. Hillman, A. Holtz, S. Levine, O. Lind, L. Lipitz, D. Plotkin, M. Schachter, Jos. Shapiro, A. Singer.

JEWISH MINISTERS' ASSOCIATION OF AMERICA

Org. Mch., 1917. OFFICE: 74 E. 118th, New York City.

Members, 76.

OFFICERS: Treas., Israel Klein; *Sec., S. L. Hurwitz, 203 W. 113th, N. Y. C.; Chairman of the Executive, S. Buchler, 1800 Seventh Av., N. Y. C.

EXECUTIVE COMMITTEE: S. Buchler; S. L. Hurwitz; T. Kosuth.

*Deceased.

*JEWISH MOTHERS' ALLIANCE OF THE UNITED STATES

Inc., 1916. Los Angeles, Cal.

JEWISH NATIONAL WORKERS' ALLIANCE OF AMERICA

Org. 1912. OFFICE: 228 E. Broadway, New York City.

Biennial Convention, May 1-4, 1924, Philadelphia, Pa.

Next Convention, May 1, 1926, New York City.

Branches, 112. Members, 6,100.

PURPOSE: Fraternal, Social, and Educational Order.

OFFICERS: Pres., Meyer L. Brown; Vice-Pres., Nathan Zvirin; Treas., Ruben Plattrot; Sec., Samuel Goldstein, N. Y. C.

EXECUTIVE COMMITTEE: A. Babitch, H. Bass, Irving Boxenbaum, Joel Enteen, Wm. Gelbard, Ph. Gingold, M. Kastoff, J. Rearson, L. Segal, I. Semel.

JEWISH PALESTINE EXPLORATION SOCIETY

(American Committee)

Org. 1922. OFFICE: 167 W. 13th, New York City.

*Revised information was not furnished upon request. For latest official data on this organization, see THE AMERICAN JEWISH YEAR BOOK, Vol. 27.

Members, 250.

PURPOSE: Conducts extensive excavations in special localities in Palestine. Issues a periodical, devoted to the publication of the results of its researches and the material discovered. Is planning to establish a library and museum at Jerusalem, as the beginning of an Institute for Palestine Exploration. Holds popular lectures on Palestine and on the value and knowledge of its antiquities for the study of Palestinian history.

OFFICERS: Chairman, Elisha M. Friedman, N. Y. C.; Vice-Chairman, Rabbi D. de Sola Pool, N. Y. C.; Treas., Arthur L. Malkenson, N. Y. C.; Sec., J. Max Weis, N. Y. C.;

COMMITTEES: Cyrus Adler, Philadelphia, Pa.; Oscar Berman, Cincinnati, O.; Herman Bernstein, N. Y. C.; Reuben Brainin, N. Y. C.; Alfred M. Cohen, Cincinnati, O.; A. Coralnik, N. Y. C.; Leon H. Elmaleh, Philadelphia, Pa.; Harry Fishel, N. Y. C.; Harry M. Fisher, Chicago, Ill.; G. George Fox, Chicago, Ill.; Sam'l Goldenson, Pittsburgh, Pa.; Howard Goodhart, N. Y. C.; Herman Halperin, Pittsburgh, Pa.; Max Heller, New Orleans, La.; B. W. Huebsch, N. Y. C.; Henry Hurwitz, N. Y. C.; Mordcai M. Kaplan, N. Y. C.; Nathan D. Kaplan, Chicago, Ill.; Max D. Klein, Philadelphia, Pa.; Adolph Kraus, Chicago, Ill.; Sol. Lampion, N. Y. C.; Morris S. Lazaron, Baltimore, Md.; R. B. H. Lyon, Washington, D. C.; Julian W. Mack, N. Y. C.; Max L. Margolis, Philadelphia, Pa.; Nathan J. Miller, N. Y. C.; Julian Morgenstern, Cincinnati, O.; D. de Sola Pool, N. Y. C.; Tobias Schanfarber, Chicago, Ill.; Israel Schapiro, Washington, D. C.; Abram Simon, Washington, D. C.; *Oscar S. Straus, N. Y. C.; Samuel Straus, N. Y. C.; Felix M. Warburg, N. Y. C.; Peter Wiernik, N. Y. C.

**Deceased.

JEWISH PUBLICATION SOCIETY OF AMERICA

Org. June, 1888. OFFICE: 1201 N. Broad, Philadelphia, Pa.

For the Report of the Thirty-seventh Year of The Jewish Publication Society of America, see p. 000.

JEWISH SABBATH ALLIANCE OF AMERICA, INC.

Org. 1905. OFFICE: 302 E. 14th, New York City.

Fourth Annual Convention, Dec. 30, 1925-Jan. 3, 1926, New York City.

PURPOSE: Promotion of the observance of the Seventh Day Sabbath.

OFFICERS: Pres., Bernard Drachman; Vice-Pres., Isser Reznik; Treas., R. L. Savitsky; Exec. Sec., Wm. Rosenberg, 302 E. 14th, N. Y. C.

JEWISH SOCIALIST LABOR PARTY POALE ZION OF UNITED STATES AND CANADA

Org. 1905. OFFICE: 133 Second Av., New York City.

Fifteenth Jubilee Convention, Dec. 28, 1924-Jan. 1, 1925, New York City.

Members, 5,000.

PURPOSE: The restoration of the Jewish people in Palestine; the establishment of a socialistic commonwealth; the organization of the Jewish labor class for its economic and political interests in America; the organization of the Jewish workmen ready to settle in Palestine in co-operative groups for the creation of better living conditions; the education of the Jewish masses in America; the issuing of literature devoted to the interests of the Jewish workmen and of books treating of the new life of the Jew developing in Palestine; the organization of the Jewish labor classes into trade unions.

OFFICERS: General Sec., I. Hamlin; Treas., S. Siegel, N. Y. C.

EXECUTIVE COMMITTEE: I. Applebaum, I. Berkenblith, S. Boncheck, M. Brown, P. Cruso, H. Ehrenreich, J. Entin, Ch. Fineman, S. Goldshtein, I. Hamlin, J. Kaufman, David Pinski, J. Shnider, W. Shwartz, L. Siegel, S. Siegel, I. Zar.

JEWISH SOCIALIST VERBAND

Org. 1921. **OFFICE:** 175 E. Broadway, New York City.

PURPOSE: To organize the Jewish Socialists for the Socialist Movement in America.

Publishers weekly, "*Der Wecker*."

OFFICERS: Sec., Nathan Chanin; Treas., Saul Rifkin.

JEWISH TEACHERS' SEMINARY

Org. 1918. **OFFICE:** 228 E. Broadway, New York City.

Members, 4,000 (United States and Canada.)

Fourth Graduation, June, 1926, New York City.

PURPOSE: Aims to prepare efficient teachers for Jewish Schools, to advance Jewish culture in America and to introduce the Jewish masses to the Jewish and world culture in general.

OFFICERS: Pres., Joel Entin, N. Y. C.; Treas., Jacob Milch, N. Y. C.; Sec., Pinchos Gingold, 228 E. Bway., N. Y. C.; Dir., Jehuda Kaufman, Brooklyn, N. Y.; A. S. Sachs, Hoboken, N. J.

EXECUTIVE COMMITTEE: Sh. Berkowitz, N. Y. C.; S. Bonchek, N. Y. C.; Sh. Goldstein, N. Y. C.; I. Hamlin, N. Y. C.; J. A. Jaffe, N. Y. C.; Sh. Nizer, Brooklyn, N. Y.; Ch. Schauss, Brooklyn, N. Y.; Sh. Shapiro, Brooklyn, N. Y.; L. Siegel, N. Y. C.; S. Siegel, N. Y. C.; N. Zvirin, N. Y. C.

JEWISH THEATRICAL GUILD OF AMERICA, INC.

Org. 1924. **OFFICE:** 1607 Broadway, New York City.

Members, 2,000.

PURPOSE: Perpetuating Judaism in the theatre. To aid sick and unfortunate. To build memorial hall.

OFFICERS: Pres., William Morris, N. Y. C.; Vice-Pres., Sam Bernard,

N. Y. C.; Eddie Cantor, Mt. Vernon, N. Y.; S. Silverman, N. Y. C.; Treas., Hugo Riesenfeld, N. Y. C.; Sec., Harry Cooper; Fin. Sec., Fred Block; Field Sec., L. Haskell, 215 W. 98th, N. Y. C.

JEWISH THEOLOGICAL SEMINARY OF AMERICA

Org. 1886. OFFICE: 531 W. 123d, New York City.

Incorporated in State of New York. Invested Funds: for Seminary, \$1,484,932.90; for Teachers' Institute, \$161,545.98; for Library, \$186,-082.45. Library: Printed volumes, 75,000; Manuscripts, 6,000.

Thirty-second Commencement, June 6, 1926.

Graduates, Rabbinical Course, in 1926, 12.

Whole number of graduates, Rabbinical Course, 193.

Graduates, Teachers' Institute, Teachers' Training Course, in 1926, 27.

Extension-Course, in 5.

Whole number of graduates, Teachers' Institute, 368.

OFFICERS OF THE BOARD: Chairman Board of Directors, Louis Marshall; Hon. Sec., Sol. M. Stroock; Treas., Lewis S. Strauss; Associate Treasurer, Arthur Oppenheimer, N. Y. C.

DIRECTORS: (for life) Daniel Guggenheim, Adolph Lewisohn, Louis Marshall, Felix M. Warburg, N. Y. C.; Philip S. Henry, Asheville, N. C.; Cyrus Adler, Phila., Pa.; Henry A. Dix, N. Y. C.; Simon M. Roeder, N. Y. C.; Samuel Greenbaum, N. Y. C.: (Term expiring 1927): William Fischman, Irving Lehman, Sol. M. Stroock, Lewis L. Strauss, Max Drob, Jacob Kohn, N. Y. C.; William Gerstley, Phila., Pa.; Harry Friedenwald, Baltimore, Md.; David S. Ellis, Boston, Mass.; Felix Fuld, Newark, N. J.

EXECUTIVE COMMITTEE: Louis Marshall, Chairman, Cyrus Adler, Sol. M. Stroock, Simon M. Roeder, Felix M. Warburg.

FACULTY: President, Cyrus Adler, Ph. D. (Johns Hopkins); Professor of Talmud, Louis Ginzberg, Ph. D. (Heidelberg); Professor of History, Alexander Marx, Ph.D. (Koenigsberg); Professor of Homiletics, Mordecai M. Kaplan, M. A. (Columbia); Professor of Medieval Hebrew Literature, Israel Davidson, Ph.D. (Columbia); Professor of Codes, Moses Hyamson, B. A., LL.D. (University of London); Sabato Morais Professor of Biblical Literature and Exegesis, Jacob Hoschander, Ph.D. (Marburg); Associate Professor of Hebrew, Morris D. Levine, M. A. (Columbia); Instructor in Talmud and Solonion Schechter Lecturer in Theology, 1925-1926, Louis Finkelstein, Ph.D. (Columbia); Instructor, Benjamin Cohen, B.A. (Columbia); Instructor in Hazanuth, Israel Goldfarb, B. S. (Columbia); Hazan, M. Jacobson; Instructor in Public Speaking, Walter H. Robinson.

LECTURERS FOR 1926: Samuel M. Cohen, Jacob Kohn, Abraham A. Neuman, Goodman A. Rose.

LIBRARY OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA, Incorporated in State of New York, 1924.

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LIBRARY STAFF: Librarian, Alexander Marx; Assistant Librarian, Benjamin Cohen; Cataloguers, Israel Shapiro, Saul Gittelson, Isaac Rivkind; Assistant in Library, Isaac Shapiro; Secretary to Librarian, Anna Kleban.

REGISTRAR: Israel Davidson.

SECRETARY: Joseph B. Abrahams.

TEACHERS' INSTITUTE: 34 Stuyvesant Place. Principal, Mordecai M. Kaplan, 1 W. 89th; Instructors: Morris D. Levine, Joseph Bragin, Leo L. Honor, Paul Chertoff, Zevi Scharfstein, Max Kadushin, Osher Ovsay, I. S. Chipkin, Hillel Bavli, Benjamin Silk, S. E. Goldfarb, Arthur H. Neulander, Isaac B. Berkson, Samuel Rubinstein, Max Slavin, Anna Grossman, Emanuel Baron, Joshua H. Neumann, Max Goldman, Pincus Schub, Leon Lang, Samuel Zaretsky, Tillie Weitzman. Special Committee: Sol. M. Stroock, Chairman; Mordecai M. Kaplan, Samuel Greenbaum, Irving Lehman, J. L. Magnes, Felix M. Warburg, Cyrus Adler.

JEWISH THEOLOGICAL SEMINARY

RABBINICAL ASSEMBLY

Org. July 4, 1901.

Annual Convention, April 29-30, 1925, New York City.

Next Annual Convention, June 30-July 4, 1926, Long Branch, N. J. Members, 200.

OFFICERS: Pres., Max Drob, N. Y. C.; Vice-Pres., Louis Finkelstein, N. Y. C.; Rec. Sec., Gershon Hadas, New Britain, Conn.; Cor. Sec., Abraham Burstein, N. Y. C.; Treas., Max Arzt, Scranton, Pa.

EXECUTIVE COMMITTEE: Nachman S. Arnoff, New Bedford, Mass.; Alexander Basel, N. Y. C.; Paul Chertoff, Brooklyn, N. Y.; Max D. Davidson, Asbury Park, N. J.; Louis M. Epstein, Brookline, Mass.; Louis Feinberg, Cincinnati, O.; Jacob J. Gittleman, Louisville, Ky.; Julius H. Greenstone, Philadelphia, Pa.; Max Kadushin, N. Y. C.; Jacob Kohn, N. Y. C.; Philip A. Langh, Chicago, Ill.; Morris D. Levine, Brooklyn, N. Y.; Louis M. Levitzsky, Wilkesbarre, Pa.; Arthur H. Neulander, N. Y. C.; Norman Salit, Far Rockaway, N. Y.; Elias C. Sydney, N. Y. C.

JEWISH VALOR LEGION

Org. Feb. 1921. OFFICE: 101 W. 42nd, New York City.

Members, 638.

PURPOSE: Welfare of Ex-Service men of Jewish faith; compilation of records of Jewish soldiers in American army in World War.

OFFICERS: Commander, Sydney G. Gumpertz; Sr. Vice-Commander, Benjamin Kaufman; Jr. Vice-Commander, Abraham Krotoshinsky; Adjutant, David Bernstein, 427 E. 134th, N. Y. C.

TRUSTEES: Herman L. Bush, Roxbury, Mass.; Sam Goldberg, St. Louis, Mo.; Irving Klein, Oakland, Cal.; Benj. Prager, Pittsburgh, Pa.

JEWISH VETERANS OF THE WARS OF THE REPUBLIC

Org. 1900, Inc. 1920. OFFICE: 15 Park Row, New York City.

Annual Convention, May 9, 1925, New York City.

Next Annual Convention, July 3-5, 1926, Philadelphia, Pa.

Posts, 18. Members, 8,000.

PURPOSE: To be of greater service to this country and to one another, and to perpetuate the highest ideals of the Jewish soldiers.

OFFICERS: Commander-in-Chief, Morris J. Mendelsohn, Brooklyn, N. Y.; Sen. Vice-Com.-in-Chief, I. Bernard Rotberg, Phila., Pa.; Jr. Vice-Com.-in-Chief, Sam Gutter, Cleveland, O.; Chief of Staff, Maurice Simmons, N. Y. C.; Adj. Gen., J. David Delman, N. Y. C.; Quartermaster General, Joseph Citron, N. Y. C.; Hist. Gen., Hyman Margulies, Brooklyn, N. Y.; Hon. Chaplain-in-Chief, Edward Lissman, N. Y. C.; Chaplain-in-Chief, Abe Nowak, Cleveland, O.; Judge Advocate General, Israel Flapan, N. Y. C.; Surgeon General, George Flamin, Brooklyn, N. Y.; S. Ginsberg, Phila., Pa.; Chief National Aide, Peter Schwartz, N. Y. C.

JEWISH WAR VETERANS OF AMERICA

◀ Org. Nov. 1919. OFFICE: 248 Engineers' Bldg., Cleveland, O.

Convention, Dec. 17, 1925.

Members, 264.

PURPOSE: To preserve the principles for which we waged war against the Imperial German Government, to perpetuate the blessings of liberty and justice to mankind and promote the general welfare.

OFFICERS: Commander, A. I. Hausman, 248 Engineers' Bldg., Cleveland, O.; Sr. Vice-Commander, J. P. Rose; Jr. Vice-Commander, Dave Goldberg; Adj., Sam Stein; Quartermaster, B. Milou; Paymaster, Ed. Rubenstein; Officer of the Day, S. Gutter; Chaplain, Abraham Nowak; Jr. Chaplain, M. Kaplan; Officer of the Guard, G. Blumenthal.

JEWISH WELFARE BOARD

Org. 1917. OFFICE: 352 4th Av., New York City.

Amalgamated with Council of Young Men's Hebrew and Kindred Associations, July 1, 1921.

Affiliated National Organizations, 16. Constituent Societies, 300.

PURPOSE: To stimulate the organization and to assist in the activities of Jewish Centers, such as Young Men's Hebrew Associations, Young Women's Hebrew Associations, and kindred organizations, and to co-operate with all similar bodies in the development of Judaism and good citizenship. To promote the social welfare of soldiers, sailors, and marines in the service of the United States and especially to provide for men of the Jewish faith in the Army and Navy adequate opportunity for religious worship and hospitality of Jewish communities adjacent to military and naval posts.

OFFICERS: Pres., Irving Lehman, N. Y. C.; Vice-Pres., Felix M. Warburg, N. Y. C.; Jacob M. Loeb, Chicago, Ill.; Jacob K. Newman, N. Y. C.; M. C. Sloss, San Francisco, Cal.; Sec., Joseph Rosenzweig, N. Y. C.; Treas., Edward S. Steinam, N. Y. C.

EXECUTIVE COUNCIL: The Officers, and Cyrus Adler, Julius Ochs Adler, Henry J. Bernheim, Boris D. Bogen, Fred M. Butzel, Alfred M. Cohen, Abel Davis, Carl Dreyfus, Abram I. Elkus, David A. Ellis, Harry Fischel, William Fischman, Walter Freund, Felix Fuld, I. Edwin Goldwasser, Samuel Greenbaum, Mrs. Jerome J. Hanauer, Maurice H. Harris, Charles Hartman, Isaac Hassler, Louis E. Kirstein, Irvin E. Lehman, M. S. Margolies, Louis Marshall, Leon J. Obermayer, Hugo H. Piesen, William Rosenau, Morris Rothenberg, Bernard Semel, Mrs. Israel Unterberg, Israel Unterberg, Max R. Wainer, Benjamin S. Washer, A. Leo Weil, J. L. Wiseman, Mrs. Alexander Wolf, Morris Wolf.

ADMINISTRATION: Exec. Dir., Harry L. Gluckeman; Dir. Jewish Center Activities, Louis Kraft; Dir. of Campaigns, Philip R. Goldstein; Dir. Army and Navy Service Dept., E. Chas. Sydney; Dir. Jewish Extension Education, Mordecai Soltes.

JOINT DISTRIBUTION COMMITTEE OF THE AMERICAN FUNDS FOR JEWISH WAR SUFFERERS

Org. Nov. 24, 1914. **OFFICE:** 40 Exchange Place, New York City. Members, 99.

PURPOSE: Distribution of funds received by the American Jewish Relief Committee, the Central Committee for the Relief of Jews Suffering Through the War, and the People's Relief Committee.

OFFICERS: Chairman, Felix M. Warburg; Vice-Chairman, Herbert H. Lehman, Jas. N. Rosenberg; Treas., Paul Baerwald; Associate Treas., George W. Naumburg; Comptroller, Mrs. H. B. L. Goldstein; Sec., Joseph C. Hyman.

For the table of appropriations made during the past year and since the organization of the Committee, see p. 000.

KAPPA NU FRATERNITY

Org. Nov. 12, 1911. **OFFICE:** 5th and Cambria, Philadelphia, Pa. Ninth Annual Convention, Dec. 1925-Jan. 1, 1926, Cleveland, O.

Tenth Annual Convention, Dec. 1926-Jan. 2, 1927, Phila., Pa.
 Chapters, 18. Members, 1,000.

PURPOSE: A Greek-letter brotherhood for college men of Jewish consciousness.

OFFICERS: Pres., Zola Rosenfeld, Philadelphia, Pa.; Vice-Pres., Harry S. Mackler, N. Y. C.; Treas., Garson Meyer, Rochester, N. Y.; Sec., Samuel Resnik, Musgrove Bldg., Andover, Mass.

EXECUTIVE COMMITTEE: The Officers, and Oscar Brown, Cleveland, O.; Chas. D. Fagles, Philadelphia, Pa.; Harry P. Goldstein, Washington, D. C.; Frederick P. Klein, N. Y. C.; Jacob Rosenzweig, Rochester, N. Y.; David Zoob, Phila., Pa.

LEO N. LEVI MEMORIAL HOSPITAL ASSOCIATION

Org. 1911. OFFICE: Hot Springs, Ark.

Maintains the Leo N. Levi Memorial Hospital.

Members, 1,500.

OFFICERS: Pres., Archibald A. Marx, New Orleans, La.; Hon. Vice-Pres., Dan Daniel, Shreveport, La.; Vice-Pres., J. K. Hexter, Dallas, Tex.; Treas., E. N. Roth, Hot Springs, Ark.; Sec., A. B. Rhine, Hot Springs, Ark.

BOARD OF TRUSTEES: Joseph Beitman, Birmingham, Ala.; Eli H. Bernheim, N. Y. C.; E. R. Bernstein, Shreveport, La.; J. A. Blum, Des Moines, Ia.; Sam Blum, New Orleans, La.; Edw. M. Chase, Manchester, N. H.; Henry Cohen, Galveston, Tex.; Sam Dreyfus, Shreveport, La.; S. Lasker Ehrman, Little Rock, Ark.; A. D. Engesman, Oklahoma City, Okla.; Harry Fisher, Chicago, Ill.; A. B. Frey, St. Louis Mo.; Arthur Friedman, Denver, Colo.; Morris Goldman, St. Louis, Mo.; Edwin R. Haas, Atlanta, Ga.; Chas. J. Haase, Memphis, Tenn.; Baer Horvitz, Pittsburgh, Pa.; J. B. Jacobs, Los Angeles, Cal.; Sidney Jonas, Nashville, Tenn.; Joshua Kantrowitz, N. Y. C.; Sidney Kusworm, Dayton, O.; Leo Lehman, Pittsburgh, Pa.; Sylvain Meyer, Vicksburg, Miss.; Harry Monsky, Omaha, Neb.; Emil Nathan, St. Louis Mo.; Leo Pfeifer, Little Rock, Ark.; Martin Ritter, Chicago, Ill.; Albert M. Rosenthal, Indianapolis, Ind.; Joseph W. Salus, Philadelphia, Pa.; Lucius L. Solomon, San Francisco, Cal.; Nathan Straus, N. Y. C.; Lionel Weil, Goldsboro, N. C.; S. J. Westheimer, Houston, Tex.

THE MENORAH MOVEMENT

FOR THE STUDY AND ADVANCEMENT OF JEWISH CULTURE AND IDEALS

Org. Jan. 2, 1913. Office: 167 W. 13th, New York City

1. INTERCOLLEGIATE MENORAH ASSOCIATION. Org. Jan. 2, 1913.

Members, 5,000.

Societies, 73.

PURPOSE: The promotion in colleges and universities and in the community at large of the study of Jewish history, culture, and problems, and the advancement of Jewish ideals.

BOARD OF GOVERNORS: Hon. Chairman, Irving Lehman, N. Y. C.; Chairman, Leo F. Wormser, Chicago, Ill.; Treas. S. W. Straus, N. Y. C.; Chancellor, Henry Hurwitz, N. Y. C.; Abel Davis, Chicago, Ill.; F. Julius Fohs, N. Y. C.; Samuel P. Gilman, N. Y. C.; Henry Honner, Chicago, Ill.; Nathan Isaacs, Cambridge, Mass.; M. M. Kaplan, N. Y. C.; Louis E. Kirstein, Boston, Mass.; Nathan Krass, N. Y. C.; Samuel C. Lamport, N. Y. C.; Isador Lubin, Washington, D. C.; Adolph S. Oke, Cincinnati, O.; Joseph M. Proskauer, N. Y. C.; Bernard J. Reis, N. Y. C.; Carl Sadowsky, N. Y. C.; I. Leo Sharfman, Ann Arbor, Mich.; A. H. Silver, Cleveland, O.; Meier Steinbrink, Brooklyn, N. Y.; Israel M. Thurman, N. Y. C.

2. MENORAH EDUCATIONAL CONFERENCE. Org. Dec. 29, 1918.

Composed of university teachers.

PURPOSE: To foster and to guide Menorah education in American colleges and universities and among university graduates and other men and women in the general community interested in Jewish culture and ideals.

OFFICERS: Chairman, Nathan Isaacs, Harvard University School of Business; Vice-Chairman, Wm. Popper, University of California; Sec.-Treas., Adolph S. Oke, Hebrew Union College Library.

The movement also encourages the organization of Graduate Menorah Societies in various cities, maintains the Menorah Lecturer Bureau, and issues *The Menorah Journal*, *Menorah Syllabi*, Menorah bibliographies and pamphlets, and the *Menorah Bulletin*.

MIZRAHI HATZOIR

Org. May, 1920. OFFICE: 138-40 E. Second St., New York City.

Conference, May 17-19, 1925, Cleveland, O.

Members, 3,000.

PURPOSE: To organize groups of the Jewish youth, both senior and junior, to spread Judaism and a love for Jewish knowledge, to acquaint the Jewish youth with the national aspirations of the Jews, and to strive for the rehabilitation of Palestine in accordance with Jewish traditions and in the spirit of the Torah.

OFFICERS: Hon. Pres., Meyer Berlin; Pres., Harry Karp; Vice-Pres., Max Hagler, Joseph Wilon; Treas., Emanuel Greenberg; Sec., Morris Cohen.

EXECUTIVE COMMITTEE: J. Berlin, B. Berman, H. Berman, M. Berman, Ph. Churgin, M. Cohen, J. Eisen, F. Friend, M. Gewirtz, S. Goldfarb, S. Gottlieb, E. Greenberg, R. Greenberg, E. Gross, L. Sh. Gross, M. Hagler, B. Hilson, F. Housman, H. Karp, Hadassah Karp, S. Kerstein, L. Klein, B. Langsam, J. Leichtman, I. Margolies, S. Cohen Margolies, S. Michnowsky, A. Mirsky, B. Peyser, A. Pinta, J. Pinta, M. Reifman, B. Roth, R. Rubin, Jacob Schwartzberg, M. Silberstein, M. Storm, S. Storm, M. Teichman, C. Wilkenfeld, J. Wilon.

THE MIZRAHI ORGANIZATION OF AMERICA

Org. June 5, 1912. CENTRAL BUREAU: 31 Union Sq., New York City.
Convention, May 17-19, 1925, Cleveland, O.

Members, 20,000. Organizations, 298.

PURPOSE: Religio-National: To realize the Basle program of the Zionist movement in the spirit of Jewish Torah and Tradition. Fundamental principle: The land of Israel, for the people of Israel, in the spirit of Israel's Law.

OFFICERS: Pres., Meyer Berlin; Vice-Pres., B. L. Levinthal; Treas., A. Cohen; Sec., Mairim Magnes.

ADMINISTRATIVE COMMITTEE: Meyer Berlin, H. Bluestone, Abr. Cohen, E. Inselbuch, H. Karp, B. L. Levinthal, Mairim Magnes, B. H. Schnur, A. M. Stavisky, A. Teitelbaum, S. Wilner.

EXECUTIVE COMMITTEE: Ch. A. Aaronson, A. M. Ashinsky, I. August, A. S. Borwick, H. Cohen, L. Dann, J. M. Davidson, Ch. F. Epstein, J. Eskolsky, I. Feigenbaum, Harry Fishel, M. Garfinkel, L. Gellman, J. Goell, Sam Goldstein, E. Greenberg, M. Hagler, P. Herring, Joseph L. Kamaiky, M. A. Kaplan, J. Kapstein, J. Levin, S. Levin, J. Levine, S. Levine, S. Cohen Margolies, M. Z. Margolies, S. Miller, E. R. Mushkin, B. Notelowitz, Ch. H. Papkin, A. Patinkin, A. Pelchowitz, J. Polstein, I. Porath, J. Richman, N. Z. Riff, I. Rosenberg, A. Sachs, S. Seitzer, A. Shapiro, M. Shapiro, S. Silber, J. M. Silberman, J. Soskin, D. L. Weiss, I. Wendcus.

MU SIGMA FRATERNITY

Org. 1906, Inc., 1925. OFFICE: 220 W. 42d, New York City.

Annual Convention, Dec. 26-27, 1925.

Next Convention, Dec. 25-26, 1926, New York City.

PURPOSE: Fraternal.

OFFICERS: Grand Lumen, Bernard S. Barron, 220 W. 42d, N. Y. C.; Grand Filium, Tolbert Pelzman, Washington, D. C.; Grand Ora, Archibald Gellis, N. Y. C.; Grand Fiscus, Leon Kranztohr, Newark, N. J.; Grand Scribe, Maurice J. Dinnerstein, Brooklyn, N. Y.; Grand Ossa, Michael Kaplan, New York City; Chairman Exec. Comm., Irving Eisenberg, Arcade Bldg. Jersey City, N. J.

NATIONAL ASSOCIATION OF JEWISH COMMUNITY
CENTER SECRETARIES

Org. 1918. OFFICE: 352 Fourth Ave., New York City.

Seventh Annual Convention, June 1-4, 1925, Philadelphia, Pa.

Members, 150.

PURPOSE: To foster and develop an interest in Jewish center work and to promote friendly and helpful relations among Jewish community center workers.

OFFICERS: Pres., Jack Nadel, N. Y. C.; Vice-Pres., Tobias Roth,

Rochester, N. Y.; Jacob N. Sokohl, Phila., Pa.; Sec-Treas., Samuel B. Kaufman, Mt. Vernon, N. Y.

EXECUTIVE COMMITTEE: Isidore Beierfeld, Camden, N. J.; Harry L. Glucksman, N. Y. C., (ex-Officio); Gilbert Harris, St. Louis, Mo.; Leo A. Harris, Brooklyn, N. Y.; Louis Kraft, N. Y. C.; A. S. Magida, Scranton, Pa.; Chas. Nemser, Cleveland, O.; Herman Passamaneck, Kansas City, Mo. (ex-Officio); Aaron Robison, Newark, N. J. (ex-Officio); A. W. Rosenthal, N. Y. C.; Philip L. Seman, Chicago, Ill. (ex-Officio); Mrs. Ray Wechsler, N. Y. C.

NATIONAL CONFERENCE OF JEWISH SOCIAL SERVICE

Org. 1899 as National Conference of Jewish Charities in the United States. OFFICE: 114 Fifth Av., New York City.

Twenty-sixth Annual Conference, June 7-10, 1925, Denver, Colo.

Twenty-seventh Annual Conference, May 23-26, 1926, Cleveland, O. Members, 215 Societies, 1,400 individuals.

OFFICERS: Pres., Louis M. Cahn, Chicago, Ill.; Vice-Pres., Dorothy C. Kahn, Baltimore, Md.; I. Irving Lipsitch, Los Angeles, Cal.; Charles D. Spivak, Denver, Colo.; Treas., Ferdinand S. Bach, St. Louis, Mo.; Sec., Samuel A. Goldsmith, New York City.

EXECUTIVE COMMITTEE: Ludwig B. Bernstein, Pittsburgh, Pa.; Nathan Bijur, N. Y. C.; Boris D. Bogen, Cincinnati, O.; Fred M. Butzel, Detroit, Mich.; Aaron Cohen, Pittsburgh, Pa.; David Fichman, New Orleans, La.; Lee K. Frankel, N. Y. C.; Max Herzberg, Philadelphia, Pa.; Maurice B. Hexter, Boston, Mass.; Jacob H. Hollander, Baltimore, Md.; M. J. Karpf, N. Y. C.; Solomon Lowenstein, N. Y. C.; Julian W. Mack, N. Y. C.; George W. Rabinoff, Indianapolis, Ind.; I. M. Rubinow, Philadelphia, Pa.; Max Senior, Cincinnati, O.; William J. Shroder, Cincinnati, O.; Maurice J. Sievers, Toledo, O.; Cyrus L. Sulzberger, N. Y. C.; Frances M. Taussig, N. Y. C.; Morris D. Waldman, Detroit, Mich.; Felix M. Warburg, N. Y. C.; Cecil B. Wiener, Buffalo, N. Y.

THE NATIONAL COUNCIL OF JEWISH WOMEN

Org. Sept. 1893. OFFICE: 2109 Broadway, New York City.

Tenth Triennial Convention, Nov., 1923, St. Louis, Mo.

Eleventh Triennial Convention, Nov., 1926, Washington, D. C.

Sections, 233, Junior Auxiliaries, 84.

The Council and its Sections are engaged in Religious, Social Welfare, Civic and Educational Work. Its activities are promoted through its Committees on Religion, Religious Schools, Social Welfare, Junior Auxiliaries, Civic and Communal Affairs, Peace and Arbitration, Education, Finance, Legislation, Blind, Deaf, Scholarship Fund, Department of Farm and Rural Work (with offices in New York City, Chairman, Mrs. Leo H. Herz, N. Y. C.); Department of Immigrant

Aid (with offices in New York City, Chairman, Florina Lasker). Official publication, *The Jewish Woman*, issued quarterly, Estelle M. Sternberger, editor.

OFFICERS: (1923-1926) Pres., Rose Brenner*, 45 St. Paul's Place, Brooklyn, N. Y.; First Vice-Pres., Mrs. Wm. D. Sporborg, Port Chester, N. Y.; Second Vice-Pres., Mrs. Alexander Wolf, Washington, D. C.; Third Vice-Pres., Mrs. Herbert E. Ottenheimer, Louisville, Ky.; Treas., Mrs. Alvin L. Bauman, St. Louis, Mo.; Rec. Sec., Mrs. L. A. Hecht, Baltimore, Md.; Exec. Sec., Mrs. Estelle M. Sternberger, 2109 Broadway, N. Y. C.

DIRECTORS (1920-1926): Mrs. Elmer Eckhouse, Newark, N. J.; Mrs. Julius Eisman, Toronto, Can.; Hannah Hirshberg, San Antonio, Tex.; Mrs. Max L. Margolis, Phila. Pa.; Mrs. Isaac K. E. Prager, Boston, Mass.; Mrs. Samuel J. Rosensohn, N. Y. C.; Sara X. Schottenfels, N. Y. C.; and Mrs. Henry J. Sporborg, Albany, N. Y. (1923-1929): Mrs. Irvin Bettman, St. Louis, Mo.; Mrs. S. M. Blumauer, Portland, Ore.; Mrs. Sylvain R. Livingstone, Richmond, Va.; Mrs. Bert H. Printz, Youngstown, O.; Mrs. Amanda Schlesinger, San Francisco, Cal.

*Deceased.

THE NATIONAL FARM SCHOOL

Inc. Apr. 10, 1896. SCHOOL AND FARMS: Farm School, Bucks Co., Pa.

OFFICES: 1101 Market, Room 809, Philadelphia, Pa., 350 Broadway, New York City.

Twenty-eighth Annual Meeting, Oct. 4, 1925, Farm School, Bucks Co., Pa.

Twenty-sixth Annual Graduation, Feb. 22, 1926.

OFFICERS: Chairman Bd. of Trustees, Harry B. Hirsh; Act. Pres., Herbert D. Allman; Vice-Chairman, Jos. H. Hagedorn; Treas., Isaac H. Silverman; Sec., Miss E. M. Bellefield, 1101 Market, Room 809, Phila., Pa.

EXECUTIVE BOARD: Henry S. Belber, David Burpee, Abraham Erlanger, Maurice Fels, Wm. H. Fineshriber, Horace Fleisher, Morris Fleishman, Fred P. Gruenberg, Jos. H. Hagedorn, Roy A. Heymann, J. H. Hlinlein, Louis A. Hirsch, Henry A. James, Chas. Kline, Bernard Kohn, Manfred R. Krauskopf, Jas. A. Pratt, Leon Rosenbaum, Philip Sterling, James Work, Grant Wright, John Zimmerman.

EXECUTIVE COMMITTEE (New York): Chairman, Abraham Erlanger; Mrs. H. A. Guinzberg, Stanley Isaacs, Mrs. Alexander Kohut, Nathan Krass, Samuel C. Lamport, Adolph Lewisohn, Sophie Irene Loeb, Benjamin Mordecai, David de Sola Pool, Israel Unterberg, Stephen S. Wise.

HONORARY TRUSTEES: (having served on the Executive Board for ten years) H. D. Allman, Hart Blumenthal, Adolph Eichholz, Harry Felix, S. Friedberger, Daniel Gimbel, H. B. Hirsh, M. A. Kaufmann,

A. M. Klein, Leon Merz, Louis Nusbaum, B. Selig, I. H. Silverman, J. N. Snellenburg.

NATIONAL AUXILIARY BOARD: Max A. Adler, Rochester, N. Y.; Daniel Alexander, Salt Lake City, Utah; M. Alexander, Boise, Idaho; Henry Beer, New Orleans, La.; Melvin Behrends, Washington, D. C.; I. W. Bernheim, Louisville, Ky.; H. S. Binswanger, Richmond, Va.; Nathan Eckstein, Seattle, Wash.; Abraham J. Feldman, Hartford, Conn.; M. J. Freiberg, Cincinnati, O.; Milton D. Greenbaum, Baltimore, Md.; Mrs. H. A. Guinzburg, N. Y. C.; Julian A. Hillman, Atlantic City, N. J.; Albert C. Lehman, Pittsburgh, Pa.; Louis Schlesinger, Newark, N. J.; Morris Stern, San Antonio, Tex.; David Sternberg, Memphis, Tenn.; Isaac M. Ullman, New Haven, Conn.; Eugene Warner, Buffalo, N. Y.; Morris Weil, Lincoln, Neb.; S. D. Wise, Cleveland, O.

NATIONAL FEDERATION OF TEMPLE BROTHERHOODS

Org. 1923. OFFICE: Merchants' Bldg., Cincinnati, O.

First Biennial Convention, Jan. 19-22, 1925, St. Louis, Mo. Societies, 87.

PURPOSE: To stimulate interest in Jewish worship, Jewish studies, social service and other kindred activities. To co-operate with Union of American Hebrew Congregations in its national plans.

OFFICERS: Pres., Roger W. Straus, N. Y. C.; Vice-Pres., Leonard S. Levin, Pittsburgh, Pa.; Frederic Wingersky, Boston, Mass.; Treas., Julius W. Freiberg, Cincinnati, O.; Exec. Sec., George Zepin, Cincinnati, O.; Asst. Exec. Sec., Louis I. Egelson, Cincinnati, O.

EXECUTIVE COMMITTEE: The Officers and Alexander Cahn, New Haven, Conn.; Max A. Goldstein, St. Louis, Mo.; Louis A. Horwitz, El Paso, Tex.; H. L. Karpeles, Newark, N. J.; Joseph L. Kun, Philadelphia, Pa.; Julius C. Lang, Seattle, Wash.; Clarence Michaels, Montreal, Can.; Grover M. Moscovitz, Brooklyn, N. Y.; Irving H. Robitshek, Minneapolis, Minn.; Wallace Rosenheim, Detroit, Mich.; Charles Rosenthal, Chattanooga, Tenn.; Arnold M. Schmidt, Brooklyn, N. Y.; Jerome L. Schwartz, Buffalo, N. Y.; Herman Selz, Chicago, Ill.; D. R. Shapiro, San Francisco, Cal.; Arthur Hays Sulzberger, N. Y. C.; Fred Vorenberg, Boston, Mass.; Leo A. Weil, Erie, Pa.; Leonard Weinberg, Baltimore, Md.; Moses Wiesenfeld, Baltimore, Md.

NATIONAL FEDERATION OF TEMPLE SISTERHOODS

Org. Jan. 1913. OFFICE: Merchants' Bldg., Cincinnati, O.

Fifth Biennial Meeting, Jan. 22-26, 1923, New York City. Societies, 325.

PURPOSE: Closer co-operation between the various Sisterhoods.

The work of the Federation is conducted under the following Committees: Co-operation, Religion, Religious Schools, Propaganda, Scholarships, Union Museum, Uniongrams, and State or District Federations, Student Welfare Work, and on Peace.

OFFICERS: Hon. Pres., Mrs. Abram Simon, Washington, D. C.; Pres. Mrs. J. Walter Freiberg, Cincinnati, O.; Vice-Pres., Mrs. Israel Cowen, Chicago, Ill.; Mrs. Sallie Kubie Glauber, N. Y. C.; Mrs. Leon Goodman, Louisville, Ky.; Mrs. Adolph Rosenberg, Cincinnati, O.; Mrs. Maurice Steinfeld, St. Louis, Mo.; Treas., Mrs. Benj. F. Engelhard, Chicago, Ill.; Sec., George Zepin, Cincinnati, O.

EXECUTIVE BOARD: Mmes. Louis Abramson, Shreveport, La.; Alfred Baker, Erie, Pa.; Martin Barbe, Chicago, Ill.; Henry Bauer, Atlanta, Ga.; M. N. Becker, Des Moines, Ia.; Isaac Born, Indianapolis, Ind.; Max J. Brandenburger, Brooklyn, N. Y.; Edgar M. Cahn, New Orleans, La.; Josiah Cohen, Pittsburgh, Pa.; Chas. Cohn, Nashville, Tenn.; Samuel H. Cohn, Cleveland, O.; Israel Cowen, Chicago, Ill.; Ferdinand Dilsheimer, Philadelphia, Pa.; Benjamin Engelhard, Chicago, Ill.; Solomon Foster, Newark, N. J.; J. Walter Freiberg, Cincinnati, O.; Charles Freund, Toledo, O.; Alexander Friedman, Pensacola, Fla.; Sallie Kubie Glauber, N. Y. C.; Edna Goldsmith, Cleveland, O.; Leon Goodman, Louisville, Ky.; Nathan Gumble, Columbus, O.; Joseph Herman, Boston, Mass.; Victor Hexter, Dallas, Tex.; Deborah Hirschberg, Oakland, Cal.; Joseph Jackson, Pittsburgh, Pa.; Herman Jung, Milwaukee, Wis.; Joseph Kruger, Montreal, Can.; Gerson B. Levi, Chicago, Ill.; Harry Liebman, Brookline, Mass.; Benj. Loewenstein, Cincinnati, O.; H. H. Mayer, Kansas City, Mo.; Albert May, Flushing, N. Y.; Lillie R. Mikolas, Minneapolis, Minn.; Nathan J. Miller, N. Y. C.; Henry Nathan, Buffalo, N. Y.; Morris Newfield, Birmingham, Ala.; Harold B. Offer, Seattle, Wash.; H. Oppenheimer, Baltimore, Md.; Rose Osterweiss, New Haven, Conn.; Sigmund Ottenheimer, San Francisco, Cal.; L. A. Pollack, Huntington, W. Va.; Adolph Rosenberg, Cincinnati, O.; Alfred Rosenstein, Philadelphia, Pa.; Henry Sahlein, San Francisco, Cal.; Sol. Schoenmann, Houston, Tex.; Henry Schwarz, Denver, Colo.; Abram Simon, Washington, D. C.; J. G. Simon, St. Paul, Minn.; Robert F. Skutch, Baltimore, Md.; Maurice Steinfeld, St. Louis, Mo.; Joseph Stolz, Chicago, Ill.; Mayer Sulzberger, Detroit, Mich.; Philip Trost, Sioux City, Ia.; Sol Weil, Goldsboro, N. C.; Jacob Wertheim, N. Y. C.; Edward Wessel, N. Y. C.; Joseph Wiesenfeld, Baltimore, Md.; Cora Wolf, Omaha, Neb.; Leo Wolf, Wheeling, W. Va.; Henry Wolfner, St. Louis, Mo.

NATIONAL FEDERATION OF UKRAINIAN JEWS OF AMERICA

Re-org. Sept., 1920. OFFICE: 1 Union Square, New York City.
Convention,—1924.

Affiliated Organizations, 110.

PURPOSE: Relief work for Ukrainian Jews.

OFFICERS: Pres., B. Saphir; Vice-Pres., L. Dinion, New Haven, Conn.; P. Miller, Philadelphia, Pa.; M. Shatzen, Detroit, Mich.; L.

Smirnoff, N. Y. C.; A. Solovioff, N. Y. C.; Treas., H. Shupack; Sec., F. Feingold, N. Y. C.

EXECUTIVE COMMITTEE: L. Blank, Detroit, Mich.; L. Dinion, New Haven, Conn.; M. Charniafsky, Trenton, N. J.; B. Chubatovsky, Newark, N. J.; I. Dorfman, Newark, N. J.; H. Gordon, N. Y. C.; L. Genel, Phila., Pa.; A. H. Jaffin, Detroit, Mich.; D. Kiperman, Trenton, N. J.; L. Kligman, St. Joseph, Mo.; P. Miller, Phila., Pa.; S. Polakoff, N. Y. C.; J. Phon, N. Y. C.; S. Rafelock, St. Joseph, Mo.; B. Rabalsky, Boston, Mass.; J. Resnick, New Haven Conn.; C. H. Schlein, Kansas City, Mo.; J. Shultz, Kansas City, Mo.; M. Silberman, Boston, Mass.; Wm. Tash, Washington, D. C.; Joseph L. Tepper, Washington, D. C.

NATIONAL JEWISH HOSPITAL AT DENVER

Org. Dec. 10, 1899. OFFICE: 3800 E. Colfax Av., Denver, Col.

Twenty-sixth Annual Meeting, January, 1926.

Contributors, 125,000 Individuals; 75 Federations; 200 Lodges and Societies. Capacity, 193; buildings 12. Collected (1923-1924) \$363,-751.48. Maintains Research Department and a Preventorium for Children, predisposed to tuberculois

Patients treated to July 1, 1925, 5,207.

OFFICERS: Pres., Wm. B. Woolner, Peoria, Ill.; Vice-Pres., Wm. S. Friedman, Denver, Col.; David May, St. Louis, Mo.; Harmon August, N. Y. C.; B. Flesher, Denver, Colo.; Chas. H. Studin, N. Y. C.; Herman Wile, Buffalo, N. Y.; Nathan J. Miller, N. Y. C.; Treas., Benj. Alzheimer, N. Y. C.; Sec., Mrs. S. Pisko, 3800 E. Colfax Av., Denver, Colo.; National Supervisor, Samuel Schaefer, Denver, Colo.

EXECUTIVE COMMITTEE: The Officers, and Louis D. Beaumont, N. Y. C.; Alfred A. Benesch, Cleveland, O.; Alfred K. Cohen, Cincinnati, O.; N. S. Dauby, Cleveland, O.; Max Freschl, Milwaukee, Wis.; Sol S. Kiser, Indianapolis, Ind.; Harry K. Lapidus, Omaha, Neb.; Edwin J. Schanfarber, Columbus, O.

NATIONAL LEGAL FRATERNITY LAMBDA ALPHA PHI

Org. 1919. OFFICE: 972 Broad, Newark, N. J.

Annual Convention, Oct., 1925, Newark, N. J.

Members, 217.

PURPOSE: To inculcate in Jewish members of the Bar the highest principles of legal ethics in order to maintain the respect of the Bench and Bar.

OFFICERS: Supreme Chancellor, Herman W. Brams, Newark, N. J.; Supreme Vice-Chancellor, David Engelson, Brooklyn, N. Y.; Supreme Keeper of the Exchequer, Louis Bondy, Newark, N. J.; Supreme Archon, Michael G. Alenick, 763 Broad, Newark, N. J.; Supreme Historian, Leon E. Cone, Morristown, N. J.

EXECUTIVE COMMITTEE: The Officers, and Samuel Clarick, Elizabeth, N. J.; Raymond H. Cohen, Newark, N. J.; Simon S. Gittelman, Newark, N. J.; Gustave L. Goldstein, Newark, N. J.; Charles M. Gros-

man, Newark, N. J.; Harry Silverstein, Newark, N. J.; Joseph Susskind, Newark, N. J.; Herman B. J. Weckstein, Newark, N. J.

NU BETA EPSILON FRATERNITY

Org. 1919. OFFICE: 1505-77 W. Washington, Chicago, Ill.

Convention, May 13, 1926, Chicago, Ill.

Members, 90.

PURPOSE: Greek letter Fraternity for Jewish students at credited Law Schools.

OFFICERS: Grand Chancellor, Barnet Hodes; Exchequer, Alfred Schwerdlin; Recorder, Seymour Scheffries, Chicago Ill.

EXECUTIVE COMMITTEE: Barnet Hodes, Samuel H. Rosenthal, Alfred Schwerdlin.

- OMICRON ALPHA TAU FRATERNITY

Org. 1912. OFFICE: 126 East 40th, New York City.

Annual Convention, Dec. 29, 1925, New York City.

Next Annual Convention, Dec. 29, 1926, New York City.

Chapters, 17. Members, 850.

PURPOSE: Greek-letter college fraternity for Jewish students.

OFFICERS: Grand-Chancellor, Nat. B. Cohen, Brooklyn, N. Y.; Grand Vice-Chancellor, Victor K. Ross; Grand Scribe, Jos. S. Rosenzweig; Grand Bursar, Jos. L. Blum; Grand Vice-Scribe, Irving N. Levine, New Rochelle, N. Y.; Grand Vice-Bursar, Dr. Leon M. Gecker, 2011 Grand Concourse.

BOARD OF GOVERNORS: The Officers, and Ray Girard, Brooklyn, N. Y.; Dr. J. B. Seldin.

ORDER BRITH ABRAHAM

Org. June, 1859. OFFICE: 266 Grand, New York City.

Forty-eighth Biennial Convention, May 24-26, 1925, Atlantic City, N. J.

Lodges, 185. Members, 28,650.

OFFICERS: Grand Master, Alex. M. Katsky, Brooklyn, N. Y.; First Deputy Grand Master, Adolph Solomon, Brooklyn, N. Y.; Second Deputy Grand Master, Chas. Hamburger, Atlantic City, N. J.; Third Deputy Grand Master, Jacob Gould, Minneapolis, Minn.; Grand Treas., Julius Berliner; Grand Sec., Geo. W. Leiser-ohn, 266 Grand; Counsel to the Order, H. M. Goldfogle, N. Y. C.

ORDER KNIGHTS OF JOSEPH

Org. Feb. 14, 1896. OFFICE: 1022-28 Engineers Bank Bldg., Cleveland, O.

Twenty-sixth Convention, 1924, Chicago, Ill.

Members, 10,587. Lodges, 68.

OFFICERS: Supreme Commander, Sam Spitzer, Chicago, Ill.; First Supreme Vice-Commander, R. Shatz, Phila., Pa.; Second Supreme Vice-Commander, J. Lowenheim, St. Louis, Mo.; Third Supreme Vice-Commander, Asher Goldfine, Chicago, Ill.; Supreme Sec., D. J. Zinner, Cleveland, O.; Supreme Treas., Jos. C. Bloch, Cleveland, O.; Endowment Treas., Henry A. Rocker, Cleveland, O.

ORDER SONS OF ZION

Org. Apr. 19, 1908. OFFICE: 44 E. 23d, New York City.

Sixteenth Annual Convention, June 21-22, 1925, Newark, N. J.

Camps, 101. Members, 7,000.

PURPOSE: Fraternal and Zionistic.

OFFICERS: Nasi, Sol. Freedland; Segan Rishon, Abr. Goldberg; Segan Sheni, Louis Hochberg; Gisbor, Max Fanwick; Maskir, Jacob Ish-Kishor; Counsel, Samuel Weinstein; Chief Medical Examiner, Solomon Neuman.

EXECUTIVE COMMITTEE: H. Abramowitz, H. J. Abramson, N. Abramson, M. Alpert, J. I. Bluestone, S. Chansky, N. Chasan, Benjamin Fine, S. Finestone, S. Hein, M. Herbst, L. Kehlman, M. Kessler, Moses Littwin, H. Milgrim, Louis Rinsky, J. S. Strahl, M. Weinerman, M. Werbelowsky, H. Wertzheimer.

ORDER OF THE UNITED HEBREW BROTHERS

Org. Nov. 15, 1915. OFFICE: World Exchange Bank Bldg., 174 2nd Av., New York City.

Quinquennial Convention, Oct. 18, 1925, New York City.

Members, 9,309.

OFFICERS: Grand Master, Meyer Greenberg, 99 Nassau; Vice-Grand Master, Samuel Hirsh; First Deputy Grand Master, Alb. Halle; Grand Treas., Philip Adler; Grand Sec., Kallman Flus, 174 2nd Av., N. Y. C.

EXECUTIVE COMMITTEE: Philip Adler, M. Barrash, J. Brown, J. Cassell, Sam Cohen, D. Gerber, D. Goldman, L. Goldstein, Alb. Halle, M. Jacobs, Arthur F. Kallman, M. Klein, Solomon Mayfer, August Mayer, E. Obst, Joseph Mittelman, M. Perlstein, J. Rosenberg, H. Sachs, M. Schall, O. Schall, Henry Siedner, Pincus Silberstein, S. O. Sobel, J. Spiro.

O.R.T.

Org. 1922. OFFICE: 31 Union Square, New York City.

PURPOSE: Promotion of technical trades and agriculture among the Jews in Eastern Europe.

OFFICERS: Hon. Pres., Adolph Lewisohn; Vice-Pres., James H. Becker, Mrs. Alexander Kohut, Jacob Panken, Otto A. Rosalsky, Morris Wolf.

EXECUTIVE COMMITTEE: Herman Bernstein, Henry Moskowitz, B. C. Vladeck, Arthur I. Wolf.

PALESTINE DEVELOPMENT COUNCIL

Org. 1921. OFFICE: 27 William, New York City.

PURPOSE: The social and economic development of Palestine through the creation of business corporations.

OFFICERS: Hon. Chairman, Louis D. Brandeis, Washington, D. C.; Chairman, Julian W. Mack, Woolworth Bldg., N. Y. C.; Treas., Julius Simon, N. Y. C.; Sec., Nathan Straus, Jr., 119 Fifth Av., N. Y. C.

TRUSTEES: F. Julius Fohs, Harry Fischel, Bernard Flexner, Leon Kamaiky, L. C. Lowenstein, Julius Simon, Lewis L. Strauss, Jr., Nathan Straus, Jr.

PHI ALPHA FRATERNITY

Org. 1914. OFFICE: 916-918 Munsey Bldg., Baltimore, Md.

Annual Convention, Dec. 30, 1925-Jan. 1, 1926, Washington, D. C. Chapters, 16. Members, 700.

PURPOSE: Jewish student fraternal relationships in certain American Colleges and Universities where established.

OFFICERS: Pres., Simon W. Levitan, Phila., Pa.; Vice-Pres., Jos. I. Shrebnik, New Haven, Conn.; Treas., Louis Rosenberg, Washington, D. C.; Sec., Alexander Goodman, 918 Munsey Bldg., Baltimore, Md.; Sergeant-at-Arms, Geo. Epstein, Worcester, Mass.; Editor, Samuel M. Dodek, Phila., Pa.

SUPREME BOARD: Charles Bassecher, Washington, D. C.; Harry Berman, Baltimore, Md.; Joseph Bernstein, Baltimore, Md.; David Davis, Washington, D. C.; Ellis Levin, Baltimore, Md.; Edward Lewis, Washington, D. C.; Sam H. Platcow, New Haven, Conn.; Reuben Schmidt, Wilmington, Del.

PHI BETA DELTA FRATERNITY

Org. 1912. OFFICE: New York City.

Annual Convention, Dec. 31, 1925-Jan. 2, 1926, Philadelphia, Pa. Members, 1,200. Chapters, 25.

OFFICERS: Pres., William Biederman, N. Y. C.; Vice-Pres., Jos. L. Nathanson, Minneapolis, Minn.; Isidore H. Schweidel, Phila., Pa.; Treas., Ira A. Schur, N. Y. C.; Sec., Will N. Schleicher, N. Y. C.; Historian, Samuel J. Schur, N. Y. C.

NATIONAL COUNCIL: The Officers, and Isaac Mark, Jr., N. Y. C.; Arthur Stollmack, Stanford University, Cal.; Wm. Zeckendorf, N. Y. C.

THE PHI BETA FRATERNITY

Org. 1920. OFFICE: 2161-71st, Brooklyn, N. Y.

Sixth Annual Convention, Sept. 1-5, 1925, New Britain, Conn. Chapters, 15.

Members, 275.

PURPOSE: A national Jewish fraternity with chapters located in high and preparatory schools, for boys meeting for educational, social and fraternal purposes.

OFFICERS: Hon. Grand Superior, Louis D. Shapiro, Philadelphia, Pa.; Grand Superior, Abe Rosenthal, Rochester, N. Y.; Grand Vice-Superior, Jack Rottner, Hartford, Conn.; Grand Sec., Moe Rosenthal, 2161-71st Brooklyn, N. Y.; Grand Treas., Milton M. Sodafsky, Phila., Pa.; Grand Marshall, Martin Crossman, Phila., Pa.

PHI EPSILON PI FRATERNITY

Org. 1902. OFFICE: 918 North American Bldg., Philadelphia. Pa.

Convention, Dec. 28-31, 1925, Atlanta, Ga.

Convention, Dec. 28-31, 1926, Chicago, Ill.

Members, 2,000.

PURPOSE: College Fraternities.

OFFICERS: Grand Superior, Edward Davis, Philadelphia, Pa.; Vice-Superiors, Ben Kartman, Chicago, Ill.; Ben Lemisch, Phila., Pa.; E. G. Zacharias, Atlanta, Ga.; Grand Treas., Emanuel Wirkman, Philadelphia, Pa.; Grand Recorder, Jacob H. Lavenstein, 35 Adams, Petersburg, Va.

PHI LAMBDA KAPPA MEDICAL FRATERNITY

Org. 1907. OFFICE: 486 E. 4th, Brooklyn, N. Y.

Convention, Dec. 28-30, 1925, Philadelphia, Pa.

Next Convention, Dec. 27-29, 1926, New York City.

Members, 700.

PURPOSE: Fraternity.

OFFICERS: Grand Superior, David S. Herman, Richmond Hill, N. Y.; Grand Scribe, Irving Nachamie, Brooklyn, N. Y.; Grand Guardian Exchequer, Mark G. Kantor, N. Y. C.

PHI SIGMA DELTA FRATERNITY

Org. 1909. OFFICE: 13 Astor Place, New York City.

Sixteenth Annual Convention, Dec., 1925, New York City.

Seventeenth Annual Convention, Dec. 25, 1926, New York City.

Members, 1,600.

PURPOSE: Promote brotherhood, friendship, good-fellowship, and good character.

OFFICERS: Pres., Edward Weinfeld; Vice-Pres., A. Leigh Robbins; Treas., Murray Ellman; Sec., Julius B. Sheftel.

EXECUTIVE COMMITTEE: Benjamin Etler, Jacob Frank, S. A. Isaacson, Bernard Lichtenberg, Herbert K. Minsky, Felix Rosenstock.

PHI SIGMA EPSILON FRATERNITY OF THE UNITED STATES AND CANADA

Org. 1910. OFFICE: 232 S. Michigan, South Bend, Ind.

Annual Convention, Dec. 26-28, 1925, Chicago, Ill.

Next Convention, Dec. 26-29, 1926, Detroit, Mich.

Members, 135.

PURPOSE: A Social and Philanthropic Organization.

OFFICERS: Grand Pres., A. L. Jonas, Knox, Ind.; Grand Vice-Pres., S. H. Rubiner, Detroit, Mich.; Grand Treas., D. Biller, St. Louis, Mo.; Grand Sec., S. Brazy, South Bend, Ind.

PI TAU PI FRATERNITY

Org. Jan., 1909.

Fourteenth Annual Conclave, Dec. 27-30, 1925, Omaha, Nebr.

Members. 600. Chapters, 30.

PURPOSE: To bring into closer relation and promote sociability among the Jewish young men of the country and to aid the less fortunate.

OFFICERS: Pres., E. Harry Austerlitz, N. Y. C.; Vice-Pres., Leslie Burkenroad, Omaha, Nebr.; Treas., Victor Hexter, Memphis, Tenn.; Sec., Albert Auer, 4904 McPherson Av., St. Louis, Mo.; Editor, Roy G. Rosenthal, Montesano, Wash.; Historian, Walter Schwam, Baton Rouge, La.; Chaplain, Max Block, Omaha, Nebr.; Junior Counsellor, Mortimer Goldsmith, Newark, N. J.

PROGRESSIVE ORDER OF THE WEST

Org. Feb. 13, 1896. OFFICE: 406-7-8 Frisco Bldg., 9th and Olive, St. Louis, Mo.

Convention, July 26-28, 1925, Kansas City, Mo.

Members, 11,874.

OFFICERS: Grand Master, Samuel A. Epstein, Chicago, Ill.; First Vice-Grand Master, Carl Dubinsky, St. Louis, Mo.; Second Vice-Grand Master, Morris Klein, Chicago, Ill.; Third Vice-Grand Master, Israel Beck, Union Hill, N. J.; Fourth Vice-Grand Master, Samuel Ratner, Philadelphia, Pa.; Fifth Vice-Grand Master, Wm. Fortas, Memphis, Tenn.; Sixth Vice-Grand Master, Jacob Goldberg, Milwaukee, Wis.; Seventh Vice-Grand Master, Samuel D. Frey, Syracuse, N. Y.; Eighth Vice-Grand Master, Lee A. Berlinsky, Washington, D. C.; Ninth Vice-Grand Master, Jacob Jacobs, Ft. Worth, Tex.; Tenth Vice-Grand Master, Gabriel Hament, Baltimore, Md.; Eleventh Vice-Grand Master, Adolph Pucker, Kansas City, Mo.; Grand Sec., Morris Shapiro, St. Louis, Mo.; Grand Treas., Isadore D. Goldberg, St. Louis, Mo.; Endowment Treas., Samuel Kronsberg, St. Louis, Mo.; Grand Counsellor, Harry Felberbaum, St. Louis, Mo.; Grand Medical Examiner, J. G. Probst, St. Louis, Mo.

RABBI ISAAC ELCHANAN THEOLOGICAL SEMINARY

Org. 1896. OFFICE: 301-3 E. Broadway, New York City.
 Incorporated in State of New York. Invested funds about, \$600,000.
 Library: Printed volumes, 11,000; manuscripts, small collection.
 Commencement, March 7, 1926.
 Graduates, 1926, Rabbinical course, 19; Teachers, 18.
 Entire number of graduates, Rabbinical course, 102.
 PURPOSE: To disseminate Jewish knowledge and to train rabbis and teachers.

OFFICERS: Pres., Nathan Lamport; Treas., M. Gottesman.

FACULTY: Pres., B. Revel, M.A.Ph.D. (Dropsie College); Instructors of Talmud, B. Aronowitz; A. Burrack; J. Levine; S. Oleshefsky; M. Paleyeff; S. Polatcheck; S. Rakofsky; J. Weill; Asst. Prof. of Homiletics, Herbert S. Goldstein, M.A. (Columbia); Asst. Prof. of Bible, J. Kaplan, M.A. (Columbia); Asst. Prof. of Hebrew, Ph. Churgin, Ph.D. (Yale); Professor of Jewish History, Solomon Zeitlin, Ph.D. (Dropsie College), M.A. (Columbia); Lecturer in Jewish Philosophy, Isaac Husik, M. A., Ph.D., LL.B. (Penn.); Lecturer in Modern Jewish History, P. Wiernik.

LIBRARY STAFF: Acting Librarian, S. Gandz, Ph.D. (Vienna).

REGISTRAR: Samuel L. Sar.

RHO PI PHI FRATERNITY, INC.

Org. 1912.

Annual Convention, July, 1925, New York City.

Members, 1,000. Chapters, 11.

PURPOSE: Students of Pharmacy. To raise the standard and dignity of the profession scientifically and socially.

OFFICERS: Sup. Councillor, Simon Cramer, Rochester, N. Y.; Vice-Sup. Councillor, Harry Rosenblatt, N. Y. C.; Fin. Sec. Harold Verman, 42 West Park Place, Woonsocket, R. I.

SEPHARADIC BROTHERHOOD OF AMERICA, INC.

Org. 1921. OFFICE: 83 E. 116th, New York City.

Members, 900.

PURPOSE: To promote the industrial, social, educational and religious welfare of its members and to engage in philanthropic endeavors for the welfare of Sepharadic immigrants.

OFFICERS: Pres., Hyman Nadjary, 83 E. 116th St., New York City; Vice-Pres., Joseph Saltiel; Treas., Edward Besso; Fin. Sec., Bension Grottas; Rec. Sec., Leon Saady.

CENTRAL COUNCIL: Ab. Cohen, Leon Saady, Bension Grottas, Albert Levy, Uriel Angel, Aron Pardo, Manuel Pardo, Isie Pardo, Ab. Saltiel, Elie Saporta, Sam Ergas, Daniel Botton, Raphael Hasson, Hyman Nadjary, Joseph Saltiel, Sam Benrubi, Edward Besso, Victor

Cohen, Meshulam Aroyo, Isidor Camhi, Henry Perahia, Isaac Nahum, Elie Saltiel, Louis Matalon, Albert Nathan.

SIGMA ALPHA MU FRATERNITY

Org. Nov. 26, 1909. OFFICE: 15 Park Row, New York City.

Sixteenth Annual Convention, Dec. 28, 1925-Jan. 1, 1926, Philadelphia, Pa.

Chapters: Undergraduates, 29; Alumni Clubs, 25.

Members, 2,100.

PURPOSE: Greek-letter College Fraternity for Jewish students.

OFFICERS: Pres., S. S. Amdursky; Vice-Pres., John Barsha; Treas., H. I. Jacobson; Sec., Robt. Borsuk.

DIRECTORS: The Officers, and Victor H. Blanc, Philip D. Bookstaber, B. P. Goldman, Joel Korn.

SIGMA EPSILON DELTA FRATERNITY

Org. 1901. OFFICE: 292 New York Av., Brooklyn, N. Y.

Convention, March 11, 1925, New York City.

Next Convention, April 2, 1926, New York City.

Members, 700.

PURPOSE: To promote the highest excellence in the science and art of dentistry and its collateral branches: to bring about a closer acquaintance among the student body and graduates through fraternal co-operation.

OFFICERS: Grand Master, J. A. Boley, Brooklyn, N. Y.; Grand Chaplain, Leonard S. Blumberg, Phila., Pa.; Grand Scribe, Leo Tanzer, 305 E. 86th, N. Y. C.; Grand Treas., D. M. Arkin, N. Y. C.; Grand Historian, A. V. Greenstein, N. Y. C.

*SIGMA LAMBDA PI FRATERNITY

Org. 1912. OFFICE: 303 Fifth Av., New York City.

*SIGMA THETA PI SORORITY

Org. 1909. OFFICE: Goucher College (Box 257), Baltimore, Md.

*TAU DELTA PHI FRATERNITY

Org. 1910. OFFICE: 604 W. 114th, New York City.

*Revised information was not furnished upon request. For latest official data on these organizations, see THE AMERICAN JEWISH YEAR BOOK, Vol. 27.

TAU EPSILON PHI FRATERNITY

Org. Oct. 19, 1910, Inc., 1917. OFFICE: 618 W. 113th, New York City.

Next Convention, Dec. 26-30, 1926, Washington, D. C.

Chapters, 25 Undergraduate; 4 Alumni. Members, 1,500.

PURPOSE: To foster the spirit of true brotherly love and self-sacrifice.

OFFICERS: Consul, Joseph Bower; Vice-Consul, M. R. Perlman; Quaestor, L. S. Leberthal; Tribune, Julius Samkoff; Annotator, M. Prenner; Praetor Supreme, T. E. Runsdorf; Editor, Arthur B. Edison.

TAU EPSILON RHO FRATERNITY

Org. 1919. OFFICE: 214 Society for Savings Bldg., Cleveland, O.

Annual Convention, Jan. 9-11, 1926, Cleveland, O.

Chapters, 2; Undergraduate chapters, 5.

Members, 135.

PURPOSE: Legal Fraternity with undergraduate chapters in accredited day law-schools and graduate chapters in cities.

OFFICERS: Supreme Chancellor, Manuel Levine, Cleveland, O.; Supreme Vice-Chancellor, Jerome W. Moss, Cleveland, O.; Supreme Master of the Rolls and Bursar, Baruch A. Feldman, Cleveland O.; Supreme Historian, Edward Davidson, Cleveland, O.; Supreme Scholar, Francis Finkelhor, N. Y. C.; Supreme Pledgor, Harry Epstein, Cleveland, O.

SUPREME COUNCIL: Baruch A. Feldman, Maxwell Kahaner, Manuel Levine, Edward Lurie, Jerome W. Moss, Jack A. Persky.

TRAINING SCHOOL FOR JEWISH SOCIAL WORK

Org. 1925. OFFICE: 210 W. 91st, New York City.

Members, 25.

OFFICERS: Pres., Julius Rosenwald, Chicago, Ill.; Vice-Pres., Lee K. Frankel, Louis E. Kirstein; Treas., I. Edwin Goldwasser; Sec., Solomon Lowenstein; Dir. M. J. Karpf.

EXECUTIVE COMMITTEE: The Officers, and Chairman, Felix M. Warburg, N. Y. C.; and Cyrus Adler, Phila., Pa.; Mrs. Sidney C. Borg, N. Y. C.; A. Richard Frank, Chicago, Ill.; Mrs. Siegmund Herzog, Cleveland, O.; Moses J. Stroock, N. Y. C.

UNION OF AMERICAN HEBREW CONGREGATIONS

Org. 1873. OFFICE: Cincinnati, O.

Twenty-ninth Council, January, 1925, New York City.

Thirtieth Council, January, 1927, Cleveland, O.

Members: 278 congregations.

PURPOSE: To maintain the Hebrew Union College of Cincinnati, O., an institution for educating rabbis; to promote religious instruction and encourage the study of the tenets and history of Judaism.

Four Departments: I. Executive and Financial: Hon. Pres., Charles Shohl, Cincinnati, O.; II. Board of Finance: Chairman, David A. Brown, Detroit, Mich.; III. Hebrew Union College: Chairman Board of Governors, Alfred M. Cohen, Cincinnati, O.; Julian Morgenstern, President, Cincinnati, O.; IV. Board of Managers of Synagog and School Extension: Chairman, Julius Freiberg; Director, George Zepin, Cincinnati, O.

EXECUTIVE BOARD FOR 1926: Chairman of Exec. Bd., Ludwig Vogelstein, N. Y. C.; Hon. Pres., Charles Shohl, Cincinnati, O.; Vice-Pres., Julius Rosenwald, Chicago, Ill.; Marcus Rauh, Pittsburgh, Pa.; Maurice D. Rosenberg, Washington, D. C.; Jacob W. Mack, Cincinnati, O.; Sec., George Zepin; Asst. Sec., Jacob D. Schwarz, Merchants' Bldg., Cincinnati, O.; Marcus Aaron, Pittsburgh, Pa.; Ben Altheimer, N. Y. C.; N. Henry Beckman, Cincinnati, O.; Isaac W. Bernheim, Louisville, Ky.; David A. Brown, Detroit, Mich.; Edgar M. Cahn, New Orleans, La.; Alfred M. Cohen, Cincinnati, O.; Henry Cohen, Galveston, Tex.; Josiah Cohen, Pittsburgh, Pa.; David W. Edelman, Los Angeles, Cal.; Gustave A. Efroymson, Indianapolis, Ind.; Arnold Falk, New Orleans, La.; Lee K. Fraakel, N. Y. C.; Julius W. Freiberg, Cincinnati, O.; Mrs. J. Walter Freiberg, Cincinnati, O.; Isaac Gilbert, Detroit, Mich.; Samuel H. Goldenson, Pittsburgh, Pa.; Robert P. Goldman, Cincinnati, O.; Simeon M. Johnson, Cincinnati, O.; Adolf Kraus, Chicago, Ill.; Ben Lowenstein, Cleveland, O.; Henry L. Mayer, San Francisco, Cal.; Edwin B. Meissner, St. Louis, Mo.; Nathan J. Miller, N. Y. C.; Julian Morgenstern, Cincinnati, O.; Henry Morgenthau, N. Y. C.; Adolph I. Newman, Cleveland, O.; Adolph S. Ochs, N. Y. C.; Herbert C. Oettinger, Cincinnati, O.; Henry Oppenheimer, Baltimore, Md.; William Ornstein, Cincinnati, O.; Carl E. Pritz, Cincinnati, O.; Simon W. Rosendale, Albany, N. Y.; A. L. Saltzstein, Milwaukee, Wis.; Louis Schlesinger, Newark, N. J.; Meier Steinbrink, Brooklyn, N. Y.; Horace Stern, Phila., Pa.; Jos. Stolz, Chicago, Ill.; Roger W. Straus, N. Y. C.; Samuel Straus, Cincinnati, O.; Arthur Hays Sulzberger, N. Y. C.; I. Newton Trager, Cincinnati, O.; Isaac M. Ullman, New Haven, Conn.; Felix Vorenberg, Boston, Mass.; Aaron Waldheim, St. Louis, Mo.; A. Leo Weil, Pittsburgh, Pa.; Herman Wile, Buffalo, N. Y.; Albert Wolf, Phila., Pa.; Adolphe Wolfe, Portland, Ore.; Louis Wolsey, Phila., Pa.; Wm. B. Woolner, Peoria, Ill.

BOARD OF GOVERNORS OF THE HEBREW UNION COLLEGE FOR 1926: Chairman, Alfred M. Cohen, Cincinnati, O.; Vice-Pres., Maurice J. Freiberg, Cincinnati, O.; Sec., Isaac Bloom, Cincinnati, O.; Asst. Sec., Benj. Mielziner, Cincinnati, O.; Marcus Aaron, Pittsburgh, Pa.; James H. Becker, Chicago, Ill.; Oscar Berman, Cincinnati, O.; David M. Bressler, N. Y. C.; Harry W. Ettelson, Memphis, Tenn.; Albert Freiberg, Cincinnati, O.; A. B. Frey, St. Louis, Mo.; Jacob S. Goldbaum, Philadelphia, Pa.; Moses E. Greenebaum, Chicago, Ill.; Joseph H. Hagedorn, Phila., Pa.; James G. Heller, Cincinnati, O.; Harry M. Hoffheimer, Cincinnati, O.; Meyer Jacobstein, Rochester, N. Y.; Simon

Lazarus, Columbus, O.; Lee J. Loventhal, Nashville, Tenn.; Ralph W. Mack, Cincinnati, O.; Louis L. Mann, Chicago, Ill.; Isaac E. Marcuson, Atlanta, Ga.; Leslie V. Marks, Cincinnati, O.; David Philipson, Cincinnati, O.; Carl E. Pritz, Cincinnati, O.; Wm. Rosenau, Baltimore, Md.; Murray Seasongood, Cincinnati, O.; Abba H. Silver, Cleveland, O.; Abram Simon, Washington, D. C.; Henry Wineman, Detroit, Mich.; Jonah B. Wise, N. Y. C.; Louis Witt, St. Louis, Mo.

BOARD OF MANAGERS OF SYNAGOG AND SCHOOL EXTENSION FOR 1926: Chairman, Julius W. Freiberg, Cincinnati, O.; Vice-Chairman, Jacob W. Mack, Cincinnati, O.; Director, George Zepin; Asst. Director, Louis I. Egelson; Educ. Director, Emanuel Gamoran, Merchants' Bldg., Cincinnati, O.; Field Reg., Michael Aaronsohn, Cincinnati, O.; Milton M. Alexander, Detroit, Mich.; Dave Davidson, Sioux City, Ia.; Benj. M. Engelhard, Chicago, Ill.; Morris Feuerlicht, Indianapolis, Ind.; Leo M. Franklin, Detroit, Mich.; Solomon B. Freehof, Chicago, Ill.; Ephraim Frisch, San Antonio, Tex.; Geo. A. Gershon, Atlanta, Ga.; Simeon M. Johnson, Cincinnati, O.; Leon Juda, San Francisco, Cal.; Sol. S. Kiser, Indianapolis, Ind.; Samuel Koch, Seattle, Wash.; Jos. Kornfield, Toledo, O.; David Lefkowitz, Dallas, Tex.; Abr. Lewenthal, Cleveland, O.; Eugene Mannheimer, Des Moines, Ia.; Nathan J. Miller, N. Y. C.; Samuel M. Newburger, N. Y. C.; Herbert C. Oettinger, Cincinnati, O.; J. Robert Orton, Cincinnati, O.; Joseph Rauh, Louisville, Ky.; Julian S. Rauh, Cincinnati, O.; Al. A. Rosenbush, Boston, Mass.; Joseph Schonthal, Columbus, O.; Albert Steindler, Chicago, Ill.; Aaron Straus, Baltimore, Md.; Abr. J. Sunstein, Pittsburgh, Pa.; Henry M. Toch, N. Y. C.; Herman Wile, Buffalo, N. Y.

HEBREW UNION COLLEGE: Incorporated, Cincinnati, O. Volumes in Library over 75,000. Faculty: Julian Morgenstern, Ph.D., President and Professor of Bible and Semitic Languages; Louis Grossmann, D.D., D.H.L., Professor Emeritus of Ethics and Pedagogy; Jacob Z. Lauterbach, Ph.D., Professor of Talmud; Moses Bottenwieser, Ph.D., D.H.L., Professor of Biblical Exegesis; Henry Englander, Ph.D., Registrar and Professor of Biblical Exegesis; Jacob R. Marcus, B. A., Instructor in Bible and Rabbinics; Jacob Mann, D.Lit., Professor of Jewish History; Israel Bettan, D.D., Professor of Homiletics and Midrash; Abraham Cronbach, D.D., Professor of Social Studies; Samuel S. Cohon, B.A., Professor of Jewish Theology; Abraham Z. Idelsohn, Ph.D., Professor of Jewish Music; Solomon B. Finesinger, Ph.D., Instructor in Hebrew; Sheldon H. Blank, Ph.D., Instructor in Hebrew and Bible. *Special Instructors*: David Philipson, D.D., LL.D., Lecturer on History of the Reform Movement and the Activities of the Rabbi; Cora Kahn, Elocution. *Corresponding Members of the Faculty*: Aaron Hahn (1887), David Davidson (1892), Israel Abrahams (1912), Adolph S. Oko Librarian.

UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA

Org. June 8, 1898. OFFICE: 131 W. 86th, New York City.
 Twenty-seventh Annual Convention, Oct. 24-26, 1925, New York City.

OFFICERS: Hon. Pres., Bernard Drachman, H. Pereira Mendes, Julius J. Dukas, N. Y. C.; Pres., Herbert S. Goldstein, N. Y. C.; Vice-Pres., Philip Klein*, Leo Jung, N. Taylor Phillips, N. Y. C.; Samuel Feuerstein, Boston, Mass.; Israel Gomborov, Baltimore, Md.; Treas., M. Boas Lande, N. Y. C.; Exec. Sec., M. Shuchatowitz.

EXECUTIVE COMMITTEE (From New York): S. Bayer, Isidore Brody, Joseph H. Cohen, C. Joshua Epstein, Harry Fischel, Wm. Fischman, Samuel Friedman, Harry Fromberg, L. S. Furman, Abraham Goldstein, A. L. Goldstein, Mendel Gottesman, Louis Gutman, Jacob Hecht, Max-Herskovitz, Samuel H. Hofstadter, Philip Jaches, Nathan Lamport, Abraham Levy, K. Lewis, Joseph H. Lookstein, M. S. Margolies, Henry S. Morais, Joseph Polstein, David de Sola Pool, Samuel Sar, A. I. Shuchatowitz, Louis Simon, Benjamin Weberman, William Weis; I. M. Davidson, Wilkes-Barre, Pa.; S. B. Friedman, Pittsburgh, Pa.; Samuel Ginsburg, Chicago, Ill.; Isadore Goodman, Indianapolis, Ind.; A. A. Katz, Cleveland, O.; Albert Mandelbaum, Albany, N. Y.; H. L. Rosen, Altoona, Pa.; Manes Strauss, Baltimore, Md.

*Deceased.

UNION OF ORTHODOX RABBIS OF UNITED STATES AND CANADA

Org. Tammuz 24, 5662 (1902). OFFICE: 221 E. Broadway,
 New York City.

Twenty-third Annual Convention, May 4-6, 1925, New York City.
 Members, 296.

OFFICERS: Hon. Pres., B. L. Levinthal, Phila, Pa.; M. S. Margolies, N. Y. C.; Presidium, I. Rosenberg, N. Y. C.; L. Silver, Springfield, Mass.; B. Revel, N. Y. C.; J. Konowitz, Newark, N. J.; I. Siegel, Bayonne, N. J.; Sec., J. L. Seltzer, N. Y. C.; Treas., Ch. I. Bloch, Jersey City, N. J.; Exec. Sec., A. B. Kahan, N. Y. C.

EXECUTIVE COMMITTEE: S. Alisewsky, N. Y. C.; A. D. Burak, Brooklyn, N. Y.; H. Dachowitz, Brooklyn, N. Y.; N. H. Ebin, Brooklyn, N. Y.; Ch. F. Epstein, Cleveland, O.; J. Eskolsky, N. Y. C.; T. Geffen, Atlanta, Ga.; M. Gusik, N. Y. C.; E. Inselbuch, Brooklyn, N. Y.; J. M. Kahan, N. Y. C.; I. A. Kriger, Boston, Mass.; J. Levinson, Brooklyn, N. Y.; J. H. Levenberg, New Haven, Conn.; S. A. Pardes, N. Y. C.; A. S. Pfeffer, N. Y. C.; S. Polachek, Brooklyn, N. Y.; L. Predmesky, N. Y. C.; L. M. Preil, Elizabeth, N. J.; N. H. Riff, Camden, N. J.; P. Rimalt, N. Y. C.; J. Rosen, Passaic, N. J.; I. S. Rubinstein, Providence, R. I.; A. I. Salmenowitz, Brooklyn, N. Y.; A. I. Shuch-

atowitz, N. Y. C.; I. Siegal, Bayonne, N. J.; J. Silman, N. Y. C.; M. S. Sivitz, Pittsburgh, Pa.; M. B. Tomashoff, Brooklyn, N. Y.; A. A. Yudelowitz, N. Y. C.; H. Cohen, Montreal, Can.; J. L. Grubard, Toronto, Can.

UNITED ORDER "TRUE SISTERS"

Org. Apr. 1846, as Independent Order of True Sisters.

OFFICE: 309 W. 109th, New York City.

Seventy-fifth Annual Convention of the Grand Lodge, Dec., 1925, New York City.

Lodges, 32. Members, 11,100.

Publishes a monthly, *The Echo*, editor, Mrs. Esther Davis.

OFFICERS (For December, 1925, to December, 1927): Grand Mistress, Mrs. Julia Levy; Grand Pres., Mrs. Juliet B. Howard; Grand Vice-Pres., Mrs. Amelia Oppenheimer; Mrs. Henriette Prinstein; Grand Sec., Mrs. Rose Baran; Grand Financial Sec., Mrs. Flora H. Fish; Grand Treas., Mrs. L. Schwarzkopf; Grand Mentor, Mrs. Rose Deutschberger; Grand Warden, Mrs. Martha Gould.

UNITED ROUMANIAN JEWS OF AMERICA

(Amalgamation of Federation of Roumanian Jews of America and the American Union of Roumanian Jews)

OFFICE: 799 Broadway, New York City.

Sixteenth Annual Convention: Jan. 4, 1925, New York City.

PURPOSE: To further, defend and protect the interests of the Jews in Roumania, to work for their civic and political emancipation and for their economic reconstruction and rehabilitation, and to represent and further the interests of the Roumanian Jews in the United States and Canada.

OFFICERS: Pres., Leo Wolfson; Vice-Pres., Jacob Braunstein, Peter Ferester, Leon Fisher, Edward Herbert, Abraham Hirsh; Treas., Haimi Haimowitz; Sec., Herman Speier.

EXECUTIVE COMMITTEE: The Officers, and Louis Aronowitz, Bertha Bookstaber, H. Bookstaber, A. D. Braham, J. E. Braunstein, Leon Burkes, Bernard Carnool, Louis Davidovitz, Yetta Davidson, Louis Diamant, Louis Eckstein, Henry Eiser, N. Engelhardt, Abraham Falick, S. Farb, Sam M. Feinblatt, Chas. I. Fleck, Isidore Goldenberg, Morris Graubard, Solomon Greenberg, A. Guttman, Jos. Haimowitz, Chas. Jankowitz, Chas. Kalmanowitz, Samuel Kanter, Julius Klepper, Louis Klinger, Newman Kovler, Elsie Kramer, Simon Kramer, Simon Letzler, Isaac Lippman, David Lonshein, Solomon Marcus, Rose Markowitz, H. Meyer, Solomon Mutterperl, Max Ornstein, Dora Pollock, Joseph Rauchbach, Leon Rosenthal, Irving Sand, Morris Schechter, M. Schonfeld, Leon Schwartz, Sam Schwartz, S. Seilikowitz, Jacob

Segal, M. Silverman, S. R. Silverman, Albert Smilowitz, Benjamin Stein, Edward Stein, Joseph Weiner, Louis Weiss.

UNITED SYNAGOGUE OF AMERICA

Org. Feb. 23, 1913. OFFICE: 531 W. 123d, New York City.

Thirteenth Annual Convention, May 3-5, 1925, Atlantic City, N. J.

Fourteenth Annual Convention, April 18-21, 1926, Baltimore, Md.

PURPOSE: The promotion of traditional Judaism in America.

FOUNDER: Solomon Schechter.

OFFICERS: Pres., Elias L. Solomon, N. Y. C.; Vice-Pres., Louis Ginzberg, N. Y. C.; Herman Abramowitz, Montreal, Can.; Jacob Kohn, N. Y. C.; Charles E. H. Kauvar, Denver, Colo.; Rec. Sec., S. Herbert Golden, N. Y. C.; Cor. Sec., Chas. I. Hoffman, 624 High, Newark, N. J.; Treas., Wm. Prager; Executive Director, Samuel M. Cohen, N. Y. C.; Educ. Dir., Jacob Grossman.

EXECUTIVE COUNCIL: The Officers, and Cyrus Adler, Phila., Pa.; Mrs. Cyrus Adler, Phila., Pa.; Maurice Avner, Pittsburgh, Pa.; A. B. Cohen, Scranton, Pa.; Lyon Cohen, Montreal, Can.; Israel Davidson, N. Y. C.; Max Drob, N. Y. C.; Louis M. Epstein, Boston, Mass.; Milton Fleischer, Baltimore, Md.; M. B. Freedman, Cleveland, O.; Solomon Goldman, Cleveland, O.; Israel Goldstein, N. Y. C.; Meyer Goodfriend, N. Y. C.; Julius H. Greenstone, Phila., Pa.; Henry Gross, Newark, N. J.; Abr. E. Halpern, St. Louis, Mo.; A. M. Hershman, Detroit, Mich.; M. M. Kaplan, N. Y. C.; Max D. Klein, Phila., Pa.; Mrs. Jacob Kohn, N. Y. C.; Moses Kreeger, Chicago, Ill.; Arthur M. Lamport, N. Y. C.; D. A. Lourie, Boston, Mass.; Elias Margolis, Mt. Vernon, N. Y.; Alexander Marx, N. Y. C.; A. A. Neuman, Phila., Pa.; Nathan Pinanski, Boston, Mass.; Chas. Polakoff, Buffalo, N. Y.; Herman H. Rubenovitz, Boston, Mass.; Michael Salit, Far Rockaway, N. Y.; J. H. Schanfeld, Minneapolis, Minn.; Ignace Schwartz, Youngstown, O.; M. D. Shanman, Cleveland, O.; Louis Shulman, Rochester, N. Y.; Mrs. Samuel Spiegel, N. Y. C.; David Steckler, N. Y. C.; David Tannenbaum, Brooklyn, N. Y.; Alexander U. Zinke, N. Y. C.

UPSILON LAMBDA PHI FRATERNITY

Org. 1916; Inc. 1917. OFFICE: 271 Main Ave., Passaic, N. J.

Thirteenth Annual Convention, Aug., 1925, Hartford, Conn.

Chapters, 30. Members, 1,034.

PURPOSE: An International Fraternity laying particular stress on Judaism, open to male students of the Jewish faith in the high and preparatory schools, with the purpose of uniting them socially and fraternally.

OFFICERS: Master Ulp, Milton Hammer, Hartford, Conn.; Deputy Master Ulp, David Kaufman, Baltimore, Md.; Fin. Ulp, Joseph First, Phila., Pa.; Sec. Ulp, J. Bernard Saltzman, 271 Main Av., Passaic, N. J.

GOVERNING BODY: The Officers, Ben Cummings, Montreal, Can.; Maurice S. Maurer, Newark, N. J.; Jerome Proper, Baltimore, Md.

GRAND COUNCIL: The Executive Board, and a delegate from each Chapter.

WOMEN'S BRANCH OF THE UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA

(Affiliated with the Union of Orthodox Jewish Congregations of America)

Org. Apr. 19, 1924. OFFICE: 131 W 86th, New York City.

PURPOSE: The intensification and furtherance of Orthodox Judaism in the home, the religious school, amongst students in institutions of higher learning, and the field of social service work. Also supervision of the dormitory of the Rabbi Isaac Elchanan Theological Seminary.

OFFICERS: Pres., Mrs. Herbert S. Goldstein; Hon. Vice-Pres., Mrs. Joseph Mayer Asher, Mrs. Moses Hyamison, Mrs. Philip Klein,* Mrs. N. Taylor Phillips, Mrs. Isadore Freedman, Mrs. Mark Hurewitz, Mrs. Leo Jung, Mrs. Abraham Levitan, Mrs. Jacob Rabinowitz; Treas., Mrs. Adolph Schwarcz; Sec., Mrs. Edwin Kaufman.

BOARD OF DIRECTORS: Mrs. Samuel B. Cooperman, Mrs. Jacob A. Dolgenas, Mrs. Julius Dukas, Mrs. C. J. Epstein, Mrs. Harry Fischel, Mrs. Wm. Fischman, Mrs. Max Friedman, Mrs. Elhas Friedrich, Mrs. Leo S. Furman, Mrs. Maurice Ginsberg, Mrs. Aaron Goldstein, Mrs. Geo. Harris, Mrs. Joseph Horowitz, Mrs. Louis Horowitz, Mrs. S. A. Hartogensis, Mrs. Albert B. Joffe, Mrs. Dora Kopp, Mrs. Max S. Levine, Mrs. Abraham Levy, Sarah Lyons, Mrs. Mortimer M. Menken, Mrs. Berthold Nathansohn, Mrs. Harry Neivert, Mrs. Moritz Neuman, Mrs. Henry Rafsky, Mrs. Bernard Revel, Mrs. Joseph Silverstein, Mrs. Elias Surut, Mrs. Gustave Szobotka, Mrs. Joseph L. Weber, Mrs. Murray M. Wycoff, all N. Y. C.; Mrs. Bernard Breitbart, Mt. Vernon, N. Y.; Mrs. Harry Charnas, Mt. Vernon, N. Y.; Mrs. Samuel Feuerstein, Boston, Mass.; Mrs. Maurice Feinberg, Savannah, Ga.; Mrs. A. J. Freiman, Ottawa, Can.; Mrs. Israel Gomborov, Baltimore, Md.; Mrs. Isadore Goodman, Indianapolis, Ind.; Mrs. Jack Horvitz, New Bedford, Mass.; Mrs. Isadore Klein, Arverne, L. I.; Mrs. Samuel D. Leen, New Bedford, Mass.; Mrs. Albert Lucas, Edgemere, L. I.; Mrs. Jos. Manischewitz, Cincinnati, O.; Mrs. David A. Mendoza, Pittsburgh, Pa.; Mrs. Sam'l Ordesky, Cambridge, Mass.; Mrs. Louis Sherman, Boston, Mass.; Mrs. Sadie Slawsky, Albany, N Y.; Mrs. Abr. Urevitz, Union City, N. J.

*Deceased.

WOMEN'S LEAGUE OF THE UNITED SYNAGOGUE OF AMERICA

Org. Jan. 21, 1918. OFFICE: 531 W. 123d, New York City.
Eighth Annual Convention, May 3-5, 1925, Atlantic City, N. J.
Ninth Annual Convention, April 20-21, 1926, Baltimore, Md.

PURPOSE: To advance traditional Judaism by furthering Jewish education among women, by creating and fostering Jewish sentiment in the home, by promoting the observance of Jewish dietary laws and home ceremonials, Sabbath and Festivals, and by generally strengthening the religious institutions of the home.

FOUNDER: Mrs. Solomon Schechter.

OFFICERS: Pres., Mrs. Chas. I. Hoffman, Newark, N. J.; Vice-Pres., Mrs. Cyrus Adler, Phila., Pa.; Mrs. Benj. Davis, Chicago, Ill.; Mrs. Louis Ginzberg, N. Y. C.; Mrs. Jacob Kohn, N. Y. C.; Mrs. R. H. Melamed, Elizabeth, N. J.; Treas., Mrs. Louis Gottschall, N. Y. C.; Rec. Sec., Mrs. Samuel Spiegel, N. Y. C.

EXECUTIVE COUNCIL: Mrs. L. D. Abrams, Brooklyn, N. Y.; Mrs. Jesse Bienenfeld, Syracuse, N. Y.; Mrs. Samuel M. Cohen, N. Y. C.; Mrs. Emil Crockin, Baltimore, Md.; Mrs. Barnett Davis, Pittsburgh, Pa.; Mrs. Edward Epstein, N. Y. C.; Mrs. Louis M. Epstein, Boston, Mass.; Mrs. A. Frankle, Youngstown, O.; Mrs. A. J. Freiman, Ottawa, Can.; Mrs. Charles Goell, Brooklyn, N. Y.; Mrs. Israel Goldstein, N. Y. C.; Mrs. Joseph Herzog, N. Y. C.; Mrs. Moses Hyamson, N. Y. C.; Mrs. M. M. Kaplan, N. Y. C.; Mrs. Edwin Kaufman, N. Y. C.; Mrs. C. Hillel Kauvar, Denver, Colo.; Sarah Kussy, Newark, N. J.; Mrs. Morrie Lurie, N. Y. C.; Mrs. Max L. Margolis, Philadelphia, Pa.; Mrs. Jacob Minkin, Rochester, N. Y.; Mrs. Simon Oppenheimer, Washington, D. C.; Mrs. Louis Rich, Cleveland, O.; Mrs. H. H. Rubenovitz, Boston, Mass.; Mrs. Michael Salit, Far Rockaway, N. Y.; Emily Solis-Cohen, Phila, Pa.; Mrs. Leon Solis-Cohen, New Rochelle, N. Y.; Mrs. A. Solomon, N. Y. C.; Mrs. Elias L. Solomon, N. Y. C.; Mrs. Israel Unterberg, N. Y. C.; Mrs. A. H. Vixman, Pittsburgh, Pa.; Mrs. Leon Waldman, Chicago, Ill.

THE WORKMEN'S CIRCLE

Org. Sep. 4, 1900. **OFFICE:** 175 East Broadway, New York City. Twenty-fifth Annual Convention, May 3-10, 1925, New York City. Members, 84,477.

PURPOSE: Fraternal insurance and mutual aid.

OFFICERS: Pres., J. N. Feinerman; Treas., S. Silverberg; Sec., Joseph Baskin.

EXECUTIVE COMMITTEE: M. J. Ashpis, B. Aster, L. Bezahler, B. Block, M. Bruskin, N. Chanin, I. Dinnerstein, N. Draisin, E. Eberil, N. Feinerman, N. Freiman, L. Golinsky, R. Guskin, M. Haskel, S. Heiferling, S. Jacobi, H. Leen, A. Leff, B. Lilienblum, J. M. Rosenblatt, H. Roth, J. Rothman, J. Segal, A. H. Shulman, S. Silverberg, A. I. Silverman, S. Sussman, A. Wolitzky, M. G. Wolpert, A. Zucker.

YOUNG JUDAEA

Org. 1908. **OFFICE:** 114 Fifth Av., New York City. Seventeenth Annual Convention, June 19-21, 1925, Belmar, N. J.

Eighteenth Annual Convention, May 28-31, 1926, Long Branch, N. J. Number of Circles, 900.

PURPOSE: To advance the cause of Zionism; to further the mental, moral and physical development of the Jewish youth; and to promote Jewish culture and ideals in accordance with Jewish tradition.

OFFICERS: Pres., David de Sola Pool; Chairman Exec. Com., Sam'l J. Borowsky, Vice-Pres., David Tannenbaum; Treas., Theodore R. Racoosin.

ADMINISTRATIVE COMMITTEE: Samuel J. Borowsky, D. Leonard Cohen, Simon Greenberg, Louis J. Gribetz, Sylvan Kohn, Emanuel Neumann, Joshua H. Neumann, David de Sola Pool, Theodore R. Racoosin, Wm. Raphael, David Tannenbaum.

EXECUTIVE COMMITTEE: The Administrative Committee, and Max Arzt, Victoria Beck, Leah Bloom, A. M. Bogrowitz, Arthur J. L. Cohen, George Cohen, Miss R. Cohen, Sarah Cooperstock, Joseph Deitch, Saul Ellenbogen, Harry Golan, Ida Greenberg, Mollie Greenblatt, A. N. Heller, Herman Jacobs, Libby Jacobson, Max Kresch, Isidore Lapson, Albert A. Light, Ida Claire Lutzky, Sidney Matz, Meyer Miller, Robert Pines, David Putterman, Martha Richmond, Rachel Savage, David Schneeberg, Myron Schwartzchild, Joseph Shubow, Joseph Silverstein, Maurice Slonim, A. Tannenbaum, Jessie Weiss, Sadie Yormark.

YOUNG PEOPLE'S LEAGUE OF THE UNITED SYNAGOGUE OF AMERICA

Org. 1921. OFFICE: 531 W. 123d, New York City.

Fourth Annual Convention, Nov. 25-29, 1925, New York City.

Members, 12,000. Societies, 100.

PURPOSE: To bring the Jewish youth nearer to traditional Judaism and to the Synagogue.

OFFICERS: Hon. Pres., Israel Goldstein, N. Y. C.; Pres., Herbert J. Roeder; Vice-Pres., Solomon Grayzel, Fred Katzner, Henry Landau, Louis Levitsky, Samuel A. Margolis, Ben B. Tunick; Treas., Henry Kass; Exec. Dir., Irving H. Fisher, N. Y. C.

EXECUTIVE COMMITTEE: The Officers, and Eva Baker, Boston, Mass.; Milton Berger, Philadelphia, Pa.; Max I. Cohen, N. Y. C.; Benjamin Fain, N. Y. C.; Clara Finkelstein, Syracuse, N. Y.; B. Leon Hurwitz, N. Y. C.; Jennie Jelin, New Brunswick, N. J.; Arthur Kornstern, Woonsocket, R. I.; Emanuel R. Polack, N. Y. C.; Benjamin Priest, Elizabeth, N. J.; Irving S. Rapaport, N. Y. C.; Jack Sekulsky, N. Y. C.; Freda Shrobe, New Haven, Conn.; A. S. Shubow, Boston, Mass.; Alfred Wasserman, Phila., Pa.; Martha Wolf, N. Y. C.

CHAIRMAN OF STANDING COMMITTEE: Maxwell Farber (Organization); Israel M. Goldman (Education); Benj. B. Tunick (Co-operation); Emanuel R. Polack, (Finance); David A. Goldstein (Speaker's Bureau);

E. Charles Sydney (Religious Observance); Jennie Jelin (Palestine); Harry S. Jacobs (Social Affairs).

YOUNG POALE ZION

Org. 1915. OFFICE: 133 Second Av., New York City.

Fourth Annual Convention, Sept. 4-7, 1925, Paterson, N. J.

Members, 1,200. Branches, 32.

PURPOSE: Junior; Socialist and Zionist education and activities.

OFFICERS: Sec., Jacob Schneider.

CENTRAL COMMITTEE: S. Bonchak, Harry Brick, Joel Enteen, I. Hamlin, I. Kagan, P. Kolko, Henry Mackson, M. Rosenberg, Max Rudy, Jacob Schneider.

- ZETA BETA TAU FRATERNITY

Org. 1898; Inc. 1907. OFFICE: 67 Wall, New York City.

Twenty-seventh Annual Convention, Dec. 29-31, 1925, Montreal, Can.

Members, 3,500.

Ranking as an intercollegiate Greek-letter fraternity with chapters in thirty-two universities and colleges, open to Jewish university men.

OFFICERS: Exec. Nasi., Harry Steiner, Newark, N. J.; Supreme Sopher (Sec.), David Tannenbaum, Los Angeles, Cal.; Gisbar (Treas.), Sylvan F. Friedman, N. Y. C.; Historian, Linwood Lehman, University of Va.; Sec. of Supreme Council, George Macy, 67 Wall, N. Y. C.

ZIONIST LABOR PARTY "HITACHDUT"

ZEIRE ZION OF AMERICA

Org. 1920. OFFICE: 425 Lafayette, New York City.

Annual Convention, July 4, 1925, Philadelphia, Pa.

Members, 2,000.

PURPOSE: To help in creating a Jewish free working community in Palestine and to renew the life of the Jewish people in the Diaspora on the basis of work and Hebrew culture.

OFFICERS: Chairman-Treas., Irving Slonimsky, Brooklyn, N. Y.; Sec., David Rabelsky, N. Y. C.

EXECUTIVE COMMITTEE: A. Abramowitz, N. Y. C.; Chaim Greenberg, N. Y. C.; Ezekiel Rabinowitz, Brooklyn, N. Y.; Kalman Weitman, Brooklyn, N. Y.; David Wertheim, Brooklyn, N. Y.; A. Zichlinsky, N. Y. C.

ZIONIST ORGANIZATION OF AMERICA

Org. 1897; Re-org. 1918. OFFICE: 114 Fifth Av., New York City.

Twenty-eighth Annual Convention, June 28-30, 1925, Washington, D. C.

Twenty-ninth Annual Convention, June 27-29, 1926, Buffalo, N. Y. Members, 40,000.

Central Fund, *Keren Hayesod* (Palestine Foundation Fund).

Constituent Organizations: Hadassah, Order Sons of Zion, Young Judaea, American Zion Commonwealth, Inc.

PUBLICATIONS: *The New Palestine*, a weekly for members, in English, *Dos Yiddishe Folk*, a weekly in Yiddish; *Hatoreh*, a monthly, in Hebrew; *Young Judean*, a monthly for the Jewish youth, in English.

OFFICERS: Chairman, Louis Lipsky, N. Y. C.; Hon. Vice-Chairmen, Reuben Brainin, N. Y. C.; Hirsch Masliansky, N. Y. C.; Vice-Chairmen, Bernard A. Rosenblatt, N. Y. C.; Max Shulman, Chicago, Ill.; A. H. Silver, Cleveland, O.; Henrietta Szold, N. Y. C.; Treas., Isaac Meister, N. Y. C.; Assoc. Treas., Harry P. Fierst, N. Y. C.; Sec., Meyer W. Weisgal, N. Y. C.

ADMINISTRATIVE COMMITTEE: Herman Conheim, Jacob Fishman, Sol. Friedland, Abr. Goldberg, Boris Grabelsky, Emanuel Neumann, S. J. Rosensohn, Morris Rothenberg, Maurice Samuel, S. J. Weinstein, N. Y. C.; Louis Topkis, Wilmington, Del.

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La.; Rachel Natelson, Brooklyn, N. Y.; Hugo Pam, Chicago, Ill.; Mrs. David de Sola Pool, N. Y. C.; Benj. Rabalsky, Boston, Mass.; Theodore Racoosin, N. Y. C.; Nathan Ratnoff, N. Y. C.; Max Rhoades, Washington, D. C.; Bernard G. Richards, N. Y. C.; Louis Rimsky, N. Y. C.; Louis Robison, N. Y. C.; Sam'l Rosen, Oil City, Pa.; A. P. Rosenberg, Milwaukee, Wis.; Chas. Rosengarten, Waterbury, Conn.; I. H. Rubin, N. Y. C.; Norman Salit, Far Rockaway, N. Y.; David R. Sandler, Atlantic City, N. J.; Simon Seegman, Pittsburgh, Pa.; Morris Sendar, N. Y. C.; Morris Senn, Philadelphia, Pa.; Louis Shapiro, Portsmouth, N. H.; Bernard Shelvin, N. Y. C.; Carl Sherman, N. Y. C.; Isaac Shuster, N. Y. C.; Jacob Siegel, N. Y. C.; Israel Silberstein, Baltimore, Md.; Mrs. Archibald Silverman, Providence, R. I.; Joseph Silverman, N. Y. C.; Max J. Skaist, Reading, Pa.; Mrs. A. Slomka, Brooklyn, N. Y.; Mordecai Soltes, Arverne, L. I.; Leon Spitz, New Haven, Conn.; H. Steinberg, Chicago, Ill.; Elihu D. Stone, Boston, Mass.; Mrs. Robt. Szold, N. Y. C.; David Tannenbaum, N. Y. C.; Mrs. A. H. Vixman, Pittsburgh, Pa.; Sam'l H. Waldstein, Boston, Mass.; Ph. Wattenberg, N. Y. C.; Max Werbelowsky, N. Y. C.; Benj. Winter, N. Y. C.; Stephen S. Wise, N. Y. C.; Leo Wolfson, N. Y. C.

JEWISH LOCAL ORGANIZATIONS IN THE UNITED STATES

(SUPPLEMENTARY DIRECTORY)

[NOTE—*indicates that information is not official
** that information was furnished by the Jewish
Welfare Board]

ARKANSAS

EL DORADO

Educ. **YOUNG MEN'S HEBREW ASSOCIATION. Jack Lewis,
P. O. Box 1294.

PINE BLUFF

Cg. *JEWISH CONGREGATION, Masonic Temple Bldg. Morris
Bram. *Services:* Festivals.

CALIFORNIA

LOS ANGELES

Cg. *BETH EL. Rabbi Emanuel Schreiber. 962 S. Hoover.
*WEST ADAMS HEBREW CONGREGATION. Krieger's
Hall, 5180 W. Adams. Sec., Mrs. Jennie Z. Wein-
stein.

Educ. MODERN TALMUD TORAH AND SOCIAL CENTER OF BOYLE
HEIGHTS, 2317 Michigan Ave. Org. 1923. Pres.
George J. Saylin; Sec., E. H. Bojarsky; Headworker,
Jacob M. Alkow. Members, 300; income, \$15,000.
Attending annually, 750.

Char. *LOS ANGELES HOME FOR INCURABLES. Med. Dir., Louis
Levin.

*ROUMANIAN JEWISH SICK BENEVOLENT ASSOCIATION
OF LOS ANGELES. Pres., N. Iscowitz. H. Solomon,
1214 E. 21st.

Cl. JEWISH COMMUNITY COMMITTEE OF LOS ANGELES. Pres.,
Louis Isaacs; Sec., Louis S. Nordlinger, 515 S.
Lorraine. Members, 128.

Com. *SARAH SOCIETY. Pres., Mrs. D. Siegel; Sec., Mrs. Rose
Pavin, 2707 Cincinnati.

SAN DIEGO

- Char.* FEDERATED JEWISH CHARITIES. 7th and A. Org. 1922. Pres., Mrs. A. Neumann; Sec., Mrs. E. H. Samisch. Headworker, Mrs. David L. Segal. Income, \$3,500. *Affiliated Societies:* Junior Charity League, Jolly Sixteen, Hebrew Sisterhood, Ladies Hebrew Aid Society.

SAN FRANCISCO

- Educ.* *SCHOOL FOR JEWISH STUDIES. Pres., Jacob Nieto, 3933 Clay.

SAN MATEO

- Cl.* *BERESFORD COUNTRY CLUB. Org. 1911. Pres., W. W. Stettheimer; Sec., I. W. Hellman. Members, 452.

COLORADO

DENVER

- Cl.* *JEWISH CHORAL SOCIETY. Mrs. Max Grimes, 740 Clayton.

PUEBLO

- Educ.* *JEWISH COMMUNITY CENTER. Pres., Mrs. J. Tour; Sec., M. Bergman, 323 W. 10th.

WEST COLFAX

- Cg.* *B'NAI ISRAEL. Rabbi, M. Burstein. Pres., H. M. Kaufman.

CONNECTICUT

HARTFORD

- Cg.* BETH ISRAEL, 92 Barbour. Org. 1922. Pres., David Greenbaum; Sec., Sam Schwartz. Members, 55; Income, \$1,500. *Services:* Sabbath and festivals, Hebrew. *School:* Classes, 3; teachers, 1; pupils, 60; sessions weekly, 5.

- Cem.* KENEY PARK CEMETERY, Barbour near Keney Park.

NEW BRITAIN

- Cg.* BRETHREN SONS OF ISRAEL, Chestnut and Elm. Org. 1895. Rabbi, Gershon Hadas. Pres., George Berson; Sec., I. Goldman. Members, 200; Income, \$10,000. *Services:* Daily, English and Hebrew. *Schools:* Teachers, 13; pupils, 325.

NORWICH

- Char.* UNITED JEWISH CHARITIES. Org. 1925. Pres., Joseph N. Rosenberg; Sec., Joseph Reichman, 23 Maple. Members, 159; Income, \$3,000.

WATERBURY

- Educ.* *HEBREW EDUCATIONAL INSTITUTE. Pres., Isaac N. Albert.

DISTRICT OF COLUMBIA

MIDDLE ATLANTIC STATES FEDERATION OF YOUNG MENS' HEBREW AND KINDRED ASSOCIATIONS. Pres., David Wiener; Sec., Minnie Hutt, 920 Farragut, N. W., Washington, D. C. *Affiliated Societies:* Y. M. H. A., Baltimore, Md., Newport News, Va., Norfolk, Va., Washington, D. C., Y. W. H. A., Baltimore, Md., Newport News, Va., Norfolk, Va., Richmond, Va., Washington, D. C.

FLORIDA

ORLANDO

- Educ.* **YOUNG MEN'S HEBREW ASSOCIATION. c/o The Spot. Artie Shimkowitz, 107 W. Church.

ST. AUGUSTINE

- Cg.* ST. AUGUSTINE SYNAGOGUE. 85 Duero. Rabbi, Arthur Ginzler. *Services:* Sabbath and festivals, Hebrew and English. *School:* Classes, 4, teachers, 2; pupils, 35; sessions weekly, 6.

SARASOTA

- Educ.* JEWISH COMMUNITY CENTER. c/o Ralph Saltzman, P. O. Box 2276. Org. 1925. Pres., Ralph Saltzman; Sec., Paul Barnett. Members, 115; Income, \$1,000.

GEORGIA

ATLANTA

- Cl.* JEWISH WOMEN'S CLUB, 227 Washington. Org. 1920. Pres., Mrs. Isidor Jacobs; Sec., Fannie Kolodkin; Ex. Sec., Mrs. N. H. Bach. Members, 250; Income, \$3,000.

ILLINOIS

CHAMPAIGN

- Educ.* EMUNAH FRATERNITY. c/o University of Illinois. Org. 1925. Pres., Edward A. Gorenstein; Sec., Heim Wolberg. Members, 15.

CHICAGO

- Cg.* *ACHIM B'NEI ZION, Hirsch and California. Rabbi, Isaac Caplan. Pres., Simon Gurewitch.

- *ADAS B'NAI ISRAEL, 1006 S. Ashland Blvd. Pres., Sam'l Tuchman.
- ALATH B'NAI ISRAEL (DOUGLAS PARK), 3513 Douglas Blvd. Org. 1913. Pres., Abba Abamasky; Sec., David Weiss. Members, 200; Income \$5,000.
- *ADATH B'NEI ISRAEL SHOMREI SHABATH, 1356 N. Leavitt. Rabbi, Jacob Gottfried.
- *AGUDATH ACHIM ANSHE CHELTENHAM, 7843 Muskegon Ave. Rabbi, H. Harrison. Pres., L. Berg.
- *AGUDATH ACHIM ANSHE MOZIR, 1612 S. Hamlin Ave. Rabbi, Abr. Miller. Pres., Dave Husman.
- AGUDATH ACHIM ANSHE SFARD, 1118 S. Hermitage Ave. Org. 1906. Rabbi, M. Flikop. Pres., R. Mutchnik; Sec., J. Naparstak. Members, 50; Income, \$2,000. *Services*: Daily in Hebrew.
- *AGUDATH KEHILATH, 1336 N. Rockwell. Pres., S. Drushlag.
- *AHAVAS ACHIM, 1255 Newberry Ave. Rabbi, B. Cohen. Pres.,—Kaplan.
- *AHAVAS ACHIM CHICAGO CITY, 3437 Ogden Av., Rabbi, J. Goldberg. Pres., Samuel K. Berger.
- *AHAVAS ISRAEL, 1251 Washburne Ave. Rabbi, J. K. Gerstein. Pres., David Weiss.
- *AHAVATH ISRAEL, 1300 S. Jefferson. Rabbi, J. Heyman. Pres., August Ziedman.
- *AHAVATH SHOLOM, 1515 S. Homan. Rabbi, D. Shapiro. Pres., Geo. Mages.
- AM KODESH, 1256 S. Kedvale Ave. Org. 1918. Pres., Morris Chinn; Sec., Max Skolnik. Members, 65; Income, \$1,000. *Services*: Daily in Hebrew. *School*: Classes, 2; teachers, 1; pupils, 24; sessions weekly, 5.
- *ANSHE ANTIPOLE B'NAI MOSHE, 1303 S. Turner Ave. Rabbi, Sam Indes. Pres., A. J. Devinsky.
- *ANSHE CHEVRA THILIM. Pres., Ed. Greenman, 2837 Cortez.
- *ANSHE CHODEKOV, 1519 S. Homan Ave. Pres., A. Polen.
- *ANSHE CHOMSK, 1526 S. Millard Ave. Pres., S. Kaplan.
- *ANSHE EMETH, 61st and May. Pres., Herman Wolf.
- ANSHE KOROSTISHAW, 3146 Carlisle Pl. Org. 1915. Pres., M. L. Cogon; Sec., S. Landsman. Members, 75; Income, \$1,000. *Services*: Daily in Hebrew. *School*: Classes, 2; teachers, 1; pupils, 55; sessions weekly, 6.
- *ANSHE KRINICK, 1304 N. Western Ave., near Potomac.

- *ANSHE LEBAVITZ, 1243 S. Peoria. Rabbi, Rev. Leo Malkin. Pres., N. H. Balotin.
- ANSHE LEBOVITZ, 1500 S. Clifton Pk. Ave. Org. 1896. Rabbi, S. A. Elkin. Pres., Sam Rosenthal; Sec., David Shapiro. Members, 234; Income, \$20,000; Services, Daily in Hebrew. *School*: Classes, 8; teachers, 4; pupils, 180; sessions weekly, 6.
- *ANSHE STARODUB, 1410 N. Artesian Ave. Rabbi, Morris Novak. Pres., M. Brager.
- *ANSHE ZEDEK NUSACH SFARD, 1123 S. Albany Ave. Pres., L. Arenson.
- *ANSHE ZITONUS VOLIN, 1216 S. Sawyer, Pres., H. Goldman.
- *BETH AARON, 1269 N. Wood. Pres., B. Rabinowitz.
- *BETH HAMEDRASH HAGODOL U'B'NEI JACOB ANSHE LUKNICK. Rabbi, Azriel Epstein. Pres., Israel Balaban, Webster Hotel.
- *BETH MORDECAI. Rabbi, B. Z. Margolin. Pres., Abe Fried.
- *BETH YAHUDO. Rabbi, Z. Glassman, 1625 Washburne Ave. Pres., B. Stone.
- *B'NAI AARON, 3225 Cortez Ave. Rabbi, J. Klein.
- B'NAI ISRAEL, 241 N. Central Ave. Org. 1913. Pres., Adolph Copeland; Sec., M. W. Simon. *Services*: Sabbath. Hebrew and English. *School*: classes, 2; teachers, 1; pupils, 35; sessions weekly, 5.
- *B'NAI ISRAEL, 1134 S. Francisco Ave. Rabbi, A. Perlman. Pres., A. Goldstein.
- *B'NAI ITZCHOK, 1311 S. Morgan. Rabbi, Joseph Astrachan. Pres., Jacob Zalutsky.
- *B'NAI SAMUEL BERGER, 4026 Van Buren. Rabbi, Solomon Levy. Pres., Samuel K. Berger.
- *B'NEI ISRAEL. Rabbi, Moses Weinrib. Pres., I. Goodman.
- *B'NEI ZION, 2328 Armitage Ave. Rabbi, J. Schulman. Pres., Chas. Lissner.
- *CHEVRA KADISHA. Pres., M. Zimmerman.
- *CHEVROH KADISHO MACHZIKAI HADAS, 1758 W. 13th. Pres., Morris Grossman.
- *FIRST ESTREKER CONGREGATION, 2143 Potomac Ave. Pres., Sam Roseman.
- *INDEPENDENT JACOB ANSHE KROZ, 1360 S. Sangamon. Rabbi, Ephraim Malloch.
- *KAHOL CHASIDIM. Rabbi, Moses Feldschreiber. Pres., D. Dunenthen.

- *KEHILLATH ISRAEL, 2700 Haddon Ave. Rabbi, M. I. Browdy. Pres., Isadore Lewis.
- *KNESSES B'NEI ITZCHOK, 3442 W. 18th. Rabbi, Isaac Goldsmith. Pres., Sam Weinberg.
- *KNESSES ISRAEL SHAARI TORAH, 3242 Grenshaw. Pres., B. Morris.
- *KNESSETH ISRAEL, 1500 N. Maplewood Ave. Rabbi, Bernard Margolies. Pres., S. Louis.
- *KNESSETH ISRAEL NUSACH SFARD, 1308 S. Independence Blvd. Pres., A. Friedman.
- *LEENAS HAZEDECK—CHEVRA KADISHA, 2237 W. Division. Pres., Sam'l Gratch.
- *MIKRO KODESH ANSHE LIDA AND PINSK, 1253 S. Lawn-dale Ave. Rabbi, B. Marcus. Pres., S. Levin.
- *NORTH SHORE BETH EL. Pres., Hyman Trager, 5511 Broadway.
- *NORTHWESTERN HEBREW CONGREGATION, 1849 N. Kildare Ave. Rabbi, Mendel Preiro. Pres., J. Rosenberg.
- *OCCIDENTAL HALL, Madison and Sacramento Blvd. Pres., G. Seegal.
- OESTERREICH GALICIEN ANSHE SFARDI, California Ave. and Hirsch. Org. 1901. Pres., David Manosler; Sec., Morris Eimer, 4742 Manticiler Ave. Members, 300; Income, \$4,000. *Services:* Hebrew. *School:* Classes, 3; teachers, 2; pupils, 60; sessions weekly, 6.
- *OESTERREICH GALITZISKIE B'NAI ABRAHAM, 1221 S. Sangamon. Pres., Israel Leibowitz.
- *OHEL ITZCHOK. Rabbi, B. Swirsky. Pres., Sam Cohen, 3808 W. 13th
- *OHEL JACOB KOVNE, 1459 S. Homan Ave. Rabbi, I. Caplan. Pres., A. Friedman.
- *PERSIAN CONGREGATION, c/o Hebrew Institute. Pres., I. Imram, 1201 W. Roosevelt Rd.
- *SHAARI TFILO B'NEI RUBEN NUSACH ARI, 1112 S. Marshfield Ave. Rabbi, H. Rubinstein. Pres., Paul Rissman.
- *TICKVAT YAHUDA, 1533 St. Louis Ave. Rabbi, S. Siegal. Pres., D. Taman.
- *TOMCHE SHABOS, 3432 Douglas Blvd. Rabbi, I. Caplan. Pres., Irving Royack.
- *TOMCHEI TORAH BETH ABRAHAM, 1339 S. Kedzie Ave. Rabbi-Pres., M. I. Pinsker.
- *WARSHAWER CONGREGATION B'NEI ABRAHAM, 1533 S. Clifton Pk. Ave. Pres., J. Siegel.

- Educ.* *ZEMACH ZEDEK, 1459 Talman Ave. Rabbi, Abr. Perlstein. Pres., S. Selizky.
- *BETH MEDROSH TALMUD TORAH. Pres., I. B. Rosenstein, 1845 S. Millard Ave.
- BETH RACHEL LEAH HEBREW SCHOOL, 1536 S. St. Louis Ave. Pres., Israel Balaban; Sec., I. Marks. Income \$1,500. Classes, 8; teachers, 5; pupils, 335. Sessions weekly, 12. (Educational Department of Cg. Beth Hamedrash Hagodol U'B'nei Jacob.)
- Char.* *YOUNG WOMEN'S HEBREW ASSOCIATION, 1330 S. Troy.
- *DOUGLAS PARK DAY AND NIGHT NURSERY, 1424 S. Albany Ave. Pres., Mrs.—— Schaffner; Sec., Mrs. S. Rubin.
- KURLANDER AID SOCIETY, 3437 Ogden Ave. Org. 1911. Pres., Harry Levy; Sec., Leo Saltzman. Members, 300; Income, \$2,500.
- SCHOLARSHIP ASSOCIATION OF JEWISH CHILDREN, 460 S. State. Org. 1913. Chairman, Mrs. Morris Woolf; Sec., Mrs. Stanton A. Friedberg; Ex. Dir., Mrs. Henriette C. Warner. Members, 425; Income, \$19,000. Scholarships granted 1925, 118.
- Cl.* SOVEREIGN CLUB OF CHICAGO. Org. 1926. Pres., Jesse H. Brown; Sec., Alfred Stern, 237 S. Market. Members, 60; Income, \$3,600.
- EAST ST. LOUIS
- Educ.* **YOUNG WOMEN'S HEBREW ASSOCIATION. Belle J. Weissman, 519 Washington Pl.
- MAYWOOD
- Cg.* *TALMUD TORAH, RABBI ELIAZAR ANIXTER, 431-13th Ave. Rabbi, S. Ziff. Pres., — Axelrod.

INDIANA

MARION

- Cg.* *SINAI TEMPLE. Rabbi, Samuel H. Markowitz, Ft. Wayne, Ind. Pres., Edw. Bloch; Sec., E. P. Simons.

SOUTH BEND

- Educ.* **YOUNG WOMEN'S HEBREW ASSOCIATION. Vice-Pres., Goldie Klein, 741 Cleveland Ave.

KANSAS

WICHITA

- Cg.* HEBREW CONGREGATION, Lewis and Topeka. Org. 1907. Rabbi, Max Lieberman. Pres., E. Lahn; Sec., Jacob Smed. Members, 60; Income, \$6,000. *Services:* Daily, Hebrew and English. *School:* Classes, 3;

teachers, 6; pupils, 65; sessions weekly, 4. *Auxiliary Societies:* Ladies' Auxiliary of the Wichita Hebrew School.

KENTUCKY

ASHLAND

Cem. *ASHLAND JEWISH CEMETERY.

LOUISIANA.

NATCHITOCHES

Cg. *B'NAI B'RITH. Pres., Emanuel Nelken; Sec., Robert J. Phillips.

NEW ORLEANS

Cl. *WEST END COUNTRY CLUB. Org. 1922. Pres., E. E. Lazarus; Sec., H. S. Hiller. Members, 250.

MARYLAND

BALTIMORE

Cg. *SYNAGOGUE AND TALMUD TORAH, Central Ave. and Biddle. Pres.,—Mermelstein; Vice-Pres. N. Freedman.

Educ. ISAAC DAVIDSON HEBREW SCHOOL, Shirley Ave. near Park Heights Ave. Org. 1925. Pres., J. Henry Strauss; Sec., D. Paul Davidson. Supt., Sidney I. Esterson. Students, 200. *Constituent Society* of the Associated Hebrew Schools of Baltimore.

WESTERN TALMUD TORAH, 743 W. Lexington. Org. 1909. Pres., B. Lipnick; Supt., Perez Tarshish.

CUMBERLAND

Cg. BETH EL. Rabbi, C. A. Rubenstein, Baltimore, Md. Pres., E. H. White; Sec., Ben. N. Kamens, P. O. Box 762. Members, 45. *Services:* Sabbath in English. *School:* Classes, 4; teachers, 4; pupils, 25; sessions weekly, 1.

MASSACHUSETTS

BOSTON

Cg. *BETH ISRAEL, 103 Chestnut.

*TIFERETH ISRAEL. Pres., B. Lamayansky; Sec., B. A. Russato.

*B'NAI ABRAHAM (WAYLAND STREET SYNAGOGUE) (Roxbury), 70 Wayland. Rabbi, — Gorowitz. Pres., Samuel Vein; Sec., J. Lipson. Members, 150.

BROCKTON

- Educ.* *AGUDATH ACHIM TALMUD TORAH, 247 Crescent. Pres., Louis Altman.

FALL RIVER

- Cg.* BETH EL, Franklin St., Rabbi, Morton Goldberg. Pres., Nathan Yamins; Sec., A. S. Goldman. *Services:* Sabbath and festivals, Hebrew and English. *School:* Classes, 12; teachers, 10; pupils, 200; sessions weekly, 3.

GLOUCESTER

- Educ.* **YOUNG MEN'S AND YOUNG WOMEN'S HEBREW ASSOCIATION, c/o Synagogue, Prospect Pl. Pres., Mayer Smith.

MARLBORO

- Educ.* - **YOUNG WOMEN'S HEBREW ASSOCIATION. Pres., Mrs. Sadie Braverman, 65 Newton.

REVERE

- Char.* *BIKUR CHOLIM (REVERE HELPING HAND ASSOCIATION). Pres., Mrs. — Davis; Sec., Mrs. S. Isenberg, 18 Nahant Ave.

STOUGHTON

- Educ.* **YOUNG MEN'S HEBREW ASSOCIATION, c/o Synagogue, Porter St. Pres., Harry Kartstein.

WALTHAM

- Cg.* *JEWISH CONGREGATION. Pres., Harry Levenson; Sec., A. Ginsberg.

MICHIGAN

DETROIT

- Cg.* BETH ISRAEL OF DETROIT, 15700 Muireland Ave. Org. 1925. Rabbi, I. Stolman. Pres., Max Axelrod; Sec., A. M. Leibowitz. Members, 78; Income, \$3,600. *Services:* Daily. Hebrew.
- Educ.* YOUNG MEN'S HEBREW ASSOCIATION OF DETROIT, 89 Rowena. Org. 1925. Pres., Samuel H. Rubin; Sec., Max Ornstein. Members, 150.
- Char.* BICUR CHOLIM SOCIETY, 2454 Grand Ave., W. Org. 1910. Pres., Mrs. David Berger, Sec., Dorothy Robbins. Headworker, Mrs. David Zemon. Members, 200.

MINNESOTA

DULUTH

- Char.* *TEMPLE AID SOCIETY, 2328 E. 3d. Sec., Mrs. M. Cook.

MINNEAPOLIS

- Cg.* *UNITED ORTHODOX CONGREGATIONS OF MINNEAPOLIS (AGUDAS HAKEHILLAHs). Rabbi, Moses Romm. Chairman, Max Davis; Sec., N. Spilberg.
- Com.* *VAAD HAKASHRUS. Pres., Isador Cohen; Sec., S. I. Levin, 1419 8th Ave., N. Members, 25; Income, \$3,000.

ST. PAUL

- Educ.* CENTRAL COMMUNITY HOUSE, 190 E. University Ave. Org. 1922. Pres., Ben Marx; Sec., Mrs. Wm. Weiskopf. Director, Faye Biederman. Members, 60; Income, \$6,100. Attending annually, 26,944.

MISSISSIPPI

LEXINGTON

- Cg.* BETH ISRAEL. Rabbi, Sol L. Kory, Vicksburg, Miss. Pres., Morris Lewis; Sec., S. J. Fisher. *Services:* Sabbath and festivals. English and Hebrew. *School:* Classes, 3; teachers, 3; pupils, 21; sessions weekly, 1.

MISSOURI

ST. LOUIS

- Cg.* *B'NAI ISRAEL, Montclair and Ridge Ave. Pres., A. Rader; Sec., S. Lasky.
- M. B.* ABRAHAM LINCOLN MUTUAL BENEFIT ASSOCIATION, 911 N. Vandeventer Ave. Org. 1925. Pres., S. J. Kopitsky; Sec., Alex. Nehamen. Members, 400.

NEBRASKA

OMAHA

- Char.* SHIMSK RELIEF SOCIETY. Org. 1926. Pres., S. Ferer; Sec., G. Soiref, 1121 Douglas. Members, 80; Income, \$500.

NEW JERSEY

ATLANTIC CITY

- Educ.* JEWISH COMMUNITY CENTER. Pres., Harry Bacharach; Sec., J. M. Weidberg, 5 S. South Carolina Ave. Members, 900. *Affiliated Societies:* Young Men's Hebrew Association; Young Women's Hebrew Association.

BRADLEY BEACH

- Cg.* *REFORM CONGREGATION, c/o Lorraine Hotel. Pres., Michael Erlanger; Sec., Ed. E. Brill.

FREEHOLD

Educ. **JEWISH COMMUNITY CENTER. Clarence Levy.

GARFIELD

Educ. *JEWISH COMMUNITY CENTER. Pres., Robert Kasdin.
Affiliated Society: Sisterhood.

HOBOKEN

Cg. HOBOKEN JEWISH CENTER, 830 Hudson. Org. 1925.
Rabbi, J. S. Landau. Pres., Sol Lubash; Sec., Jacob
S. Mason. Members, 80; Income, \$10,000. *Services:*
Sabbath in Hebrew. *School:* Classes, 1; teachers,
1; pupils, 20; sessions weekly, 4. *Affiliated Societies:*
Ladies' Auxiliary, Young Men's League.

JERSEY CITY

Cg. MORIJAH SYNAGOGUE, 650 Palisade Ave. *Services:* Sab-
bath and festivals, Hebrew. *School:* Classes, 9;
teachers, 4; pupils, 200; sessions weekly, 5.
Educ. JEWISH COMMUNITY CENTER, 438 Summit Ave., Org.
1918. Pres., Harry Goldowsky; Sec., Philip S.
Birnbaum. Headworker, Sidney Marcus. Members,
500; Income, \$6,000. *Affiliated Societies:* Y. M. H.
A., Y. W. H. A.
NATIONAL HEBREW SCHOOL, 100-102 Sherman Ave.
Org. 1912. Pres., Benjamin Urdang; Sec., Aaron
Rips. Members, 500; Income, \$20,000.

NEWARK

Cg. AGUDATH ISRAEL, Custer and Peshine Ave. Org. 1924.
Pres., Harry Engelhart; Sec., G. Convissor. Mem-
bers, 150; Income, \$10,000. *Services:* Daily in He-
brew. *School:* Classes, 4; teachers, 2; pupils, 105;
sessions weekly, 5.
Char. MENDELSON BENEVOLENT SOCIETY, c/o Hith Manon,
629 High. Org. 1850. Pres., David Strauss; Sec.,
Jos. Aron. Members, 126. *Societies:* Ladies' Auxil-
iary.
*TRUE FRIENDS LADIES' K. U. V. Pres., Rose Kandler;
Sec., Rose B. Nurkin.
Cl. *CENTURY CLUB. Org. 1915. Pres., M. Mariness; Sec.,
S. Schwartz.
Com. *VAAD HA-KEHILLAH. Pres., Alexander Isserman; Sec.,
S. Ecker.

NORTH BERGEN

Cg. *HEBREW INSTITUTION OF WOODCLIFF.

NORTH CALDWELL

- Char.* THERESA GROTTA HOME FOR CONVALESCENTS, 189 Mountain Ave. Org. 1915. Pres., Mrs. Wm. Hauser Sec., Mrs. Morris Nachstein. Supt., Samuel Nege. Income, \$9,500. Benefited, 100. *Constituent Society* of Conference of Jewish Charities, Newark, N. J.

PASSAIC

- Com.* ASSOCIATED JEWISH ORGANIZATIONS OF PASSAIC, 158 Jefferson. Org. 1924. Pres., Max Zucker; Sec., Joseph Tarlowe. Members, 18 organizations.

TOMS RIVER

- Cg.* TOMS RIVER COMMUNITY OF JEWISH FARMERS. Old Freehold rd. Org. 1924. Pres., Joseph Bottler; Sec., Isaac Weinman. Members, 69; Income, \$828.

VINELAND

- Cg.* BETH ISRAEL, 7th and Elmer. Org. 1924. Rabbi, Hyman Solomon. Pres., David Rosenthal; Sec., Leon Bardfeld. Members, 100; Income, \$9,000. *Services:* Sabbath and festivals. Hebrew and English. *School:* Classes, 10; teachers, 6; pupils, 75; sessions weekly, 5; *Affiliated Societies,* Women's Benevolent Society, Federated Jewish Charities. *Constituent Societies,* Sisterhood, Men's Club, Beth Yod Forum, High School Department, Boy Scouts, Beth Israel Library.

- Char.* FEDERATED JEWISH CHARITIES, 7th and Elmer. Pres., Frank Mennies; Sec., Leon Bordfeld. Members, 25; Income, \$700.

- HEBREW WOMEN'S BENEVOLENT SOCIETY, 7th and Elmer. Pres., Mrs. David Reback; Sec., Mrs. B. Kohler. Members, 135; Income, \$486.

WOODCLIFF

- Cg.* HEBREW INSTITUTION OF WOODCLIFF, 228-29th. Org. 1925. Pres., Henry Englander; Sec., Eysmann. Members, 60. *School:* classes, 2; teachers, 1; sessions, weekly, 5.

NEW YORK

- NEW YORK STATE FEDERATION OF YOUNG MEN'S AND YOUNG WOMEN'S HEBREW ASSOCIATIONS, 361 River, Troy, N. Y. Org. 1915. Pres., Joseph Hormate; Sec., Mildred Winer, 406 Jefferson Ave., Buffalo, N. Y. Headworker, Joseph Bower, J. W. B., New York City. Associations, 20. (Albany, Binghamton,

Buffalo, Cohoes, Elmira, Glen Falls, Gloversville, Kingston, Middletown, Rochester, Schenectady, Syracuse, Troy, Utica).

ALBANY

- Cg.* *OHAB SHALOM, Washington Ave., Rabbi, I. Jacob Schwartz.

BUFFALO

- Cg.* ANSHE EMETH, 209 Hickory. Org. 1908. Rabbi,——Gitter. Pres., Morris Bergman; Sec., Elia Morwen. Members, 200; Income, \$5,000. *Services:* Daily in Hebrew. *School:* Classes, 1; teachers, 1; pupils, 15; sessions daily.

GLEN FALLS

- Cg.* - *TEMPLE BETH EL, Marion Ave. Rabbi Benjamin M. Parker. Pres., Julius Jacobson.

- Educ.* **YOUNG MEN'S HEBREW ASSOCIATION. Sec., Jos. Levitt. 106 Bay.

- *YOUNG WOMEN'S HEBREW ASSOCIATION. Pres., Anna Gersten, 64 Hudson Ave.

- Com.* HEBREW COMMUNITY BUILDING, Bay. Org. 1925. Pres., Marcus Halitzer; Sec., A. Silverman. Dir., Wm. Leventhal. Members, 120; Income, \$10,000.

LONG BEACH

- Com.* **HEBREW COMMUNITY BUILDING. Chairman, Marcus Helitzer.

- Cg.* *TEMPLE ISRAEL, Beach 84th Rabbi, ——Goldberg. Pres., S. Pollick; Sec., Arnold Wetzler.

MT. VERNON

- Chap.* *BIKUR CHOLIM CONVALESCENT HOME. (New York City office, 22 W. 114th). Chairman, M. J. Katz.

NEWBURGH

- Cl.* YOUNG FOLKS' LEAGUE. Org. 1925. Pres., A. Louis Rubin; Sec., Ethel Burnstine, 23 Dubois. Advisor, Frederick Stern. Members, 150; Income, \$350.

NEW YORK CITY

BROOKLYN, RICHMOND AND QUEENS

- Cg.* *ANSHE ZEDEK, 308 Atkins Ave.

- ASTORIA CENTER OF ISRAEL, 820 Crescent. Org. 1925. Act.-Rabbi, Joshua Goldberg. Pres., Isaac Baer; Sec., Joseph Brecher. Members, 110. *School:* Classes, 8; teachers, 3; pupils, 125; sessions weekly, 5.

BAY RIDGE JEWISH CENTER, SHEARITH ISRAEL, 4th Ave. and 81st. Org. 1920. Rabbi, B. Leon Hurwitz. Pres., Harry Thall; Sec., Samuel M. Ebert. Members, 300. *Services*: Sabbath and festivals, in English and Hebrew. *School*: Classes, 5; teachers, 3; sessions weekly, 5.

BETH HAKNESSETH TALMUD TORAH OF KING'S HIGHWAY, Ave. P. and E. 12th. Org. 1917. Rabbi, Jacob J. Newman. Pres., David Kraus; Sec., Phillip Miller. Members, 160; Income, \$20,000. *Services*: Daily in Hebrew. *School*: Classes, 8; teachers, 4; pupils, 160; sessions weekly, 5. *Affiliated Societies*: Sisterhood; Young Peoples' League; Chevrah Mishnayoth.

*BETH HAMEDRASH HAGODOL AND TALMUD TORAH, 195 S. 9th. Rabbi, Benj. Mostofsky.

*BETH JACOB ZEIDEL ROVNER, Montrose Ave. near Broadway.

*BETH SHOLOM TOMCHAI HA-RAV, (E. New York), 449 Alabama Av. Rabbi, Ch. S. Warshawsky.

*B'NAI ISRAEL (Sheepshead Bay). Rabbi, Meyer Schube; B. Heller, 2530 Mansfield Pl.

*ETROTH TIFERETH, 479 Ashford. Rabbi, Zvi Nissen Manuel; Pres., Jacob Seidman.

*HOVEVI TORAH (E. Parkway). Rabbi, Jacob Levinson, 832 E. Parkway.

Cg.

JEWISH CENTER (Community Synagogue of Queens Independent Society), 73d and Woodside Ave., Long Island City. Org. 1920. Rabbi, T. H. Glickman. Pres., Samuel Lonscheir, Sec., Sol. Freirich. Members, 105; Income, \$3,000. *Services*: Sabbath and festivals. Hebrew and English. *School*: Classes, 4; teachers, 2; pupils, 55; sessions weekly, 5. *Affiliated Societies*: Ladies Auxiliary, Junior League, Young Folks League, Boy Scouts, Young Judaea Club.

JEWISH CENTER OF W. FLATBUSH. Church Ave. and E. 5th. Org. 1921. Rabbi, A. M. Heller. Pres., Joseph Pines; Sec., L. Duberstein. Members, 200; Income, \$32,000. *Services*: Daily in Hebrew. *School*: Classes, 9; teachers, 5; pupils, 200; sessions weekly, 5.

*ROUMANIAN-AMERICAN CONGREGATION, 224 Hopkinson. Pres., Phineas Hammer; Sec., —Silverman.

*TIFERETH ISRAEL. Rabbi, M. Romm, 199 Vernon Ave. TIFERETH ISRAEL ANSHE BENSONHURST, 1835- 75th. Org. 1924. Rabbi, S. Slotnick. Pres., Joseph Furie; Sec., S. Slotnick. Members, 90; Income, \$4,000.

- Services:* Daily in Hebrew. *School:* Classes, 3; teachers, 2; pupils, 70; sessions weekly, 5.
- Educ.* *TIKVATH SHOLOM, Bedford Ave. and Clymer.
 *CHEVRA TORAH ANSHE CHESED, Douglas St. Pres. Ezekiel B. H. Zaks; Sec., — Fierman.
 **JEWISH CENTER (Far Rockaway), Central Ave.
 **YOUNG MEN'S AND YOUNG WOMEN'S HEBREW ASSOCIATION OF THE EAST SIDE. Pres., Wm. Kampf, 968-47th.
- Char.* BROOKLYN JEWISH HOME FOR CONVALESCENTS, 826 Ave. U. Org. 1921. Pres., Carrie Kronfeldt; Sec., Anna T. Cohen. Members, 1,300.
- Cem.* BETH DAVID. L. I.

MANHATTAN AND THE BRONX

- Cg.* *AHAVATH ZION, 66 Pike.
 ANSHE GALICIA ANSHE SFARD, 1187 Washington Ave. Org. 1916. Pres., Philip Schmelzer; Sec., F. Florman. Members, 55; Income, \$1,500. *Services:* Daily in Hebrew. *School:* Classes, 2; teachers, 1; pupils, 30; sessions weekly, 6.
 BETH HAMEDROSH HAGODOL, 610 W. 175th. Org. 1925. Rabbi, M. Shuchatowitz. Pres., Max Baron; Sec., H. Shuster. *Services:* Daily in Hebrew. *Schools:* Classes, 4; teachers, 2; pupils, 50.
 BETH ISRAEL TEMPLE OF WASHINGTON HEIGHTS, 600 W. 181st. Org. 1926. Rabbi, Jerome M. Lawn. Pres., Sol. Lubell; Sec., L. J. Abrams. Members, 195; Income, \$20,000. *Services:* Sabbath. English and Hebrew. *School:* Classes, 10; teachers, 12; pupils, 231; sessions weekly, 4.
 *BETH MEDRASH HAGODOL, Forest Ave. Rabbi, B. Z. Pearl, 118 W. 112th.
 *B'NAI DAVID, 832 Fox. Rabbi, Lazaar Schoenfeld.
 HEBREW INSTITUTE OF UNIVERSITY HEIGHTS, 1835-1837 University Ave. Org. 1924. Rabbi, — Miller. Pres., Samuel Soloff; Sec., Goldie Hillson. Members, 350. *Services:* Daily in Hebrew. *School:* Classes, 11; teachers, 5; pupils, 200; sessions weekly, 5. *Affiliated Societies:* Sisterhood; Young Folks' League; Culture Club.
 HUNT'S POINT JEWISH CENTER, 920 Simpson, near 163d. Org. 1925. Rabbi, Israel Elfenbein. Pres., Samuel Saffer; Sec., Louis Cohen. Members, 265; Income, \$54,000. *Services:* Daily in Hebrew. *School:* Classes, 16; teachers, 8; pupils, 530; sessions weekly, 5. *Af-*

filiated Societies: Ladies' Auxiliary, Sisterhood, Men's Club.

JEWISH CENTER OF UNIVERSITY HEIGHTS, 174th and Nelson Ave. Org. 1922. Rabbi, I. L. Bril. Pres., Arthur I. Le Vine; Sec., Harry A. Alpert. Members, 120. *Services:* Sabbath and festivals. Hebrew and English. *School:* Classes, 11; teachers, 12; pupils, 148; sessions weekly, 5. *Affiliated Societies:* Ladies' Auxiliary.

KINGSBRIDGE JEWISH CENTER, 5233 Broadway. Org. 1924. Rabbi, Sigmund Tyor. Pres., I. M. Halpern; Sec., Samuel Newberger. Members, 40; Income, \$3,000. *Services:* Sabbath and festivals. Hebrew and English. *School:* Classes, 2; teachers, 1; pupils, 30; sessions weekly, 5. *Affiliated Societies:* Sisterhood, Young Folks' League.

*LINATH HAZEDEK, 2047 Hughes Ave., Rabbi, Joseph Hager.

*EMANUEL SCHUL OF BRONX, Aldus Ave., Cor. E. 172d. Pres., Julius Beyer; Sec., Joe Abner.

ROFE CHOLIM (HEALER OF THE SICK). Welfare Island. Org. 1925. Rabbi, Jacob Greenfield. Chairman, Mrs. Jos. Mayor Asher, 64 E. 86th. *Services:* Daily. Hebrew and English. Under the Auspices of N. Y. Sec., C. J. W.

Educ.

*FORDHAM TALMUD TORAH, 2084 Arthur Ave. Rabbi, Chaim E. Moseson. Pres., —Meyerson; Sec., —Kaufman.

*JEWISH ART CENTER, 103 E. 11th.

*MT. EDEN JEWISH CENTER, 173d and Morris Ave. Pres., Sol. Goldstein; Sec., —Fuld.

Char.

*BARON DE HIRSCH CHARITY SOCIETY. Org. 1890. Pres., Mrs. W. Baum; Sec., Mrs. Malvino Kirschner, 1025 Faile.

*EMANUEL BROTHERHOOD. Treas., Jas. E. Gellert, 309 E. 6th.

HEBREW NATIONAL HOME FOR INCURABLES, 1801 Anthony Ave. Org. 1921. Pres., Mrs. Minerva L. Abeles; Sec., Mrs. Bertha Goodman. Members, 1,500.

*HEBREW SISTERS OF CHARITY, c/o Y. W. H. A., 31 W. 110th. Pres., Mrs. Eva Levy; Sec., Mrs. Tillie Huber.

*HOME BUREAU, 141 W. 126th.

JEWISH BOARD OF GUARDIANS, 228 E. 19th. Org. 1921. Pres., Mortimer L. Schiff; Sec., Clarence M. Lewis. Ex. Dir., Jess Perlman.

JEWISH CHILDREN'S CLEARING BUREAU, 1646 Ave. A. Org. 1922. Pres., Herman W. Block; Sec., Eli Winkler. Ex. Dir., Alice L. Seligsberg. Income, (1925), \$32,110. Constituent Society of Federation for the Support of Jewish Philanthropic Societies of New York City. *Affiliated Societies*, Home for Hebrew Infants, Hebrew Orphan Asylum, Hebrew Sheltering Guardian Society, Home Bureau, Child Adoption Committee, Free Synagogue, Jewish Social Service Assn., Widowed Mother's Fund Assn., Jewish Board of Guardians, Children's Haven; Convalescent Home for Hebrew Children, Blythedale Home.

LADIES' INDEPENDENT RELIEF SOCIETY, 1200 Prospect Ave. Org. 1920. Pres., Mrs. P. Rosenthal; Sec., Mrs. H. Melrose. Members, 150; Income, \$750.

*PAULINE CONSUMPTIVE RELIEF SOCIETY, 312 W. 89th. Org. 1910. Pres., Mrs. N. Blyn; Sec., Mrs. G. Brown.

*RAMBAN HOSPITAL PEOPLES AND POST GRADUATE MEDICAL ACADEMY, 912 Bronx Pk. S. and Daily Ave.

ROSE SIROVICH RELIEF SOCIETY, INC., 539 E. 6th. Org. 1922. Pres., Mrs. Sadie Feigenbaum; Sec., Belle Breuer. Members, 180; Income, \$4,000.

Cl. *DRAMATIC VEREIN. Pres., Leon Kobrin; Sec., H. Natesfeld.

RUTGERS CLUB, 314 W. 91st. Org. 1891. Pres., Jacob J. Lazaroe; Sec., Louis Abrams. Members, 300.

WOMENS' TOWN CLUB, INC., 200 W. 57th. Pres., Mrs. E. A. Grunsfeld, Sec., Mrs. Maurice Denzer. Members, 200.

Com. JEWISH COURT OF ARBITRATION, 38 Park Row. Org. 1920. Treas., Edgar J. Lauer; Sec., Louis Richman. Members, 100.

JEWISH MUSEUM ASSOCIATION, 799 Broadway (Room 524). Sec., Nathan Kaplan. Members, 300; Income, \$1,500.

*UNION OF GRAND RABBIS OF UNITED STATES AND CANADA, 9 Attorney. Pres., — Dworsky; Sec., — Leiser. Members, 50.

Educ. YOUNG WOMEN'S HEBREW ASSOCIATION OF STATEN ISLAND, 329 Jersey, (New Brighton). Org. 1925. Pres., Bee Herrmann; Sec., Ida Retish. Members, 35.

M. B. *JEWISH POSTAL WORKERS' WELFARE LEAGUE. Pres., Louis Blumberg; Sec., Morris Berkowitz.

- *UNITED HUNGARIAN WOMEN'S SICK BENEFIT ASSOCIATION. Org. 1908. Pres., Rosie Rogoff; Sec., Mrs. ——— Goldman. Members, 265.

POUGHKEEPSIE

- Educ.* **JEWISH CENTER. Sec., Miss N. Weisman, 88 Smith.
SARATOGA SPRINGS
Educ. HEBREW SCHOOL, 99 Circular. Classes, 3; teachers, 2; pupils, 45; sessions weekly, 6.
 JEWISH COMMUNITY CENTER, 108 Circular. Pres., A. Bernstein; Sec., J. S. Sovatkin. Members, 60; Income, \$2,000. Attending annually, 250.

NORTH CAROLINA

ROCKY MOUNT

- Cg.* BETH EL. Pres., E. Epstein; Sec., D. J. Edwards. Members, 8; Income, \$400.

OHIO

CLEVELAND

- Char.* CHAIM YOSEPH FAMILY ASSOCIATION. Org. 1926. Pres., Benjamin Glickman; Sec., Etta Piekus, 3314 East Overlook Rd. Members, 50.
 TEMPLE WOMEN'S ASSOCIATION, Ansel Rd. & E. 105th. Pres., Mrs. Walter A. Goldsmith; Sec., Mrs. Samuel Freedman. Members, 1,700; Income, \$5,200.
Com. COÖPERATIVE LEAGUE OF JEWISH WOMEN'S ORGANIZATIONS. Org. 1920. Pres., Mrs. Siegmund Herzog; Sec., Mrs. Louis A. Wolin, 3253 Dellwood Rd. Members, 4,000 (20 organizations).
 JEWISH CHILDREN'S CONFERENCE, 507 Huron—Sixth Bldg. Org. 1924. Pres., Harry F. Affelder; Sec., Rose Moss. Members, 30.

COLUMBUS

- C.* EXCELSIOR CLUB, 512 E. Main. Org. 1923. Pres., M. Goldberg; Sec., Max Horkin. Members, 70.

OKLAHOMA

OKLAHOMA CITY

- Char.* JEWISH LADIES' AID AND SISTERHOOD. Org. 1906. Pres., Mrs. Joseph Myer; Sec., Mrs. J. Urbansky, 801 W. 19th. Members, 135.

PENNSYLVANIA

- PENNSYLVANIA FEDERATION OF YOUNG MEN'S AND YOUNG WOMEN'S HEBREW ASSOCIATIONS AND KIN-

DRED ASSOCIATIONS, Cor. Broad and Pine, Philadelphia, Pa. Org. 1909. Pres., Harry Michlosky; Sec., J. N. Sokohl. Field Sec., Isadore Abelson. Members, 50 organizations.

ALTOONA

- Educ.* **JEWISH COMMUNITY CENTER. Act.-Pres., Wm. Lud-deke. 1827 13th Ave.
YOUNG WOMEN'S HEBREW ASSOCIATION. Org. 1920. Pres., Mrs. R. M. Levine; Sec., Anna F. Parish, 1818 12th Ave. Members, 75.

CHESTER

- Educ.* HEBREW SCHOOL, 208 W. 3d. Pres., A. W. Wolson; Sec., H. Cholodofsky; Prin., Harry Cohen. Members, 140; Income, \$9,000. Classes, 8; teachers, 8; pupils, 226.

EASTON

- Educ.* JEWISH COMMUNITY CENTER, Ferry and Walnut. Org. 1910. Pres., A. B. Jaffe; Sec., G. I. Lyons. Head-worker, Jack Sher.

ERIE

- Char.* JEWISH WELFARE SOCIETY, 156 E. 5th. Org. 1923. Pres., Samuel D. Ostrow; Sec., Arthur Rosenberg. Head-worker, Aaron M. Lopez. Income, \$4,400. Attending annually, 45 families; 396 homeless men.

JOHNSTOWN

- Educ.* YOUNG MEN'S HEBREW ASSOCIATION, Kredel Bldg., Cor. Main and Franklin. Org. 1925. Pres., Albert Callet; Sec., Alex. Zasofsky. Members, 100. Income, \$1,000.
**YOUNG WOMEN'S HEBREW ASSOCIATION. Pres., Esther Berman, 173 Horner.

MOUNT CARMEL

- Educ.* **YOUNG MEN'S HEBREW ASSOCIATION. Pres., Meyer Katz, 107 S. Oak.
**LADIES' AUXILIARY. Pres., Rae Miller, 206 S. Oak.

PHILADELPHIA

- Cg.* *BETH AM, 58th and Warrington Ave. Pres., David Rader; Sec., Mitchell Cohen.
*BRITH SHOLOM OF SOUTH WEST PHILADELPHIA, 69th and Pascall Ave. Community Center.
*KESHER TORAH, 5032 Brown. Services: Sabbath eve; School: Daily.
*TIKVAS ISRAEL, 41st and Parkside Ave.

Educ. HEBREW HIGH SCHOOL, 330 S. 9th. Org. 1922. Chairman, Max L. Margolis; Dir., Ben Rosen. Students, 468; Income, \$10,000. Constituent Society of Associated Talmud Torahs.

WEST PHILADELPHIA COMMUNITY CENTER, Cobbs Creek Blvd. and Ludlow. Pres., Aaron Berman; Sec., Herman Landau. Members, 2,000.

Cl. ONE HUNDRED CLUB. Org. 1924. Pres., Arthur May; Sec., Henry L. Lang, Heyman Bldg. Members, 75.
POW WOW CLUB. Org. 1892. Pres., Myer Solis-Cohen; Sec., Louis Magaziner, 603 Chestnut. Members, 25.

PITTSBURGH

Educ. *ISAAC SEDER EDUCATION CENTER, Bellefield Ave.

Char. *SOCIETY B'NAI JACOB. Pres., B. Turets; Sec., S. Kaufmann.

*UKRAINIAN LADIES' AID SOCIETY. Pres., Mrs. H. Caplan; Sec., Mrs. V. Steiner.

SHENANDOAH

Educ. COMMUNITY CENTER AND SCHOOL, Jardin and Oak. Org. 1925. Pres., Morris Oppenheimer; Sec., Leon Frieband. Members, 210; Income, \$2,580. Attending annually, 300.

TAMAQUA

Cg. JEWISH CONGREGATION, Washington St. *Services:* Sabbath, in Hebrew. *School:* Classes, 1; teachers, 1; pupils, 25; sessions weekly, 1.

Educ. YOUNG MEN'S AND YOUNG WOMEN'S HEBREW ASSOCIATION, 117 W. Broad. Org. 1925. Pres., Joseph Lewis; Sec., Mary Mednick. Members, 20.

UNIONTOWN

Educ. **YOUNG WOMEN'S HEBREW ASSOCIATION, 22 E. Main.

YORK

Educ. JEWISH COMMUNITY CENTER, 36 S. Queen. Pres., Louis Levitan; Sec., Max Sokol. Members, 250; Income, \$7,000.

TEXAS

HOUSTON

Cg. BETH EL, Cor. Crawford and Lamar Ave. Org. 1924. Rabbi, Nathan Blechman; Pres., Charles Mendelsohn; Sec., Louis Goldberg. Members, 210; Income, \$22,215. *Services:* Sabbath and festivals. Hebrew and English. *School:* Classes, 7; teachers, 13; pupils, 85; sessions weekly, 4.

WICHITA FALLS

- Char.* JEWISH FEDERATION FOR SOCIAL SERVICE, 11th and Burnett. Sec. C. Tobolowsky. Dir., Rabbi S. Phillips. Members, 53; Income, \$2,200.

• VIRGINIA

NORFOLK

- Char.* FAMILY WELFARE DEPARTMENT, NORFOLK SECTION, C. J. W., c/o Juvenile Court Bldg. Org. 1919. Pres., Albert Gerst; Sec., Harry Schwan. Headworker, Carrie Younker. Members, 354; Income, \$6,000.

WASHINGTON

SEATTLE

- Cg.* *AGUDAS HA-KEHILLAH. Rabbi, Boruch Shapiro, 1542 12th.

- Educ.* YOUNG WOMEN'S HEBREW ASSOCIATION, 17th and East Union. Org. 1926. Pres., Muriel B. Mosler; Sec., Sadie Miller. Members, 40.

TACOMA

- Educ.* **YOUNG HEBREW MODERATES. Sec., Dorothy Shain.

WEST VIRGINIA

WILLIAMSON

- Cg.* B'NAI ISRAEL, 3d and Logan, Org. 1916. Rabbi, A. Feinstein, Huntington, W. Va. Pres., A. Goodman; Sec., M. D. Morris. Members, 30; Income, \$1,500. *Services:* Sunday evening. English and Hebrew. *School:* Classes, 4; teachers, 4; pupils, 20; sessions weekly, 1. *Affiliated Society,* Sisterhood.

WISCONSIN

MILWAUKEE

- Cl.* SHOLOM ALEICHEM CIRCLE, 172 3d. Org. 1920. Sec., Ben J. Miller. Members, 400.

PHILIPPINE ISLANDS

- Cg.* *TEMPLE EMANUEL. Pres., Alex. Frieder, Manila. Sec., Morton Netzorg. Members, 100.

LIST OF FEDERATED JEWISH CHARITIES IN THE U. S.

City	Name	Officer	Expended 1925
Akron, Ohio	Jewish Social Service Federation of Akron	Malvyn Wachner, Sec. and Supt., 514 Metropolitan Bldg.	\$25,384.56
Altoona, Pa.	Federation of Jewish Philanthropies	Solomon N. Bazell, Pres.	3,389.00
Atlanta, Ga.	Federation of Jewish Charities	Leo S. Hexter, Ex. Dir., 90 Capitol Av.	34,878.01
Baltimore, Md.	Associated Jewish Charities	H. Joseph Hymen, Ex. Dir., 411 W. Fayette.	433,457.32
Birmingham, Ala.	Federation of Jewish Charities	Isaac Abelson, Sec.	8,000.00
Boston, Mass.	Federated Jewish Charities	M. B. Hexter, 24 Province.	445,000.00
*Brockton, Mass.	Fed. Jew. Char. of Brockton.	D. Butter, Sec., Barrister Hall.	5,000.00 (1924)
Buffalo, N. Y.	Jewish Federation for Social Service.	Cecil B. Wiener, Sec., 29 Mortimer	104,097.30
Camden, N. J.	Federation of Jewish Charities	Herman Natal, Sec., 1540 Wildwood Av.	12,000.00
Chicago, Ill.	Jewish Charities of Chicago (Amalgamation of Associated Jewish Charities and Federated Orthodox Jewish Charities).	Louis M. Cahn, Ex. Dir., 1800 Selden.	1,400,919.28
Cincinnati, Ohio	United Jewish Social Agencies	H. Kaplan, Supt., S. E. Cor. 15th and Central Parkway.	178,973.00
Cleveland, Ohio	Jewish Welfare Federation.	Samuel Goldhamer, Exec. Dir., 1537 Guardian Bldg.	401,058.00
Columbus, Ohio	Jewish Welfare Federation.	Rose Sugarman, Supt., 555 E. Rich.	31,025.60
Dallas, Texas	Jewish Federation for Social Service.	Sam'l C. Blumenthal, Exec. Dir., 1817 Pocahontas.	47,576.06
Davenport, Ia., Rock Island, Moline, Ill.	Tri-City Jewish Charities	Jos. L. Baron, 522 Union Bldg., Davenport, Ia.	6,991.73
Dayton, Ohio	Jewish Federation for Social Service.	Jane G. Fisher, 59 Green.	16,059.55
Denver, Colo.	Central Jewish Aid Society	Katherine Cauman, Ex. Sec., 514 Quincy Bldg.	47,460.97
Des Moines, Ia.	United Jewish Philanthropies.	Robert Lappen, Sec., Southern Surety Bldg.	30,000.00
Detroit, Mich.	United Jewish Charities	Morris D. Waldman, Man. Dir., 2326 Penobscot Bldg.	163,467.24
Ft. Wayne, Ind.	Ft. Wayne Federated Jewish Charities	Herman Pollack, Pres.	5,974.50

Note—*Indicates that revised data were not furnished upon request.

LIST OF FEDERATED JEWISH CHARITIES IN THE U. S. (continued)

City	Name	Officer	Expended 1925
Hartford, Conn.	United Jewish Charities of Hartford, Conn.	Rebecca G. Affachiner	\$31,460.48
*Hot Springs, Ark.	Federation of Jewish Charities	A. B. Rhine, Sec., 315 W. Grand Av.	
Indianapolis, Ind.	Jewish Federation of Indianapolis	George W. Rabinoff, Ex. Dir., 17 W. Morris	35,000.00
Kansas City, Mo.	United Jewish Charities	Mrs. Henry Cohen, Ex. Dir., 1000 Admiral Blvd.	80,000.00
Lexington, Ky.	Federation of Jewish Charities	Edw. J. Meyers, Sec., Cor. Main and Mill	1,600.45
Little Rock, Ark.	Federation of Jewish Charities	D. L. Menkus, Sec., 414 W. 2d	10,000.00
Los Angeles, Cal.	Federation of Jewish Welfare Organizations	I. Irving Lipsitch, Ex. Dir., 220 Ins. Exchange Bldg.	245,234.13
Louisville, Ky.	Jewish Welfare Federation	Lulu D. Krakaur, 215 E. Walnut	27,938.39
Memphis, Tenn.	Federation of Jewish Welfare Agencies	Stella Loewenstein, Supt.	21,250.00
Milwaukee, Wis.	Federated Jewish Charities	Kurt Pelser, Ex. Dir., 1002 North Av.	100,000.00
Minneapolis, Minn.	Jewish Family Welfare Assn.	Anna F. Skolsky, Ex. Sec.	29,000.00
Mobile, Ala.	Federation of Jewish Charities	Nell R. Hess, Sec., 6 Pine	3,000.00
Montgomery, Ala.	United Hebrew Charities	C. F. Moritz, Sec.	2,500.00
Nashville, Tenn.	Federation of Jewish Charities	Sol. N. Cline, Sec., 162 2d Av., N.	8,000.00
New Haven, Conn.	United Jewish Charities	Sadie Kronish, Supt.	22,492.67
New Orleans, La.	Jewish Charitable and Educational Federation	David Fichman, Supt., 1205 St. Charles Av.	83,000.00
New York, N. Y.	Brooklyn Federation of Jewish Charities	Herman Brickman, Ex. Dir., 305 Washington	547,212.86
Brooklyn	Federation for the Support of Jewish Philanthropic Societies of New York City	Solomon Lowenstein, 114 Fifth Av.	4,155,039.04
Manhattan and Bronx	Conference of Jewish Charities	Leah Frank Segal, Ex. Dir.	160,478.47
Newark, N. J.	Oakland Jewish Federation	Harry J. Sapper, Ex. Dir., 732-14th	37,664.32
Oakland, Cal.	Jewish Welfare Federation	Wm. R. Blumenthal, Supt., 210 S. 18th	51,440.75
Omaha, Neb.	Federation of Jewish Charities	Jacob Billikopi, Ex. Dir., N. W. Cor. 9th and Pine	1,500,000.00
Philadelphia, Pa.			

LIST OF FEDERATED JEWISH CHARITIES IN THE U. S. (continued).

City	Name	Officer	Expended 1925
Pittsburgh, Pa.	Federation of the Jewish Philanthropies of Pittsburgh.	Ludwig B. Bernstein, Exec. Dir., Washington Trust Co. Bldg.	\$227,000.00
Portland, Ore.	Federated Jewish Societies of Portland.	Mrs. Isaac Swett, Ex. Sec.	55,131.95
Rochester, N. Y.	Jewish Welfare Council.	Jacques L. Meyers, Sec., 144 Baden.	57,731.85
St. Joseph, Mo.	Federated Jewish Charities.	Mrs. M. Rosenfield, Supt., 610 S. 10th.	8,733.79
St. Louis, Mo.	The Jewish Federation of St. Louis.	F. S. Bach, Ex. Dir., 3636 Page Av.	273,511.37
St. Paul, Minn.	Jewish Welfare Association.	Helen Grodinsky, Supt., Wilder Charity Bldg.	49,765.64
San Antonio, Tex.	Jewish Social Service Federation.	c/o Temple Beth El, Cor. Jefferson and Travis, Natalie M. Dalkowitz, Ex. Dir.	18,402.55
San Diego, Cal.	Federated Jewish Charities.	Mrs. E. H. Samisch, 7th and A.	3,500.00
San Francisco, Cal.	Federation of Jewish Charities.	Meyer H. Levy, Sec. 436 O'Farrell.	351,051.34
Scranton, Pa.	The Jewish Federation.	Mrs. Jacob Mechloutz, Supt., 440 Wyoming Av.	32,745.01
Sioux City, Ia.	Federation of Jewish Social Service.	Rose Baron, Supt., 308 Pierce.	20,113.05
Syracuse, N. Y.	Federation for the Support of Jewish Philanthropic Societies of Syracuse.	J. X. Cohen, Sec., 222 Cedar.	36,422.09
Terre Haute, Ind.	Federated Jewish Charities.	Louis Brown, Pres., 313 Wabash Av.	5,107.52
Toledo, Ohio	Jewish Federation of Toledo.	Maurice J. Sievers, Ex. Dir., Linwood and Southard Av.	33,560.00
Tulsa, Okla.	Tulsa Federation of Jewish Charities.	Mrs. E. Solomon, 1205 N. Elwood.	3,000.00
Utica, N. Y.	Federation of Jewish Charities.	Mrs. Ethel H. Nusbaum, Ex. Sec.	7,046.00
Wichita, Kan.	Associated Jewish Charities.	Sidney Croney.	(1924-25)
Wichita Falls, Tex.	Jewish Federation for Social Service.	C. Toblowsky, Sec., c/o Temple Israel 11th and Burnett.	700.00
Worcester, Mass.	United Jewish Charities of Worcester, Inc.	Mrs. H. L. Jackson, Soc. Work., 10 Waverly.	2,200.00 (income)
Youngstown, Ohio.	Jewish Social Service Bureau.	Lillian Sedwitz, Supervisor, 305 Wick Av.	19,078.66
			5,671.39

JEWISH PERIODICALS APPEARING IN THE UNITED STATES

[NOTE.—* indicates that revised data were not furnished by request]

- THE AMERICAN HEBREW. 19 W. 44th, New York City. Weekly. Est. 1879.
- THE AMERICAN ISRAELITE. N. W. cor. 7th and Elm, Cincinnati, O. Weekly. Est. 1854.
- THE AMERICAN JEWISH WORLD. Tribune Annex Building, Minneapolis, Minn. Weekly. Est. 1912 as THE JEWISH WEEKLY.
- DER AMERIKANER (The Jewish American and Woman's Magazine). 77 Bowery, New York City. Yiddish. Weekly. Est. 1904.
- APIRYON. 2 Palisade Av., Flagg Bldg., Yonkers, N. Y. Hebrew. Monthly. Est. 1923.
- *ATLANTIC WEEKLY. 1923 Atlantic Av., Atlantic City, N. J. Yiddish and English. Weekly. Est. 1922.
- B'NAI B'RITH MAGAZINE. 40 Electric Bldg., Cincinnati, O. Monthly. Est. 1886.
- B'NAI B'RITH MESSENGER. 2d and Hill, Los Angeles, Cal. Weekly. Est. 1896.
- THE BOSTON JEWISH AMERICAN AND WOMEN'S MAGAZINE. Boston, Mass. Yiddish. Weekly. Est. 1908.
- BROOKLYN JEWISH CHRONICLE. 316 Livingston, Brooklyn, N. Y. Weekly. Est. 1922.
- BROOKLYN NEW JOURNAL. 1776 Pitkin Av., Brooklyn, N. Y. Yiddish and English. Weekly. Est. 1909 as BROOKLYN BROWNSVILLE POST.
- THE BUFFALO JEWISH REVIEW. 35 Pearl, Buffalo, N. Y. Weekly. Est. 1912 as THE AMERICAN JEWISH REVIEW.
- BULLETIN OF THE JEWISH TELEGRAPHIC AGENCY. 611 Broadway, New York City. Daily. Est. 1919.
- CALIFORNIA JEWISH REVIEW. 111 W. 4th., 314 I. W. Hellman Bldg., Los Angeles, Cal. Weekly. Est. 1921.

CHICAGO CHRONICLE. 35 N. Dearborn, Chicago, Ill. Weekly. Est. 1918.

THE CHICAGO ISRAELITE. 116 S. Michigan Av., Chicago, Ill. Weekly. Est. 1853.

THE CHICAGO JEWISH DAILY FORWARD. 1256 S. Kedzie Av., Chicago, Ill. Yiddish. Daily. Est. 1919.

*THE DAILY JEWISH CALL. 1107 S. Halsted, Chicago, Ill. Yiddish. Daily. Est. 1900 as DER TAEGLICHER YIDDISHER KOL.

THE DAILY JEWISH COURIER (Der Taeglicher Juedischer Courier). 1214 S. Halsted, Chicago, Ill. Yiddish. Daily. Est. 1887.

DAILY JEWISH LEADER. 299 Washington, Boston, Mass. Yiddish. Daily. Est. 1923.

THE DAY. 183 E. Broadway, New York City. Yiddish. Daily. Amalgamation of THE DAY (Der Tog), Est. 1914, and THE WARHEIT (The Truth), Est. 1905.

THE DETROIT JEWISH CHRONICLE. 525 Woodward Av., Detroit, Mich. Weekly. Est. 1916.

*EDEN. 498 West End Av., New York City. Hebrew. Monthly. Est. 1924.

EMANU-EL. Clunie Bldg., San Francisco, Cal. Weekly. Est. 1895.

FAR'N FOLK. 425 Lafayette, New York City. Yiddish. Bi-monthly. Est. 1923.

*FRAYE YUGEND. 216 Henry, New York City. Yiddish. Monthly. Est. 1923.

DIE FREIE ARBEITER STIMME (Free Voice of Labor). 48 Canal, New York City. Yiddish. Weekly. Est. 1899.

FREIHEIT. 30 Union Square, New York City. Yiddish. Daily. Est. 1922.

GEGENWART. 52 St. Marks Pl., New York City. Yiddish. Occasional. Est. 1924.

DER GROSSER KUNDES (The Big Stick). 201 E. Broadway, New York City. Yiddish. Weekly. Est. 1909.

HADOAR. 114 Fifth Av., New York City. Hebrew. Weekly. Est. 1921.

HATOREN. 114 Fifth Av., New York City. Hebrew. Monthly. Est. 1913.

HUDSON JEWISH NEWS. 92 Montgomery, Jersey City, N. J. Yiddish and English. Weekly. Est. 1923.

- THE INDIANA JEWISH CHRONICLE. 937 Meyer-Kiser Bank Bldg., Indianapolis, Ind. Weekly. Est. 1921.
- INTERMOUNTAIN JEWISH NEWS. 1950 Curtis, Denver, Colo. Weekly. Est. 1915 as DENVER JEWISH NEWS.
- DER INZEL. P.O. Box 25, Sta. B., New York City. Yiddish. Monthly. Est. 1925.
- THE JEWISH ADVOCATE. 251 Causeway, Boston, Mass. Weekly. Est. 1897.
- THE JEWISH ADVOCATE AND THE CONNECTICUT HEBREW RECORD. 251 Causeway, Boston, Mass. Weekly. Est. 1897.
- THE JEWISH CENTER. 352 Fourth Av., New York City. Quarterly. Est. 1922. Issued by the Jewish Welfare Board.
- THE JEWISH CHRONICLE. 156 Central Av., Newark, N. J. Weekly. Est. 1921.
- THE JEWISH CRITERION. 507 Oliver Bldg., Pittsburgh, Pa. Weekly. Est. 1895.
- JEWISH DAILY BULLETIN. 611 Broadway, New York City. Daily. Est. 1924.
- THE JEWISH DAILY NEWS (Yiddishes Tageblatt). 187 E. Broadway, New York City. Yiddish and English. Daily. Est. 1885.
- THE JEWISH DIGEST. 1207 Realty Board Bldg., Miami, Fla. Weekly. Est. 1926.
- THE JEWISH EXPONENT. New Public Ledger Bldg., Philadelphia, Pa. Weekly. Est. 1887.
- JEWISH FARMER. 301 E. 14th., New York City. Yiddish and English. Monthly. Est. 1908.
- THE JEWISH FORUM. 2000 Broadway, New York City. Monthly. Est. 1918.
- THE JEWISH GAZETTE (Die Yiddische Gazette). 187 E. Broadway, New York City. Yiddish and English. Weekly. Est. 1874. Weekly edition of "The Jewish Daily News."
- THE JEWISH INDEPENDENT. 1825 E. 18th., Cleveland, Ohio. Weekly. Est. 1906.
- THE JEWISH INDICATOR (Wegweiser). 1520 Center Av., Pittsburgh, Pa. Yiddish and English. Weekly. Est. 1884; Reorg. 1921 as JEWISH VOLKSFREUND.

- JEWISH INSTITUTE QUARTERLY. 40 W. 68th., New York City. English and Hebrew. Quarterly. Est. 1924.
- THE JEWISH LEDGER. 938 Lafayette, New Orleans, La. Weekly. Est. 1895.
- JEWISH LEDGER. 1239 Granite Bldg., Rochester, N. Y. English. Weekly. Est. 1924.
- THE JEWISH MONITOR. 287 W. 10th., Fort Worth, Texas. English. Weekly. Est. 1914.
- THE JEWISH MORNING JOURNAL (Der Morgen Journal). 77 Bowery, New York City. Yiddish. Daily. Est. 1901.
- JEWISH MUSICAL WORLD AND THEATRE MAGAZINE. 5 Beekman, New York City. Yiddish. Monthly. Est. 1923.
- JEWISH PRESS. 490 Brandeis Theatre Bldg., Omaha, Neb. Weekly. Est. 1920.
- THE JEWISH PRESS. 576 12th., Milwaukee, Wis. Yiddish and English. Weekly. Est. 1919.
- THE JEWISH QUARTERLY REVIEW. S. E. cor. Broad and York, Philadelphia, Pa. New Series. Est. 1910.
Published by the Dropsie College for Hebrew and Cognate Learning.
- *THE JEWISH RECORD (Der Yiddisher Record). 1127 Blue Island Av., Chicago, Ill. Yiddish. Weekly. Est. 1909.
- THE JEWISH RECORD. 1309 Franklin Av., St. Louis, Mo. Yiddish and English. Weekly. Est. 1913.
- JEWISH RECORD. 148 Dwyer Av., San Antonio, Tex. Weekly. Est. 1924.
- THE JEWISH REVIEW. 906 Union Trust Bldg., Providence, R. I.. Weekly. Est. 1920.
- THE JEWISH REVIEW AND OBSERVER. 1150 W. 3d., Cleveland, Ohio. Weekly. Est. 1888.
- JEWISH SOCIAL SERVICE QUARTERLY. 330 S. 9th., Philadelphia, Pa. Quarterly. Est. 1924.
- THE JEWISH TELEGRAPHIC AGENCY, 611 Broadway, New York City. Est. 1920.
- JEWISH THEATRICAL NEWS. 101 W. 42d, New York City. Weekly. Est. 1924.
- THE JEWISH TIMES. Suite 511, Lexington Bldg., Baltimore, Md. Weekly. Est. 1919.

- *THE JEWISH TIMES. 605 E. 4th., Los Angeles, Cal. Yiddish. Weekly. Est. 1916.
- THE JEWISH TIMES. 50 Main, San Francisco, Cal. Weekly. Est. 1855.
- JEWISH TRANSCRIPT. 1616 8th Av., Seattle, Wash. Weekly. Est. 1924.
- THE JEWISH TRIBUNE. Cowan Bldg., 570-7th., Av., New York City. Weekly. Est. 1902 at Portland, Ore., moved to New York City, 1919. HEBREW STANDARD (est. 1882) amalgamated with THE JEWISH TRIBUNE, 1922.
- THE JEWISH VOICE. 925 Victoria Bldg., St. Louis, Mo. Weekly. Est. 1879.
- THE JEWISH VOICE. 32 Broome, Newark, N. J. English-Yiddish. Weekly. Est. 1923.
- *THE JEWISH VOICE. 325 Yesler Way, Seattle, Wash. Weekly. Est. 1915.
- THE JEWISH WOMAN. 2109 Broadway, New York City. Quarterly. Est. 1921. Published by The National Council of Jewish Women.
- THE JEWISH WORLD. 50th and Woodland, Cleveland, Ohio. Yiddish. Daily. Est. 1908.
- THE JEWISH WORLD. 233 S. 5th., Philadelphia, Pa., Yiddish and English. Daily. Est. 1914.
- THE KANSAS CITY JEWISH CHRONICLE. 304 W. 10th., Kansas City, Mo. Weekly. Est. 1920.
- KINDER JOURNAL. 1387 Washington Av., New York City. Yiddish. Monthly. Est. 1920.
- KULTUR. 1126 Blue Island Av., Chicago, Ill. Yiddish. Weekly. Est. 1925.
- LIGHT OF ISRAEL (Yiddische Licht). 54 Canal, New York City. Yiddish and English. Weekly. Est. 1923.
- MENORAH JOURNAL. 167 W. 13th., New York City. Bi-monthly. Est. 1915.
Published by the Intercollegiate Menorah Association.
- DER MILWAUKER WOCHENBLATT (The Milwaukee Weekly). 576 12th., Milwaukee, Wis. Yiddish and English. Weekly. Est. 1914.
- THE MODERN VIEW. 210 Olive, St. Louis, Mo. Weekly. Est. 1901.
- THE NEW PALESTINE. 114 5th., Av., N. Y. C. Weekly. Est. 1921.
Successor to THE MACCABEAN, Est. 1901.

Organ of the Zionist Organization of America.

OHIO JEWISH CHRONICLE. 508 Schultz Bldg., Columbus, O. Weekly. Est. 1920.

PHILADELPHIA JEWISH CHRONICLE. 215 S. 57th, Philadelphia, Pa. Weekly. Est. 1922.

PHILADELPHIA JEWISH TIMES. 709 N. Franklin, Philadelphia, Pa. English. Weekly. Est. 1925.

THE REFORM ADVOCATE. 7 S. Dearborn, Chicago, Ill. Weekly. Est. 1891.

SAN ANTONIO JEWISH WEEKLY. 530 Gunter Bldg., San Antonio, Tex. Weekly. Est. 1923.

THE SCRIBE. 715 Chamber of Commerce Bldg., Portland, Ore. Weekly. Est. 1919.

THE SENTINEL. 116-124 S. Clinton, Chicago, Ill. Weekly. Est. 1910.

SHRIFTEN (Writings). 425 Lafayette, New York City. Quarterly. Est. 1912.

SPRINGFIELD HEBREW RECORD. 251 Causeway, Boston, Mass. Weekly. Est. 1923.

STARK COUNTY JEWISH NEWS. 1333 Shorb Av., N. W., Canton, O. Bi-monthly. Est. 1921.

SUMMARY OF EVENTS OF JEWISH INTEREST. 114 Fifth Av., New York City. Monthly. Est. 1921.

Issued by the Bureau of Jewish Social Research.

TEXAS JEWISH HERALD. 1210½ Congress, Houston, Texas. Weekly. Est. 1908 as THE JEWISH HERALD.

THE TOLEDO ISRAELITE. 2448 Putnam, Toledo, Ohio. Monthly. Est. 1915.

UNION TIDINGS. Merchants' Bldg., Cincinnati, Ohio. Monthly. Est. 1919.

Published by the Union of American Hebrew Congregations.

UNITED SYNAGOGUE RECORDER. 531 W. 123d. New York City. Quarterly. Est. 1921. Organ of the United Synagogue of America, the Women's League, and the Young People's League.

LA VARA. 7 Rivington, New York City. Judeo-Spanish. Weekly. Est. 1922.

VON ZEIT ZU ZEIT. 661 E. 170th, New York City. Yiddish. Quarterly. Est. 1925.

- VORWARTS (Jewish Daily Forward). 175 E. Broadway, New York City. Yiddish. Daily. Est. 1897.
- WISCONSIN JEWISH CHRONICLE. 383 Milwaukee, Milwaukee, Wis. Weekly. Est. 1920.
- DOS WORT. 175 E. Broadway, New York City. Yiddish. Monthly. Est. 1921.
- DOS YIDDISHE FOLK. 114 Fifth Av., New York City. Yiddish. Weekly. Est. 1909.
Yiddish Organ of the Zionist Organization of America.
- YIDDISHER ARBEITER. 133 Second Av., New York City. Yiddish. Weekly. Est. 1923.
- YOUNG ISRAEL. Formerly the UNION HOME STUDY MAGAZINE. Merchants' Bldg., Cincinnati, Ohio. Monthly. Est. 1913.
Published by the Department of Synagogue and School Extension, Union of American Hebrew Congregations.
- DIE ZUKUNFT (The Future). 175 E. Broadway, New York City. Yiddish. Monthly. Est. 1895.
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JEWISH MEMBERS OF THE CONGRESS OF THE UNITED STATES

PAST

- ANSORGE, MARTIN C., 1882- . Rep. from N. Y., 1921-1922.
 BENJAMIN, JUDAH PHILIP, 1812-1884. Sen. from La., 1853-1861.
 CANTOR, JACOB A., 1854-1920. Rep. from N. Y., 1913-1915.
 EINSTEIN, EDWIN, 1842-1906. Rep. from N. Y., 1879-1881.
 EMERICH, MARTIN, 1847-1922. Rep. from Ill., 1903-1907.
 FISCHER, ISRAEL F., 1858- . Rep. from N. Y., 1895-1899.
 FRANK, NATHAN, 1852- . Rep. from 1889-1891.
 GOLDFOGLE, HENRY M., 1856- . Rep. from N. Y., 1901-1915, 1919-1921.
 GOLDZIER, JULIUS, 1854-1925. Rep. from Ill., 1893-1895.
 GUGGENHEIM, SIMON, 1867- . Sen. from Colo., 1907-1913. .
 HART, EMANUEL B., 1809-1897. Rep. from N. Y., 1851-1853.
 HOUSEMAN, JULIUS, 1832-1891. Rep. from Mich., 1883-1885.
 JONAS, BENJAMIN FRANKLIN, 1834-1911. Sen. from La., 1879-1885.
 KAHN, JULIUS, 1861-1924. Rep. from Cal., 1889-1902, 1905-1924.
 KRAUSS, MILTON, 1866- . Rep. from Ill., 1917-1922.
 LESSLER, MONTAGUE, 1869- . Rep. from N. Y., 1902-1903.
 LEVIN, LEWIS CHARLES, 1808-1860. Rep. from Pa., 1845-1851.
 LEVY, DAVID. See YULEE, DAVID LEVY.
 LEVY, JEFFERSON MONROE, 1852-1924. Rep. from N. Y., 1899-1901, 1911-1915.
 LITTAUER, LUCIUS NATHAN, 1859- . Rep. from N. Y., 1897-1907.
 LONDON, MEYER, 1871-1926. Rep. from N. Y., 1915-1917, 1921-1923.
 *MARX, SAMUEL, 1867-1922. Rep. from N. Y., 1922.
 MAY, MITCHELL, 1871- . Rep. from N. Y., 1899-1901.
 MEYER, ADOLPH, 1842-1908. Rep. from La., 1891-1908.

*Died before taking his seat.

- MORSE, LEOPOLD, 1831-1892. Rep. from Mass., 1877-1885; 1887-1889.
 PHILLIPS, HENRY MYER, 1811-1884. Rep. from Pa., 1857-1859.
 PHILLIPS, PHILIP, 1807-1884. Rep. from Ala., 1853-1855.
 PULITZER, JOSEPH, 1847-1911. Rep. from N. Y., 1885-1886.
 RAYNER, ISADOR, 1850-1912. Rep. from Md., 1887-1895. Sen. from Md., 1905-1912.
 ROSENBLOOM, B. L., 1880- . Rep. from Wheeling, W. Va., 1921.
 ROSSDALE, ALBERT B., 1878- . Rep. from N. Y., 1921-1922.
 SIEGEL, ISAAC, 1880- . Rep. from N. Y., 1915-1922.
 SIMON, JOSEPH, 1851- . Sen. from Ore., 1897-1903.
 STRAUS, ISIDOR, 1845-1912. Rep. from N. Y., 1894-1895.
 TROUSE, MYER, 1825-1878. Rep. from Pa., 1863-1867.
 VOLK, LESTER DAVID, 1884- . Rep. from N. Y., 1921-1923.
 WOLF, HARRY B., 1880- . Rep. from Md., 1907-1909.
 YULEE, DAVID LEVY, 1811-1886. Del. from Fla., 1841-1845. Sen. from Fla., 1845-1851, 1855-1861.

PRESENT

(MEMBERS OF THE SIXTY-NINTH CONGRESS)

- BACHRACH, ISAAC, Republican, Representative, Atlantic City, 1915-
 BERGER, VICTOR, Socialist, Representative, Milwaukee, 1923-
 BLOOM, SOL., Democrat, Representative, New York City, 1923-
 CELLER, EMANUEL, Democrat, Representative, New York City, 1923-
 DICKSTEIN, SAMUEL, Democrat, Representative, New York City, 1923-
 GOLDER, BENJAMIN, Republican, Representative, Philadelphia, 1924-
 JACOBSTEIN, MEYER, Democrat, Representative, Rochester, 1923-
 KAHN, FLORENCE PRAG (MRS. JULIUS), Republican, Representative, San Francisco, 1925-
 PERLMAN, NATHAN D., Republican, Representative, New York City, 1921-
 SABATH, ADOLPH J., Democrat, Representative, Chicago, 1907-

STATISTICS OF JEWS

BY H. S. LINFIELD, PH. D.,

DIRECTOR, DEPARTMENT OF INFORMATION AND STATISTICS
OF THE BUREAU OF JEWISH SOCIAL RESEARCH

INTRODUCTORY NOTE

In the present article on Statistics of Jews, all tables which have been previously published have been revised and brought up to date, and several tables have been completed and re-cast.

Special care was taken this year to revise the figures for the several tables in the section dealing with the number of Jews in the world. In the section dealing with Jewish immigration to Palestine, the new Table XXXVI was added to show in detail the Jewish immigration to Palestine and the emigration from that country.

The special feature of the present article is a study of the distribution of the Jews in the United States (Tables XIV-XVI) as an appendix to this year's Article of Statistics of Jews. The tables are supplemented by two maps showing the density of the Jewish population of the United States.

With regard to Jewish population statistics, it should be borne in mind that the figures arrived at on the basis of a religious or nationality census are likely to be inaccurate to some extent. This is partly due to the fact that there is sometimes a tendency on the part of census enumerators to minimize the number of persons of a minority religion or nationality, and partly because some Jews report their nationality as that of the majority population, or decline to answer the question as to religion or nationality.

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A. THE JEWISH POPULATION OF THE WORLD

The total Jewish population of the world is over 14,600,000 persons scattered over the whole earth. Almost every country in the world has its Jewish population. The table below gives a list of the countries, the number of the Jewish population of which is known.

TABLE I
A LIST OF THE COUNTRIES OF THE WORLD AND THEIR
JEWISH POPULATION¹

Name of Country	Number of Jews	Name of Country	Number of Jews
Abyssinia.....	50,000	Morocco (French).....	21,000
Aden and Perim.....	3,747	Morocco (Spanish).....	18,000
Afghanistan.....	18,135	Netherlands ²	150,000
Alaska.....	500	New Zealand ²	2,380
Algeria.....	85,000	Norway ²	1,457
Arabia.....	25,000	Palestine ²	110,000
Argentina ²	200,000	Paraguay ²	400
Australia ²	21,615	Persia.....	40,000
Austria.....	350,000	Philippine Islands.....	500
Belgium.....	44,000	Poland ²	2,854,000
Brazil.....	21,000	Porto Rico.....	200
British Empire.....	514,442	Portugal.....	1,000
British Malaya.....	703	Portuguese East Africa.....	100
Bulgaria.....	43,232	(Mozambique)	
Canada ²	126,196	Rhodesia (Northern)....	110
Chile ²	2,000	Rhodesia (Southern)....	1,289
China ²	12,000	Roumania ²	900,000
Congo (Belgian).....	177	Russia (R. S. F. S. R.) ² ..	518,260
Crimea ²	51,516	Russia (R. S. F. S. R.) in	
Cuba.....	4,000	Europe ²	2,662,139
Curaçao.....	565	Russia (U. S. S. R.).....	2,820,429
Cyprus.....	195	Russia (U. S. S. R.) in	
Czecho-Slovakia ²	354,342	Asia ²	114,953
Danzig ²	9,239	Saar Region.....	5,000
Denmark ²	5,947	Serb-Croat-Slovene Sta.	64,159
Dominican Republic.....	55	Siberia.....	44,725
Egypt ²	59,581	S. W. Africa.....	200
Estonia.....	4,566	Spain.....	4,000
Finland.....	1,618	Surinam (Dutch Guiana)	818
France.....	165,000	Syria and Lebanon ²	35,000
France and Possessions.....	551,000	Sweden.....	6,469
Germany.....	615,000	Switzerland ²	20,979
Gibraltar ²	1,123	Tanganyika (German	
Great Britain.....	297,000	East Africa).....	10
Greece.....	125,000	Tangier Zone.....	12,000
Hawaii.....	150	Trans-Caucasian Rep....	57,608
Hong Kong.....	150	Tunisia ²	65,000
Hungary.....	473,310	Turkey in Asia.....	70,000
India.....	21,778	Turkey in Europe.....	120,000
Indo-China (French) ²	1,000	Turkoman.....	500
Iraq.....	87,488	Ukraine ²	1,795,540
Irish Free State ²	5,148	Union of South Africa ² ...	62,103
Italy.....	50,000	United States (Contin'l)...	3,600,800
Jamaica.....	1,250	United States and	
Japan.....	1,000	Possessions.....	3,602,220
Kenya.....	100	Uruguay.....	150
Kirghizia ²	2,120	Uzbek Republic ²	10,000
Latvia.....	95,675	Venezuela.....	411
Libya ²	20,000	Virgin Islands.....	70
Lithuania ²	155,125	West Russia (Gov't of	
Luxemburg ²	1,353	Witebsk).....	115,613
Malta.....	35	White Russia.....	395,184
Mexico.....	8,972		

¹Based on the latest official census or authoritative estimate. For details see tables III to VII. See also explanatory notes following Table XI.

²See notes on Tables I—XI.

Although Jews live all over the world, the density of the Jewish population varies. Of the 15,000,000 Jews in the world, more than two-thirds live in Europe and over 27% live in North and South America. Asia, Africa, and Australasia together have but 7.33% of the total Jewish population: Asia, 3.24%, Africa, 3.92%, and Australasia, .17%

TABLE II
DISTRIBUTION OF THE JEWISH POPULATION OF THE
WORLD BY CONTINENTS

Continent	Jewish Population	Per Cent of Total
Europe	9,586,111	65.55
North and South America	3,966,750	27.12
Africa	573,670	3.92
Asia	473,346	3.24
Australasia	24,645	.17
Total	14,624,522	100.00

AMERICA

Of the Jews who live on the American continent, 3,741,988 dwell in North America and the West Indies, where they constitute 2.7% of the total population, and 108,204 in Central and South America, forming .23% of the total population. In North America the Jews are concentrated in Continental United States (3.4%) and in Canada (1.43%). In South America more than 92% of the Jews live in Argentina, where, however, they constitute only 1.1% of the total population.

TABLE III

DISTRIBUTION OF JEWISH POPULATION OF AMERICA BY
GEOGRAPHICAL DIVISIONS AND COUNTRIES

Name	Gen. Population	Yr.	Jew. Population	Yr.	Per Cent
NORTH AMERICA AND WEST INDIES					
Canada ²	8,788,483c.	1921	126,196c. ¹	1921	1.43
United States (Continental).....	105,710,620c.	1920	3,600,800e.	1920	3.4
Alaska.....	55,036c.	1920	500e.	1917	
Cuba.....	2,889,004c.	1918	4,000e.	1910	
Dominican Republic.....	897,405c.	1921	55c.	1921	.006
Jamaica.....	858,188c.	1921	1,250c.	1921	.14
Mexico.....	14,234,799c.	1921	8,972e.	1911	
Porto Rico.....	1,299,809c.	1920	200e.	1917	
Virgin Islands.....	26,051c.	1917	70e.	1923	
Total.....	134,759,395		3,742,043		2.79
SOUTH AND CENTRAL AMERICA					
Argentina ²	9,548,092c.	1924	200,000c.	1924	2.09
Brazil.....	30,635,605c.	1920	21,000e.	1924	
Chile ²	3,754,723c.	1920	2,000e.	1924	
Curaçao.....	56,371c.	1923	565c.	1920	
Paraguay.....	1,000,000c.	1917	400e.	1924	
Surinam.....	133,561c.	1923	818c.	1923	.13
Uruguay.....	1,564,620c.	1922	150e.	1910	
Venezuela.....	2,411,952c.	1920	411c.	1894	
Total.....	49,104,924		224,707		.46
Grand Total.....	183,864,319		3,966,750		2.15

¹The letter "c" following a figure indicates that it is based on a census, "e" that it is based on an estimate.

²See notes on Tables I—XI.

EUROPE

The bulk of the Jews of Europe live in a group of adjacent countries located in the center of the continent, which region may be designated as the "Jewish" Central Europe. In it the Jews form 6.57% of the total population. In the countries to the north of this "Jewish" Central Europe, Jews form not more than .33% of the total population; while in the countries to the west and south of that region the Jewish numbers represent .66% of the total population.

TABLE IV

DISTRIBUTION OF JEWISH POPULATION OF EUROPE BY
GEOGRAPHICAL DIVISIONS AND COUNTRIES

Name	Gen. Population	Yr.	Jew. Population	Yr.	Per Cent
WESTERN AND SOUTHERN EUROPE					
Belgium	7,666,055e.	1923	44,000e.	1921	
Bulgaria	5,008,000e.	1923	43,232c.	1920	
Cyprus	310,715c.	1921	195c.	1921	.06
Danzig ²	383,995c.	1924	9,239c.	1924	2.4
Denmark ²	3,267,831c.	1921	5,947c.	1921	.18
France	39,209,518c.	1921	165,000e.	1922	
Germany	60,412,084c.	1919	615,000e.	1922	
Gibraltar ²	22,018c.	1921	1,123c.	1920	
Great Britain	42,918,253c.	1921	297,000e.	1924	
Greece	5,536,375c.	1920	125,000e.	1925	2.25
Irish Free State ²	3,139,688c.	1911	5,148c.	1911	.16
Italy	38,755,576c.	1921	50,000e.	1924	
Luxemburg ²	260,767c.	1922	1,353c.	1922	.52
Malta and Gozo	224,680c.	1921	35e.	1920	
Netherlands	6,865,314c.	1920	150,000e.	1925	
Portugal	6,032,991c.	1920	1,000e.	1921	
Saar Region	500,000e.	1920	5,000e.	1920	1.00
Serb-Croat-Slovene State	12,017,323c.	1920	64,159c.	1920	.53
Spain	21,347,335c.	1920	4,000e.	1920	.02
Switzerland	3,888,320c.	1920	20,979c.	1920	.54
Turkey (Eur.) ²	1,872,697e.	1922	120,000e.	1923	.7
Total	259,639,535		1,727,410		
CENTRAL EUROPE					
Austria	6,535,759c.	1923	350,000e.	1920	
Czecho-Slovakia ²	13,613,172c.	1921	354,342c.	1921	2.7
Hungary	7,987,143c.	1920	473,310c.	1920	6.0
Latvia	1,844,805c.	1925	95,675c.	1925	5.18
Lithuania ²	2,168,971c.	1923	155,125c.	1923	7.15
Poland ²	27,192,674c.	1921	2,854,000e.	1921	10.49
Roumania ²	17,700,000e.	1925	900,000e.	1925	5.5
Russia (U.S.S.R.) in Europe ²					
Crimea ²	7,616,000e.	1923	51,516c.	1920	
West Russia (Gov't of Witebsk) ²	1,353,078c.	1920	115,613c.	1920	7.15
White Russia ²	2,444,675e.	1924	395,184c.	1920	
Ukraine ²	26,178,000e.	1924	1,795,540c.	1920	
Total	114,634,277		7,540,305		.61
NORTHERN EUROPE					
Estonia	1,110,538c.	1922	4,566c.	1922	.41
Finland	3,366,507c.	1920	1,618c.	1920	.05
Norway ²	2,646,306c.	1920	1,457c.	1920	.06
Russia (R. S. F. S. R. exclusive of Crimea and West Russia) ²	82,850,000e.	1924	304,286c.	1920	
Sweden	5,904,489c.	1920	6,469c.	1920	.11
Total	95,877,840		318,396		.33
Grand Total	470,151,652		9,586,111		2.04

ASIA

On the continent of Asia the Jews live in concentrated numbers only in Palestine and in the Arabic-speaking countries to the north, east, and south of Palestine. In this region the Jews form 1.62% of the total population. In the adjacent countries of Asia Minor, Central Asia, and Northern Asia, the Jews constitute .34% of the total population. In the countries to the east and south, namely, India, China, and Japan, the number of Jews is comparatively very small, being only .005% of the total population. However, the percentage of the Jewish population to the total white population is considerable in some of those countries.

TABLE V

DISTRIBUTION OF JEWISH POPULATION OF ASIA BY GEOGRAPHICAL DIVISIONS AND COUNTRIES

Name	Gen. Population	Yr.	Jew. Population	Yr.	Per Cent
PALESTINE AND NEIGHBORING COUNTRIES					
Palestine ²	757,182c.	1922	110,000e.	1924	
Arabia.....	10,000,000e.	1921	25,000e.		
Aden.....	54,923c.	1920	3,747c.	1911	6.82
Iraq.....	2,849,282c.	1921	87,488c.	1920	3.1
Syria and Lebanon ²	2,439,082c.	1922	35,000e.	1922	
Total.....	16,100,469		261,235		1.62
ASIA MINOR, CENTRAL AND NORTHERN ASIA					
Afghanistan.....	12,000,000e.	1925	18,135e.		
Kirghizia ²	5,058,553c.	1923	2,120c.	1920	
Persia.....	10,000,000e.		40,000e.		
Siberia.....	11,069,550c.	1920	44,725c.	1920	.4
Turkoman Republic.....	1,100,000e.	1925	500e.	1925	.04
Turkey in Asia.....	11,879,300e.	1922	70,000e.	1923	
Uzbek Republic ²	6,000,000e.	1925	10,000e.	1925	.16
Total.....	57,107,403		185,480		.32
EASTERN AND SOUTHERN ASIA					
British Malaya.....	3,358,054c.	1921	703c.	1921	.02
China ²	318,653,000e.	1911	12,000e.	1921	
Hong Kong.....	625,166c.	1921	150e.	1920	
India, States and Agencies.....	318,942,480c.	1921	21,778c.	1921	.01
Indo-China (French) ²	16,813,000c.	1914	1,000e.	1924	
Japan.....	59,460,252c.	1922	1,000e.	1922	.001
Total.....	717,851,952		36,631		.005
Grand Total.....	785,059,824		473,346		.06

AFRICA

The great majority of the Jews of Africa live in the northern part of the continent in the Arabic-speaking countries along the Mediterranean Sea and the Atlantic Ocean. The combined population of these countries, of 27,554,098 includes 459,581 Jews, 1.67%. There are also Jewish communities in the central part of the African continent, the so-called Black Africa, where the Jews constitute a considerable percentage of the white European populations. This is especially the case in the Union of South Africa where the Jews form 4.1% of the white population of 1,519,488 in that country. There are said to be 50,000 Falashas in East Africa (Abyssinia).

TABLE VI

DISTRIBUTION OF JEWISH POPULATION OF AFRICA BY GEOGRAPHICAL DIVISIONS AND COUNTRIES

Name	Gen. Population	Yr.	Jew. Population	Yr.	Per Cent
NORTHERN PART (ARABIC- SPEAKING COUNTRIES)					
Algeria.....	5,806,090c.	1922	85,000e.	1921	
Egypt ²	12,750,918c.	1917	59,581c.	1917	.5
Libya ²	800,000e.	1921	20,000e.	1919	
Morocco (French).....	5,500,000e.	1921	200,000e.	1919	
Morocco (Spanish).....	550,000e.	1921	18,000e.	1916	
Tangier Zone.....	52,000e.	1922	12,000e.	1922	23.08
Tunis ²	2,095,090c.	1921	65,000e.	1921	3.1
Total.....	27,554,098		459,581		1.67
EASTERN PART					
Abyssinia.....	10,000,000e.	1925	50,000e.	1922	
SOUTHERN PART (BLACK AFRICA)					
Congo (Belgian).....	8,510,037		177e.	1923	
Kenya.....	2,344,000e.	1921	100e.	1924	
Portuguese East Africa (Mozambique).....	3,120,000e.		100e.	1923	
Rhodesia:					
North Rhodesia.....	931,500e.	1921	110c.	1921	.16
South Rhodesia.....	803,620c.	1921	1,289c.	1921	.01
South-West Africa.....	227,732e.	1921	200e.	1925	
Tanganyika (German East Africa).....	4,107,000c.	1921	10e.	1923	
Union of South Africa ²	6,928,580c.	1921	62,103c.	1921	.9
Total.....	26,972,469		64,089		.24
Grand Total.....	64,526,567		573,670		.88

AUSTRALASIA

Only 24,645 Jews live in Australasia, constituting .14% of the total population. Of that number, 21,615 Jews live in Australia, where they constitute .37% of the total population.

TABLE VII

DISTRIBUTION OF JEWISH POPULATION OF AUSTRALASIA
BY COUNTRIES

Name	Gen. Population	Yr.	Jew. Population	Yr.	Per Cent
Australia ²	5,777,262c.	1921	21,615c.	1921	.37
Hawaii	255,912c.	1920	150c.	1917	
New Zealand ²	1,284,873c.	1921	2,380c.	1921	.19
Philippine Islands.....	10,350,640c.	1918	500c.	1917	
Grand Total	17,668,687		24,645		.14

²See notes on Tables I-XI.

BRITISH EMPIRE

A total of 514,442 Jews live in all the countries comprised in the British Commonwealth of Nations, forming 1.15% of the general population. 297,000 live in Great Britain, constituting .69% of the total; while the Dominions have a Jewish population of 217,442, forming .88% of the combined total. India, the colonies, dependencies, and protectorates have a combined Jewish population of .06% of the total population. The smallness of this proportion is due to the comparative paucity of Jews in populous India and its dependencies.

TABLE VIII

DISTRIBUTION OF JEWISH POPULATION OF THE BRITISH EMPIRE
BY POLITICAL DIVISIONS AND COUNTRIES

Name	Gen. Population	Yr.	Jew. Population	Yr.	Per Cent
Great Britain.....	42,918,253c.	1921	297,000e.	1924	
Australia ²	5,777,262c.	1921	21,615c.	1921	.37
Canada ²	8,788,483c.	1921	126,196c.	1921	1.4
Irish Free State ²	3,139,688c.	1911	5,148c.	1911	.16
New Zealand ²	1,284,873c.	1921	2,380c.	1921	.19
Union of South Africa ²	5,409,092c.	1921	62,103c.	1921	1.15
Total, Dominions.....	67,317,651		514,442		7.6
Aden and Perim.....	54,923c.	1921	3,747c.	1911	
Arabia.....	10,000,000e.		25,000e.		
Cyprus.....	310,715c.	1921	195c.	1921	.05
Egypt ²	12,750,918c.	1917	59,581c.	1917	.5
Gibraltar ²	22,018c.	1921	1,123c.	1920	
Hong Kong.....	625,166c.	1921	150e.	1920	
India and Dependencies.....	318,942,480c.	1921	21,778c.	1921	.01
Jamaica.....	858,188c.	1921	1,250c.	1921	.1
Kenya.....	2,344,000e.	1921	100e.	1924	
Malta and Gozo.....	224,680c.	1921	35e.	1920	
Palestine ²	757,182c.	1922	110,000e.	1924	
Rhodesia:					
North Rhodesia.....	931,500e.	1921	110c.	1921	.01
South Rhodesia.....	803,620c.	1921	1,289c.	1921	.16
South-West Africa.....	227,732e.	1921	200e.	1925	
Tanganyika (German East Africa) ..	4,107,000c.	1921	10e.	1923	
Total, India, Colonies, Protec- torates and Dependencies ...	352,960,122		224,568		.06
Grand Total.....	420,277,773		739,010		.17

²See notes on Tables I-XI.

FRANCE AND HER POSSESSIONS

In France and in her possessions in Africa and Asia, live 551,000 Jews, constituting .77% of a total population of 71,862,780. The percentage of Jews is smaller in France (Departments in Europe) than in the countries along the Mediterranean Sea.

TABLE IX

DISTRIBUTION OF JEWISH POPULATION OF FRANCE AND
POSSESSIONS BY POLITICAL DIVISIONS AND COUNTRIES

Name	Gen. Population	Yr.	Jew. Population	Yr.	Per Cent
France (European Depts.)	39,209,518c.	1921	165,000e.	1921	.4
Algeria	5,806,090c.	1922	85,000e.	1921	1.5
Morocco (French)	5,500,000e.	1921	200,000e.	1919	3.64
Tunis ²	2,095,090c.	1921	65,000e.	1921	3.1
Indo-China ²	16,813,000c.	1914	1,000e.	1924	.005
Syria and Lebanon ²	2,439,082c.	1922	35,000e.	1922	1.16
Total	71,862,780		551,000		.77

^aSee notes on Tables I—XI.

RUSSIA (UNION OF SOCIALIST SOVIET REPUBLICS)

In present-day Russia (Union of Socialist Soviet Republics) live 2,820,429 Jews, constituting .02% of the total population. They live in concentrated masses in the south and in the west: 2,357,853 Jews live in the adjacent countries of the Ukraine, White Russia, West Russia (Government of Witebsk), and Crimea, forming 7.7% of a total population of 30,737,353. To the north and east, Russia (R. S. F. S. R.) in Europe has 304,286 Jews, .37% of the total population of over 82,850,000. In Asiatic Russia (U. S. S. R.), 44,725 Jews live in Siberia among a population of 11,069,550 forming .4% of the total population. The percentage of Jews to the total population is still lower in Kirghizia, Turkomanistan, and Uzbekistan, the Russian countries of Central Asia, .1%, and a little higher across the Caspian Sea in the Russian countries of Transcaucasia, .1%. Russia (U. S. S. R.) in Europe has a total Jewish population of 2,662,139, forming 2.3% of the total population, and Russia in Asia has 114,953 Jews, .39% of the total population. The political unit known as R. S. F. S. R. has a total Jewish population of 518,270, forming .51% of the total.

TABLE X

DISTRIBUTION OF THE JEWISH POPULATION OF RUSSIA
(UNION OF SOCIALIST SOVIET REPUBLICS)

BY POLITICAL DIVISIONS

	Total Population	Yr.	Jewish Population	Yr.	Per Cent
RSFSR in Europe (exclusive of Crimea and West Russia) ²	82,850,000e.	1920	304,286c.	1920	.37
West Russia (Government of Witebsk) ²	1,353,078c.	1920	115,613c.	1920	8.5
Crimea ¹	761,600c.	1923	51,516c.	1920	
Khircizia ²	5,058,553c.	1920	2,120c.	1920	.04
Siberia	11,069,576c.	1920	11,725c.	1920	.1
Total RSFSR	101,092,781		518,260		.51
White Russia	2,444,675c.	1924	395,184c.	1920	
Ukraine ²	23,178,000c.	1924	1,795,540c.	1920	
Transcaucasian Republic	8,523,000c.	1924	57,608c.	1919	
Uzbek Republic ²	6,000,000c.	1925	10,000c.	1925	.17
Turkoman Republic	1,100,000c.	1925	560c.	1925	.04
Total USSR	142,338,456		2,820,429		1.98
Total USSR in Europe	113,587,353		2,662,139		2.34
Total USSR in Asia	28,751,103		114,953		.40

²See notes on Tables I—XI.

TABLE XI

LIST OF CITIES AND THEIR JEWISH POPULATION ACCORDING TO LATEST
PUBLISHED STATISTICS¹

Name	Gen. Population	Yr.	Jew. Population	Yr.	Per Cent
Alexandria	450,000	1920	29,207	1920	6.5
Algiers	206,595	1921	15,943c.	1921	7.7
Amsterdam	647,427c.	1920	67,249c.	1920	10.4
Antwerp	334,000	1921	22,000e.	1921	6.5
Bagdad	250,000c.	1920	50,000c.	1920	20.0
Brussels	685,000	1921	20,000e.	1921	2.9
Budapest	925,724c.	1920	217,545c.	1920	23.5
Cairo	795,000	1920	24,885	1920	3.1
Copenhagen	561,344	1921	5,875c.	1921	1.04
Cracow	183,706	1921	45,192	1921	24.6
Czernowitz	91,852c.	1919	43,555c.	1919	47.4
Ghomel	64,786	1917	30,320	1917	46.8
Haifa	24,469	1922	6,230	1922	25.4
Jaffa	47,709c.	1922	20,152c.	1922	42.2
Jerusalem	62,578c.	1922	33,971c.	1922	54.7
Johannesburg	288,131	1921	22,335c.	1921	7.75
Kiev	272,573	1923	128,141	1923	47.
Kovno	91,302c.		24,691c.		27.04
Lemberg	219,388	1921	76,854	1921	35.
Leningrad	1,018,630	1923	52,370	1923	5.14
Lodz	452,079	1921	155,860	1921	34.5
Minsk	152,587	1917	67,599	1917	44.3
Montreal	618,506	1921	42,817	1921	6.9
Moscow	1,424,854	1923	86,171	1923	6.04
Prague	676,657c.	1921	31,751c.	1921	4.69
Rabat	30,953c.	1921	3,004c.	1921	9.7
Riga	181,443c.	1920	39,443c.		
Rome	600,000		11,000	1922	
Safed	8,760c.	1922	2,986c.	1922	34.1
Sofia	154,431c.	1920	20,000	1920	12.9
Tallinn (Revel)			1,929c.	1922	
Tiberias	6,950c.	1922	4,427c.	1922	63.7
Toronto	521,893	1921	34,619	1921	6.6
Tripoli	64,759c.	1918	12,951c.	1918	20.0
Tunis	79,175c.	1921	19,029c.	1921	24.0
Vienna ²	1,856,780c.	1923	201,513c. ¹	1923	10.8
Warsaw	936,046c.	1921	309,165c.	1921	33.
Winnipeg	179,087	1921	14,449	1921	8.1

¹See notes on Tables I—X.

NOTES ON TABLES 1-XI

ARGENTINE. The figure for the Jewish population is the estimate of the Jewish Colonization Association.

AUSTRALIA. The figure for the Jewish population is exclusive of the possible number of Jews among the 20,544 enumerated in 1921 as of "no religion" and 92,258 as of "unknown" religion.

BRITISH MALAYA. The figure for the general population includes 14,954 Europeans.

CANADA. The figure for the Jewish population is on the basis of nationality. It has been estimated that the Jewish population numbered 140,000 in 1921.

CHILE. The figure for the Jewish population is an estimate of the number of Jews who lived in Santiago, Valparaiso, Concepcion, and Temuco in 1924.

CHINA. The figure for the Jewish population is an estimate of the number of Jews who lived in 1920 in Harbin, Tientsin, Shanghai, Haitar, Chang-Blung, Dairen (Baluy), and Kiarta Hankow.

CRIMEA. See the note on the UNION OF SOCIALIST SOVIET REPUBLICS.

CZECHO-SLOVAKIA. The figure for the Jewish population is on the basis of religion and it is exclusive of the possible number of Jews among the 724,507 enumerated in 1921 as of "no religion," 522,333 not included in the religious census, and 238,808 aliens.

DANZIG. The figure for the Jewish population is exclusive of the possible number of Jews among the 2,815 enumerated in 1924 as of "no religion," or of "unknown" religion.

DENMARK. The figure for the Jewish population is exclusive of the possible number of Jews among the 12,744 enumerated in 1921 as of "no religion."

EGYPT. The figure for the Jewish population is exclusive of the possible number of Jews among the 8,814 enumerated in 1917 as being of "unknown" religion.

GIBRALTAR. The figure for the Jewish population is that of the ecclesiastical return of the four synagogues of the city of Gibraltar for 1920.

INDO-CHINA. The figure for the Jewish population is an estimate of the number of Jews who lived in Haiphong, Hanoi, Tourane, and Saigon in 1924.

IRISH FREE STATE. The figure for the Jewish population is that of the census of 1911 and includes the number of Jews who lived in 1911 in Northern Ireland.

KENYA. The figure for the general population includes 9,651 Europeans and 10,102 Arabs.

KIRGHIZIA. See the note on the UNION OF SOCIALIST SOVIET REPUBLICS.

LIBYA. The figure for the Jewish population is an official estimate.

LITHUANIA. The figure for the Jewish population is exclusive of the number of Jews in the District of Memel of 170,000 inhabitants. (In the census of 1923, 155 were enumerated as Karaites.)

LUXEMBURG. The figure for the Jewish population is exclusive of the possible number of Jews among the 10,300 enumerated in 1922 as of "no religion," or, "unknown" religion.

NETHERLANDS. The figure for the Jewish population is an estimate for the year 1925. In 1920 the census return was 121,167 Jews, exclusive of the possible number of Jews among the 533,714 enumerated as of "no religion" and 1,010 as of "unknown" religions.

NEW ZEALAND. The figure for the Jewish population is exclusive of the possible number of Jews among the 5,329 enumerated in 1921 as of "no religion" and 43,302 of "unknown" religion.

NORWAY. The figure for the Jewish population is exclusive of the possible number of Jews among the 17,780 enumerated in 1920 as of "no religion," or "unknown" religion.

PALESTINE. The figure for the Jewish population is an estimate for December 31, 1924. During 1925, 31,801 Jews entered the country and 2,151 Jews left the country, leaving a net increase of 31,650 through immigration.

PARAGUAY. The figure for the Jewish population is an estimate of the number of Jews who lived in 1924 in Villarrica, Borche, Cabaliero, Ipcarai, Caifunto and Encarnasion.

POLAND. The figure for the Jewish population is exclusive of the possible number of Jews among the 105,000 enumerated in 1921 as of "unknown" religion or as of "other religions." In the census of 1921, the returns gave 2,829,456 Jews, exclusive of the number of Jews among the 318,452 persons who were in the army on the day of the census.

PORTUGUESE EAST AFRICA. The figure for the total population includes about 9,000 white Europeans.

RHODESIA (NORTHERN). The figure for the general population includes 3,750 Europeans.

RHODESIA (SOUTHERN). The figure for the general population includes 33,620 Europeans.

ROMANIA. The figures given are official estimates. In 1918, the religious census returned 9,696,714 as belonging to the Orthodox Church; 1,456,147, Greek Orthodox; 1,482,391, Roman Catholics; 1,344,970, Protestants; 44,087, Mohammedans; 17,586, Armenians; 834,344, Jews; total, 14,876,789, leaving 2,516,360 unaccounted for.

RUSSIA (RSFSR). The figure for the Jewish population in the European governments of the Russian Socialist Federated Soviet Republics is exclusive of the civil Jewish population enumerated in 1920 in the district of Ghomel, which district was later ceded to White Russia.

SIBERIA. See the note on UNION OF SOCIALIST SOVIET REPUBLICS.

SOUTH WEST AFRICA. The figure for the general population includes 19,432 Europeans.

SWITZERLAND. The figure for the Jewish population is exclusive of the possible number of Jews among the 35,656 enumerated in 1920 as of "no religion" and 3,200 as of "unknown" religion.

SYRIA AND LEBANON. The figure for the Jewish population is an estimate. In 1921-1922, the census returned 16,145 Jews. The latter figure was exclusive of those among the 71,566 enumerated as "aliens," 50,000 "recent immigrants from Turkey," and 350,000 classed as "nomads."

TANGANYIKA (GERMAN EAST AFRICA). The figure for the general population includes 2,447 Europeans.

TUNIS. The figure for the Jewish population is an estimate. In 1921, the census returned 48,436 Jews, exclusive of the number of Jews among the 156,170 "Europeans."

UKRAINE. See the note on the UNION OF SOCIALIST SOVIET REPUBLICS.

UNION OF SOCIALIST SOVIET REPUBLICS. The figure for the total Jewish population in the Union includes 43,337 Jews who were in the army and in the navy at the time of the census of 1920. The figures for the Jewish population of Crimea, Kirghizia, Siberia, Ukraine, West Russia, and White Russia are those of the civil Jewish populations enumerated in the census of 1920, as are also the figures given for the total Jewish population of the Union in Europe and of the total Jewish population of the Union in Asia.

UNION OF SOUTH AFRICA. The figure for the general population includes 1,519,488 whites. The figure for the Jewish population is exclusive of the possible number of Jews among the 8,775 enumerated in 1921 as of "no religion," or of "unknown" religion.

UZBEK REPUBLIC. The figure for the Jewish population is that of the estimated number of Jews in the city of Bokhara added to the number of Jews enumerated in the greater part of Turkestan in 1920.

VIENNA. The figure for the Jewish population is exclusive of the possible number of Jews among the 33,087 persons enumerated in 1923 as of "no religion."

B. JEWISH POPULATION OF THE UNITED STATES

The Government of the United States and the Governments of the States, in making their various censuses, take no account of religious affiliation. There are, therefore, no official statistics of the Jews of the United States. Figures concerning the number of Jews in this country are estimates. As early as 1818 Mordecai M. Noah made an estimate of the number of Jews living in the country that year. Since then numerous estimates were made at irregular intervals.

TABLE XII

LIST OF ESTIMATES OF THE NUMBER OF JEWS IN THE UNITED STATES
BETWEEN 1818 AND 1920

Year	Authority	Number
1818	Mordecai M. Noah.....	3,000
1824	Solomon Etting.....	6,000
1826	Isaac C. Harby.....	16,000
1840	The American Almanac.....	15,000
1848	M. A. Berk.....	50,000
1880	Wm. B. Hackenburg.....	230,257
1888	Isaac Markens.....	400,000
1897	David Sulzberger.....	937,800
1905	The Jewish Encyclopedia.....	1,508,435
1907	American Jewish Year Book.....	1,777,185
1910	American Jewish Year Book.....	2,043,762
1914	Bureau of Jewish Statistics and Research.....	2,933,874
1917-18	Bureau of Jewish Statistics and Research.....	3,300,000
1920	Bureau of Jewish Social Research.....	3,600,800 ¹

¹Continental United States only.

For the estimate of 1907, 1910, 1914 and 1918, see AMERICAN JEWISH YEAR BOOK 5668, pp. 431-435, and 5679, pp. 339-352, and for the author's estimate of 3,600,800 in 1920, AMERICAN JEWISH YEAR BOOK, 5684, p. 337.

Tables XIII and XIV below are two lists, each arranged in alphabetical order. The first one gives the number of Jews in the states, territories and outlying possessions in 1917-1918 and in 1920 and the total population according to the census of 1920. In addition two columns give the per cent of the Jews in each state to the total population of that state and to the total number of Jews in continental United States respectively. The second table gives a list of cities which had 1,000 or more Jewish inhabitants in 1917-1918 or at later dates, the date being indicated in parentheses and the source given in a foot note, and the total population in 1920 and in 1925.

TABLE XIII

A LIST OF STATES, TERRITORIES AND OUTLYING POSSESSIONS, THE
TOTAL POPULATION IN 1920, AND THE NUMBER OF JEWS IN
1917-1918 AND IN 1920, IN ALPHABETICAL ORDER

States, Territories and Possessions	Total Popu- lation, Census, 1920	Jews		Per Cent of Jews	
		Est. 1917- 1918	Est. 1920	to Tot. Pop. 1920	to Tot. Jews 1920
Alabama.....	2,348,174	11,086	11,150	.5	.3
Alaska.....	55,306	500	500		
Arizona.....	334,162	1,013	1,150	.3	.03
Arkansas.....	1,752,204	5,012	5,150	.3	.1
California.....	3,426,861	63,652	71,400	2.1	2.
Colorado.....	939,629	14,565	15,380	1.6	.4
Connecticut.....	1,380,631	66,862	71,870	5.2	2.
Delaware.....	223,003	3,806	4,010	1.8	.1
District of Columbia.....	437,571	10,000	14,730	3.4	.41
Florida.....	968,470	6,451	6,940	.7	.2
Georgia.....	2,895,832	22,414	23,240	.8	.6
Hawaiian Islands.....	255,912	150	150		
Idaho.....	431,866	1,078	1,160	.3	.03
Illinois.....	6,485,280	246,637	257,600	4.	7.1
Indiana.....	2,930,390	25,833	26,780	.9	.7
Iowa.....	2,404,021	15,555	16,230	.7	.4
Kansas.....	1,769,257	9,450	9,590	.5	.3
Kentucky.....	2,416,630	13,362	13,620	.6	.4
Louisiana.....	1,798,509	12,723	13,020	.7	.4
Maine.....	768,014	7,387	7,590	1.	.2
Maryland.....	1,449,661	62,642	65,330	4.5	1.8
Massachusetts.....	3,852,356	189,671	199,300	5.2	5.5
Michigan.....	3,668,411	63,254	71,360	1.9	2.
Minnesota.....	2,387,125	31,462	33,550	1.4	.9
Mississippi.....	1,790,618	3,881	3,990	.2	.1
Missouri.....	3,404,055	80,807	82,570	2.4	2.3
Montana.....	548,889	2,518	2,520	.5	.07
Nebraska.....	1,296,372	13,547	14,020	1.1	.4
Nevada.....	77,407	503	510	.7	.01
New Hampshire.....	443,083	3,257	3,370	.8	.09
New Jersey.....	3,155,900	149,476	163,180	5.2	4.5
New Mexico.....	360,350	858	880	.2	.02
New York.....	10,385,227	1,603,923	1,701,260	16.4	47.2
North Carolina.....	2,558,123	4,915	5,140	.2	.1
North Dakota.....	646,872	1,492	1,590	.2	.04
Ohio.....	5,759,394	166,361	177,690	3.1	5.
Oklahoma.....	2,028,283	5,186	5,490	.3	.1
Oregon.....	783,389	9,767	18,260	2.3	.5
Pennsylvania.....	8,720,017	322,406	340,740	4.	9.4
Philippine Islands.....	10,350,640	500	500		

TABLE XIII (Continued)

States, Territories and Possessions	Total Popu- lation, Census, 1920	Jews		Per Cent of Jews, 1920	
		Est. 1917- 1918	Est. 1920	to Tot. Pop. 1920	to Tot. Jews 1920
Porto Rico.....	1,299,809	200	200		
Rhode Island.....	604,397	20,502	21,450	3.5	.6
South Carolina.....	1,683,724	4,816	5,060	.3	.1
South Dakota.....	636,547	1,262	1,310	.2	.04
Tennessee.....	2,337,885	14,034	14,390	.6	.4
Texas.....	4,663,228	30,839	32,660	.7	.9
Utah.....	449,396	3,737	3,940	.9	.1
Vermont.....	352,428	2,221	2,260	.6	.05
Virgin Islands.....	26,051		70		
Virginia.....	2,309,187	15,403	16,020	.7	.4
Washington.....	1,356,621	9,117	10,030	.7	.3
West Virginia.....	1,463,701	5,129	5,440	.4	.1
Wisconsin.....	2,632,067	28,581	30,100	1.1	.01
Wyoming.....	194,402	498	560	.3	.01
Total Continental United States.....	105,709,619	3,388,951	3,604,580	3.4	100.
Total Outlying Possessions	11,987,718	1,350	1,420		
Total United States.....	117,697,337	3,390,301	3,606,000	3.1	

TABLE XIV

LIST OF CITIES HAVING ONE THOUSAND OR MORE JEWISH INHABITANTS
IN 1917-1918 AND AT LATER DATES AND THE TOTAL
POPULATION IN 1920 AND IN 1925

Cities	Total Population		Jews	
	Census 1920	Official Estimate 1925	Estimate 1917-1918	Later Estimates
Akron, Ohio.....	208,435		2,000	2,554 (1920) ¹
Albany, N. Y.....	113,344	117,820c. ¹⁰	7,000	8,500 (1923) ²
Allentown, Pa.....	73,502	92,151 ⁸	1,200	1,261 (1920) ¹
Altoona, Pa.....	60,331	66,148 ⁸	1,000	
Atlanta, Ga.....	200,616		10,000	
Atlantic City, N. J.....	50,707	53,287 ⁸	4,000	11,750 (1923) ²
Augusta, Ga.....	52,548	55,245 ⁸	2,500	
Baltimore, Md.....	733,826	796,296 ⁸	60,000	67,500 (1924) ²
Bangor, Me.....	25,978	26,644 ⁸	1,000	
Bay City, Mich.....	47,554	48,907 ⁸	1,000	
Bayonne, N. J.....	76,754	88,767 ⁸	10,000	8,460 (1923) ²
Binghamton, N. Y.....	66,800	71,915c. ¹⁰	1,500	
Birmingham, Ala.....	178,806	205,670 ⁸	3,500	
Bloomfield, N. J.....		25,955 ⁸	1,000	
Boston, Mass.....	748,060	781,529c. ¹⁰	77,500	

TABLE XIV (Continued)

Cities	Total Population		Jews	
	Census 1920	Official Estimate 1925	Estimate 1917-1918	Later Estimates
Braddock, Pa.		21,739 ⁸	1,600	
Bridgeport, Conn.	143,555		12,000	7,600 (1920) ²
Brockton, Mass.	66,254	65,731c. ¹⁰	1,500	3,169 (1923) ²
Buffalo, N. Y.	506,775	538,016c. ¹⁰	20,000	18,000 (1922) ²
Butte, Mont.	41,611	42,867 ⁸	1,000	
Cambridge, Mass.	109,694	120,053c. ¹⁰	8,000	
Camden, N. J.	116,309	128,642 ⁸	2,000	6,500 (1924) ²
Canton, Ohio	87,091	106,260 ⁸	1,000	1,075 (1920) ¹
Carbondale, Pa.		19,545 ⁸	1,000	
Charleston, S. C.	67,957	73,125c. ¹⁰	1,900	
Charleston, W. Va.	39,608	49,019 ⁸	1,000	
Chattanooga, Tenn.	57,895	66,575 ⁸	1,400	
Chelsea, Mass.	43,184	47,505c. ¹⁰	13,000	14,669 (1920) ¹
Chester, Pa.	58,030	68,507 ⁸	1,000	
Chicago, Ill.	2,701,705	2,995,239 ⁸	225,000	285,000 (1922) ²
Cincinnati, O.	401,247	409,333 ⁸	25,000	23,170 (1921) ²
Cleveland, O.	796,841	936,485 ⁸	100,000	78,996 (1924) ³
Columbus, O.	237,031	279,836 ⁸	9,000	
Council Bluffs, Ia.	36,162		1,000	
Dallas, Texas	158,976	194,450 ⁸	8,000	
Dayton, O.	152,559	172,942 ⁸	4,900	
Denver, Colo.	256,491	280,911 ⁸	11,900	
Des Moines, Ia.	126,468		3,200	
Detroit, Mich.	993,678	1,242,044c. ⁹	50,000	38,224 (1923) ³
Duluth, Minn.	98,917	110,502 ⁸	2,300	2,422 (1920) ¹
East St. Louis, Ill.	66,767	71,423 ⁸	1,000	
Elizabeth, N. J.	95,783		5,000	
Elmira, N. Y.	45,393	48,359c. ¹⁰	1,200	
El Paso, Tex.	77,560	104,929 ⁸	1,800	
Erie, Pa.	93,372		1,500	
Evansville, Ind.	85,264	93,601 ⁸	1,500	
Fall River, Mass.	120,485	129,662 ⁸	7,500	
Fort Wayne, Ind.	86,549	97,846 ⁸	1,650	
Fort Worth, Tex.	106,483	154,847 ⁸	2,250	
Galveston, Tex.	44,255	48,375 ⁸	1,100	
Gary, Ind.	55,378	76,870 ⁸	1,200	
Grand Rapids, Mich.	137,634	153,698 ⁸	1,000	
Harrisburg, Pa.	75,917	83,422 ⁸	4,000	
Harrison, N. J.		16,414 ⁸	1,000	
Hartford, Conn.	138,036	160,197 ⁸	16,000	20,567 (1920) ²
Haverhill, Mass.	53,884	49,084c. ¹⁰	3,500	
Hoboken, N. J.	68,166		5,000	3,000 (1923) ²
Holyoke, Mass.	60,263	60,892c. ¹⁰	1,000	1,264 (1920) ¹
Houston, Tex.	138,276	164,954 ⁸	5,000	
Indianapolis, Ind.	314,194	358,819 ⁸	10,000	
Jacksonville, Fla.	91,558	95,450c. ¹⁰	2,000	
Jersey City, N. J.	298,103	315,280 ⁸	12,500	12,125 (1922) ²
Joliet, Ill.	38,442	40,578 ⁸	1,100	
Kansas City, Kan.	101,177		3,500	
Kansas City, Mo.	324,410	367,481 ⁸	12,000	
Lancaster, Pa.	53,150	56,505 ⁸	1,400	
Lawrence, Mass.	94,270	95,136c. ¹⁰	2,000	2,315 (1920) ¹

TABLE XIV (continued)

Cities	Total Population		Jews	
	Census 1920	Official Estimate 1925	Estimate 1917-1918	Later Estimates
Lincoln, Neb.....	54,948	60,941 ⁸	1,200	
Little Rock, Ark.....	65,142	74,216 ⁸	1,500	
Long Branch, N. J.....		13,646 ⁸	1,300	
Los Angeles, Cal.....	576,673		18,000	43,000 (1923) ⁸
Louisville, Ky.....	234,891	259,259 ⁸	9,000	
Lowell, Mass.....	112,759	110,542c. ¹⁰	6,000	
Lynn, Mass.....	99,148	103,147c. ¹⁰	7,500	
Malden, Mass.....	49,013	51,789c. ¹⁰	9,000	
McKeesport, Pa.....	46,781	49,097 ⁸	3,000	
Memphis, Tenn.....	162,351	174,533 ⁸	7,000	
Meriden, Conn.....	29,867	36,292 ⁸	1,000	
Milwaukee, Wis.....	457,147	509,192 ⁸	20,000	20,000 (1922) ⁸
Minneapolis, Minn.....	380,582	425,435 ⁸	15,000	
Mobile, Ala.....	60,777	65,955 ⁸	2,200	1,000 (1924) ⁶
Montgomery, Ala.....	43,464	46,481 ⁸	1,650	
Mt. Vernon, N. Y.....	42,726	50,382c. ¹⁰	3,000	7,000 (1924) ⁸
Nashville, Tenn.....	118,342	136,220 ⁸	3,000	
Newark, N. J.....	414,524	452,513 ⁸	55,000	
New Bedford, Mass.....	121,217	120,494c. ¹⁰	3,500	
New Britain, Conn.....	59,316	68,039 ⁸	2,500	
New Brunswick, N. J.....	32,779	37,984 ⁸	3,000	
New Haven, Conn.....	162,537	178,927 ⁸	18,000	20,000 (1920) ²
New London, Conn.....	25,688	29,103 ⁸	1,000	1,371 (1920) ¹
New Orleans, La.....	387,219	414,493 ⁸	8,000	
Newport News, Va.....	35,596	47,083 ⁸	2,000	
New Rochelle, N. Y.....	36,213	44,222c. ¹⁰	3,000	
New York, N. Y.....	5,620,048	5,873,356c. ¹⁰	1,500,000	1,643,012 (1920) ²
Norfolk, Va.....	115,776		5,000	
Norwich, Conn.....		23,118 ⁸	1,500	
Oakland, Cal.....	216,261	253,700 ⁸	5,000	
Oklahoma City, Okla.....	91,295		1,000	
Omaha, Neb.....	191,601	211,768 ⁸	10,000	9,337 (Oct. 1, 1924) ⁶
Passaic, N. J.....	63,841	68,979 ⁸	6,000	
Paterson, N. J.....	135,875	141,695 ⁸	15,000	
Pensacola, Fla.....	31,035	25,305c. ¹⁰	1,000	
Peoria, Ill.....	76,121	81,564 ⁸	1,750	
Perth Amboy, N. J.....	41,707	47,136 ⁸	5,000	
Philadelphia, Pa.....	1,823,779	1,979,364 ⁸	200,000	240,000 (1922) ²
Pittsburgh, Pa.....	588,343	631,563 ⁸	60,000	42,450 (1924) ²
Pittsfield, Mass.....	41,763	47,241c. ¹⁰	1,500	
Plainfield, N. J.....	27,700	31,748 ⁸	1,500	
Port Chester, N. Y.....	16,573	19,283	1,000	
Portland, Me.....	69,272	75,333 ⁸	1,000	3,000 (1921) ²
Portland, Ore.....	258,288	282,383 ⁸	2,500	9,000 (1920) ⁴
Portsmouth, Va.....	54,387	59,029 ⁸	8,000	
Poughkeepsie, N. Y.....	35,000	35,670c. ¹⁰	1,600	
Providence, R. I.....	237,595	267,918c. ¹⁰	15,000	16,500 (1923) ²
Pueblo, Colo.....	43,050	43,787 ⁸	1,000	
Quincy, Mass.....	47,876	60,131c. ¹⁰	1,250	
Reading, Pa.....	107,784	112,707 ⁸	1,750	
Revere, Mass.....	28,823	33,261c. ¹⁰	6,000	
Richmond, Va.....	171,667	186,403 ⁸	4,000	
Rochester, N. Y.....	295,750	316,786c. ¹⁰	20,000	14,800 (1920) ²

TABLE XIV (continued)

Cities	Total Population		Jews	
	Census 1920	Official Estimate 1925	Estimate 1917-1918	Later Estimates
Rock Island, Ill.		40,073 ⁸		1,382 (1924) ⁶
Saginaw, Mich.	61,903	72,100 ⁸	1,000	
St. Joseph, Mo.	77,939	78,342 ⁸	3,300	
St. Louis, Mo.	772,897	821,543 ⁸	60,000	40,737 (1924) ³
St. Paul, Minn.	234,698	246,001 ⁸	10,000	
Salem, Mass.	42,529	42,821c. ¹⁰	1,500	
Salt Lake City, Utah	113,110	130,948 ⁸	2,500	
San Antonio, Tex.	161,379	198,069 ⁸	3,000	
San Francisco, Cal.	506,676	557,530 ⁸	30,000	26,000 (1923) ³
Savannah, Ga.	83,252	93,134 ⁸	5,000	
Schenectady, N. Y.	88,723	92,786c. ¹⁰	3,500	3,500 (1925) ²
Scranton, Pa.	137,783	142,266 ⁸	7,500	
Seattle, Wash.	315,312		5,000	
Shreveport, La.	43,874	57,857	1,500	
Sioux City, Ia.	71,227		2,500	
Somerville, Mass.	93,091	99,206c. ¹⁰	2,000	
South Bend, Ind.	70,983	80,091 ⁸	2,000	
South Bethlehem, Pa.	50,358		1,300	
South Norwalk, Conn.	27,743		1,000	
Spokane, Wash.	104,437	108,897	1,100	
Springfield, Mass.	129,614	142,224c. ¹⁰	6,000	10,000 (1920) ²
Stamford, Conn.	35,096	40,737 ⁸	1,500	
Stockton, Cal.	40,296	47,287 ⁸	1,000	
Syracuse, N. Y.	171,717	182,003c. ¹⁰	12,000	9,500 (1922) ³
Tampa, Fla.	51,608	94,743c. ¹⁰	1,000	
Toledo, Ohio	243,164	287,380 ⁸	7,500	
Topeka, Kan.	50,022	55,411c. ¹⁰	1,000	
Trenton, N. J.	119,289	132,020 ⁸	7,000	
Troy, N. Y.	72,013	72,223c. ¹⁰	3,000	
Utica, N. Y.	94,156	101,604c. ¹⁰	1,600	2,517 (1920) ¹
Waco, Tex.	38,500	43,912 ⁸	5,001	
Washington, D. C.	437,571	497,906 ⁸	10,000	13,780 (1921) ³
Waterbury, Conn.	91,715		6,000	
West New York, N. J.	29,926	39,197 ⁸	1,500	1,538 (1920) ¹
Wheeling, W. Va.	56,208		1,000	
Wilkes-Barre, Pa.	73,833	77,644 ⁸	3,000	
Wilmington, Del.	110,168	122,049 ⁸	3,500	4,200 (1922) ²
Winthrop, Mass.		16,155c. ¹⁰	1,500	
Woodbine, N. J.			1,900	
Worcester, Mass.	179,754	192,242c. ¹⁰	10,000	8,500 (1921) ²
Yonkers, N. Y.	100,176	113,647c. ¹⁰	5,000	5,500 (1924) ²
Youngstown, Ohio	132,358	159,970 ⁸	5,000	

¹The number of persons who reported Yiddish or Hebrew as their mother-tongue in the United States Census of 1920.

²Estimate of the Jewish Welfare Board, New York City.

³Estimate of the Bureau of Jewish Social Research, New York City.

⁴Estimate of local federation of Jewish charities.

⁵Estimate of local Jewish residents.

⁶Local census.

⁷See Table XVI.

⁸Estimate of the United States Bureau of Census.

⁹Special census May 31, 1925.

¹⁰State census.

Table XV below shows that during the two years, following the estimate of 1917-1918, the Jewish population of Manhattan has decreased 1.7%, while that of all other Boroughs has increased: Bronx 24.2%, Brooklyn 6.1%, Queens 73.4%, Richmond 70.9%. The estimate of 1917-1918 is that of Dr. Alexander Dushkin, *Jewish Communal Register*. The estimate of 1920 is that of Dr. Walter Laidlaw, *The Religious Composition of Greater New York, 1922*. The latter's estimate for the Jewish population, in view of the fact that political units thickly inhabited by Jews were not canvassed, is probably too low.

TABLE XV

DISTRIBUTION OF THE JEWS OF THE CITY OF NEW YORK
BY BOROUGH, 1920

BOROUGH	TOTAL POPULATION		JEWS		Per Cent
	U. S. Census 1920	State Census 1925	Estimate 1917-1918	Estimate 1920	
Manhattan.....	2,284,103	1,945,029	696,000	657,101 ¹	28.8
Bronx.....	732,016	872,168	211,000	278,169 ²	38.
Brooklyn.....	2,018,356	2,203,235	558,000	604,380	29.
Queens.....	469,042	714,647	23,000	86,194	18.4
Richmond.....	116,531	138,277	5,000	17,168	14.7
Total.....	5,620,048	5,873,356	1,503,000	1,643,012	29.2

¹In 1923, 661,000 Jews, Estimate of the Jewish Welfare Board, New York City.

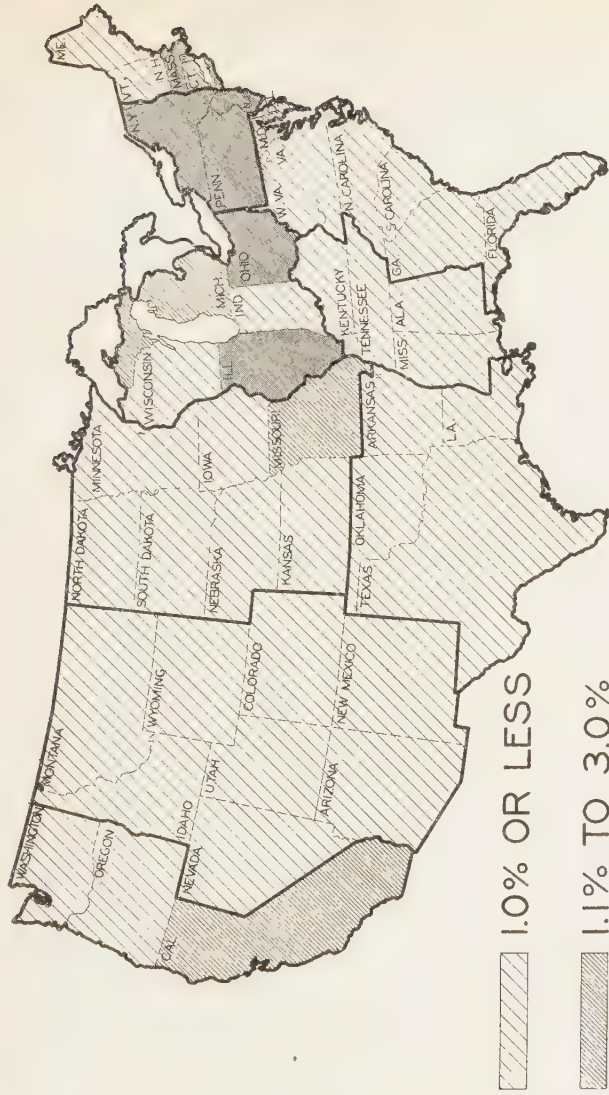
²In 1923, 362,000 Jews, Estimate of the Jewish Welfare Board, New York City.

APPENDIX: THE GEOGRAPHICAL DISTRIBUTION OF THE JEWISH
POPULATION OF THE UNITED STATES, 1920, (WITH TWO MAPS)

3,604,580 Jews lived in continental United States in 1920 forming 3.4% of the total population of 105,709,619. But as in other countries so also in the United States, the Jews are not evenly distributed. The table below shows that in the greater part of Continental United States, the Jews constituted in 1920 less than 1% of the total population. In the industrial area along the Atlantic Ocean, however, the Jews formed between 3% and 11% of the total population: 11% in the State of New York and between 3% and 5% in the states of Massachusetts, Rhode Island, Connecticut, New Jersey, Pennsylvania, Maryland, and the District of Columbia. In the middle west, the Jews constituted over 3% in Ohio; 4% in Illinois; and between 1% and 2.5% in Michigan, Wisconsin, Minnesota, Nebraska, and Missouri. In the far west, the number of Jews rises to more than 2% of the total population in the northern Pacific states of Oregon and California and to more than 1.5% in the Mountain state of Colorado.

From the point of view of the total number of Jews in continental United States in 1920, 47% of the total lived in the State of New York; five neighboring states had each between 3% and 9.5% of the total number of Jews, namely, the states of Massachusetts, New Jersey, Pennsylvania, Ohio, and Illinois; and along the Atlantic coast, the states of Connecticut and Maryland, the State of Michigan in the lake region, and the State of California along the Pacific coast each had between 1.1% and 3% of the total number of Jews in the country. All other states in the Union each had 1% or less of the total number of Jews in the country.

Following the geographical divisions of the country, we find that Jews are most densely settled in the Middle Atlantic Division where they constitute 9.91% of the total population, and least densely in the East South Central Division (Kentucky, Tennessee, Alabama, Mississippi), where they constitute only .49% of the total. On the basis of density of Jewish population the other Divisions rank as follows: The New England Division, 4.13%; the East North Central Division (Ohio, Indiana, Illinois, Michigan and Wisconsin), 2.62%; the Pacific Division (Washington, Oregon and California), 1.79%; the West North Central Division (Minnesota, Missouri, Nebraska, Iowa, North Dakota, South



MAP II

DISTRIBUTION OF THE JEWS IN THE VARIOUS STATES COMPARED WITH TOTAL JEWISH POPULATION

Dakota, Kansas), 1.27%; the South Atlantic Division (Delaware, Maryland and District of Columbia), 1.04%; the Mountain Division (Colorado, Montana, Idaho, Wyoming, New Mexico, Arizona, Utah and Nevada), .78%, and the West South Central Division (Arkansas, Oklahoma, Louisiana, and Texas), .55%.

It must be thought, however, that the Jewish population in the various divisions is evenly distributed in them, or, in other words that the density is the same throughout each Division. As the Table shows, in the northern New England States, Jews constitute only .84% of the population, whereas in the southern States they are more than five times as densely settled, constituting 5% of the total. Similarly, in the Middle Atlantic Division we find that the high percentage (9.91%) of Jews to the total population is due largely to the fact that New York alone has a Jewish population of 16.4%. The average of New Jersey and Pennsylvania is only 3.8%, making them rank as a group below the New England States in respect of density of Jewish population.

Similar cases of inequality are to be noted in other divisions. In the East North Central group, for instance, Ohio with 3.1% Jews and Illinois with 4.% are quite a distance removed from Michigan (1.9%), Wisconsin (1.1%) and Indiana (.9%). Similarly, Minnesota, Missouri and Nebraska, have considerably larger percentages of Jews than the other states of the West North Central Division.

In the territories and outlying possessions of the United States, the Jewish population is very sparse. In 1917 only 1,420 Jews were living in Alaska, Hawaiian Islands, Philippine Islands, Porto Rico, and the Virgin Islands, amidst a population of 11,987,718 persons.

Coming now to the ranking of the geographical divisions according to their proportions of the total number of Jews in the United States, we find that again the middle Atlantic group ranks first with 61.2% of the total, although if we were to deduct New York which alone has 47.2% this group would have to yield its place to the East North Central group (Ohio, Indiana, Illinois, Michigan and Wisconsin) in which 15.6% of the Jews of the country are to be found, for only 15.5% reside in New Jersey and Pennsylvania. The other divisions rank as follows: West North Central (Minnesota, Missouri, Nebraska, Iowa, North Dakota, South Dakota, Kansas) 4.04%; Pacific (Washington, Oregon, California) 2.8%; West South Central (Arkansas, Oklahoma, Louisiana, Texas) 1.6%; East South Central (Kentucky, Tennessee, Alabama, Mississippi) 1.2%; New England .85% and the Mountain Division (Colorado, Montana, Idaho, Wyoming, New Mexico, Arizona, Utah, Nevada) with the remaining .72% of the Jews of the United States.

Unevenness prevails in the matter of the distribution of the Jewish population, similar to that which we noted when we considered its density.

TABLE XVI

DISTRIBUTION OF THE JEWS BY GEOGRAPHICAL DIVISIONS AND
SUB-DIVISIONS AND STATES, 1920

Divisions, Sub-divisions, States, and Territories	Total Population	Jewish Population	P. C. of Jews	
			to Total Population	to Total No. of Jews
NEW ENGLAND DIVISION				
<i>Northern Subdivision</i>				
Maine.....	768,014	7,590	1.	.2
New Hampshire.....	443,083	3,370	.8	.09
Vermont.....	352,428	2,260	.6	.06
Total.....	1,563,525	13,220	.84	.37
<i>Southern Subdivision</i>				
Massachusetts.....	3,852,356	199,300	5.2	5.5
Rhode Island.....	604,397	21,450	3.5	.6
Connecticut.....	1,380,631	71,870	5.2	2.
Total.....	5,837,384	292,620	5.	8.1
Grand Total.....	7,400,909	305,840	4.13	.85
MIDDLE ATLANTIC DIVISION				
<i>Northern Subdivision</i>				
New York.....	10,385,227	1,701,260	16.4	47.2
<i>Southern Subdivision</i>				
New Jersey.....	3,155,900	163,180	5.2	4.5
Pennsylvania.....	8,720,017	340,740	4.	9.4
Total.....	16,641,096	562,168	3.8	15.5
Grand Total.....	22,261,144	2,205,180	9.91	61.2
EAST NORTH CENTRAL DIVISION				
<i>Northern Subdivision</i>				
Ohio.....	5,759,394	177,690	3.1	5.
Indiana.....	2,930,390	26,780	.9	.7
Illinois.....	6,485,280	257,600	4.	7.1
<i>Southern Subdivision</i>				
Michigan.....	3,668,411	71,360	1.9	2.
Wisconsin.....	2,632,067	30,100	1.1	.01
Total.....	6,300,478	101,460	1.6	2.81
Grand Total.....	21,475,542	563,530	2.62	15.6
WEST NORTH CENTRAL DIVISION				
Minnesota.....	2,387,125	33,550	1.4	.9
Missouri.....	3,404,055	82,570	2.4	2.3
Nebraska.....	1,296,372	14,020	1.1	.4
Iowa.....	2,404,021	16,230	.7	.4
North Dakota.....	646,872	1,590	.2	.04
South Dakota.....	636,547	1,310	.2	.04
Kansas.....	1,769,257	9,590	.5	.3
Total.....	5,456,697	30,720	.6	.85
Grand Total.....	12,544,249	158,860	1.27	4.41

TABLE XVI (continued)

Divisions, Sub-divisions, States, and Territories	Total Population	Jewish Population	P. C. of Jews	
			to Total Population	to Total No. of Jews
SOUTH ATLANTIC DIVISION				
Delaware.....	223,003	4,010	1.8	.1
<i>Northern Subdivision</i>				
Maryland.....	1,449,661	65,330	4.5	1.8
District of Columbia.....	437,571	14,730 ¹	3.5	.41
Total.....	1,887,232	80,060	4.2	2.22
<i>Southern Subdivision</i>				
Virginia.....	2,309,187	16,020	.7	.4
West Virginia.....	1,463,701	5,440	.4	.1
North Carolina.....	2,558,123	5,140	.2	.1
South Carolina.....	1,683,724	5,060	.3	.1
Georgia.....	2,895,832	23,240	.8	.6
Florida.....	968,470	6,940	.7	.2
Total.....	11,879,037	61,840	.5	1.7
Grand Total	13,989,272	145,910	1.04	4.04
EAST SOUTH CENTRAL DIVISION				
Kentucky.....	2,416,630	13,620	.6	.4
Tennessee.....	2,337,885	14,390	.6	.4
Alabama.....	2,348,174	11,150	.5	.3
Mississippi.....	1,790,618	3,990	.2	.1
Total.....	8,893,307	43,150	.49	1.2
WEST SOUTH CENTRAL DIVISION				
Arkansas.....	1,752,204	5,150	.3	.1
Oklahoma.....	2,028,283	5,490	.3	.1
Louisiana.....	1,798,509	13,020	.7	.4
Texas.....	4,663,228	32,660	.7	.9
Total.....	10,242,224	56,320	.55	1.6
MOUNTAIN DIVISION				
Colorado.....	939,629	15,380	1.6	.4
Montana.....	548,889	2,520	.5	.07
Idaho.....	431,866	1,160	.3	.03
Wyoming.....	194,402	560	.3	.01
New Mexico.....	360,350	880	.2	.02
Arizona.....	334,162	1,150	.3	.03
Utah.....	449,396	3,940	.9	.1
Nevada.....	77,407	510	.7	.01
Total.....	1,415,717	10,720	.7	.30
Grand Total	3,336,101	26,100	.78	.72

TABLE XVI (continued)

Divisions, Sub-divisions, States, and Territories	Total Population	Jewish Population	P. C. of Jews	
			to Total Population	to Total No. of Jews
PACIFIC DIVISION				
Washington.....	1,356,621	10,030	.7	.3
Southern Subdivision				
Oregon.....	783,389	18,260	2.3	.5
California.....	3,426,861	71,400	2.1	2.
Total.....	4,210,250	89,660	2.1	2.5
Grand Total.....	5,566,871	99,690	1.79	2.8
Total Continental United States.....	105,709,619	3,604,580	3.4	100.
TERRITORIES AND OUTLYING POSSESSIONS				
Alaska.....	55,306	500 ²	.9	35.2
Hawaiian Islands.....	255,912	150 ²	.06	10.6
Philippine Islands.....	10,350,640	500 ²	.004	35.2
Porto Rico.....	1,299,809	200 ²	.015	14.1
Virgin Islands.....	26,051	70 ³	.27	4.9
TOTAL OUTLYING POSSESSIONS...	11,987,718	1,420	.011	100.
GRAND TOTAL UNITED STATES...	117,697,337	3,606,000	3.1	

¹ In 1921 on the basis of an estimated Jewish population of Washington of 13,780. See Table XIV.

² In 1917-1918.

³ In 1923.

The two tables that follow give the number of Jews and that of the total population by States, 1920, in descending order of the percentage of Jews. The former is designed to give the percentage of the number of Jews in each state to the total population in that state, and the latter, the percentage of the number of Jews in each state to the total number of Jews in continental United States.

TABLE XVII

DISTRIBUTION OF THE JEWS IN ACCORDANCE WITH THE PROPORTION
OF JEWS TO THE TOTAL POPULATION IN THE STATES IN
DESCENDING ORDER

States	Total Population 1920	Jewish Population 1920	Per Cent of Jews to Total, 1920
New York.....	10,385,227	1,701,260	16.4
Connecticut.....	1,380,631	71,870	5.2
Massachusetts.....	3,852,356	199,300	5.2
New Jersey.....	3,155,900	163,180	5.2
Maryland.....	1,449,661	65,330	4.5
Illinois.....	6,485,280	257,600	4.
Pennsylvania.....	8,720,017	340,740	4.
Rhode Island.....	604,397	21,450	3.5
District of Columbia.....	437,571	14,730	3.4
Ohio.....	5,759,394	177,690	3.1
Missouri.....	3,404,055	82,570	2.4
Oregon.....	783,389	18,260	2.3
California.....	3,426,861	71,400	2.1
Michigan.....	3,668,411	71,360	1.9
Delaware.....	223,003	4,010	1.8
Colorado.....	939,629	15,380	1.6
Minnesota.....	2,387,125	33,550	1.4
Wisconsin.....	2,632,067	30,100	1.1
Nebraska.....	1,296,372	14,020	1.1
Maine.....	768,014	7,590	1.
Indiana.....	2,930,390	26,780	.9
Utah.....	449,396	3,940	.9
New Hampshire.....	443,083	3,370	.8
Georgia.....	2,895,832	23,240	.8
Iowa.....	2,404,021	16,230	.7
Florida.....	968,470	6,940	.7
Virginia.....	2,309,187	16,020	.7
Louisiana.....	1,798,509	13,020	.7
Texas.....	4,663,228	32,660	.7
Nevada.....	77,407	510	.7
Washington.....	1,356,621	10,030	.7
Vermont.....	352,428	2,260	.6
Tennessee.....	2,337,885	14,390	.6
Kentucky.....	2,416,630	13,620	.6
Kansas.....	1,769,257	9,590	.5
Alabama.....	2,348,174	11,150	.5
Montana.....	548,889	2,520	.5
West Virginia.....	1,463,701	5,440	.4
South Carolina.....	1,683,724	5,060	.3
Arkansas.....	1,752,204	5,150	.3
Oklahoma.....	2,028,283	5,490	.3
Idaho.....	431,866	1,160	.3
Wyoming.....	194,402	560	.3
Arizona.....	334,162	1,150	.3
North Dakota.....	646,872	1,590	.2
South Dakota.....	636,547	1,310	.2
North Carolina.....	2,558,123	5,140	.2
Mississippi.....	1,790,618	3,990	.2
New Mexico.....	360,350	880	.2
Total Continental U. S.....	105,709,619	3,604,580	3.4

TABLE XVIII

DISTRIBUTION OF THE JEWS IN ACCORDANCE WITH THE PROPORTION
OF THE NUMBER OF JEWS IN EACH STATE TO THE TOTAL
NUMBER OF JEWS IN THE COUNTRY IN DESCENDING ORDER

State	Total Population 1920	Jewish Population 1920	Per Cent of Jews to Total No. of Jews 1920
New York.....	10,385,227	1,701,260	16.4
Pennsylvania.....	8,720,017	340,740	9.4
Illinois.....	6,485,280	257,600	7.1
Massachusetts.....	3,852,356	199,300	5.5
Ohio.....	5,759,394	177,690	5.
New Jersey.....	3,155,900	163,180	4.5
District of Columbia.....	437,571	14,730	3.4
Missouri.....	3,404,055	82,570	2.3
California.....	3,426,861	71,400	2.
Connecticut.....	1,380,631	71,870	2.
Michigan.....	3,668,411	71,360	2.
Maryland.....	1,449,661	65,330	1.8
Minnesota.....	2,387,125	33,550	.9
Texas.....	4,663,228	32,660	.9
Wisconsin.....	2,632,067	30,100	.8
Indiana.....	2,930,390	26,780	.7
Georgia.....	2,895,832	23,240	.6
Rhode Island.....	604,397	21,450	.6
Oregon.....	783,389	18,260	.5
Tennessee.....	2,337,885	14,390	.4
Colorado.....	939,629	15,380	.4
Kentucky.....	2,416,630	13,620	.4
Louisiana.....	1,798,509	13,020	.4
Iowa.....	2,404,021	16,230	.4
Nebraska.....	1,296,372	14,020	.4
Virginia.....	2,309,187	16,020	.4
Alabama.....	2,318,174	11,150	.3
Kansas.....	1,769,257	9,590	.3
Washington.....	1,356,621	10,030	.3
Florida.....	968,470	6,940	.2
Maine.....	768,014	7,590	.2
Arkansas.....	752,204	5,150	.1
Delaware.....	223,003	4,010	.1
Mississippi.....	1,790,618	3,990	.1
North Carolina.....	2,558,123	5,140	.1
Oklahoma.....	2,028,283	5,490	.1
South Carolina.....	1,683,724	5,060	.1
Utah.....	449,396	3,940	.1
West Virginia.....	1,463,701	5,440	.1
New Hampshire.....	443,083	3,370	.09
Montana.....	548,889	2,520	.07
Vermont.....	352,428	2,260	.06
North Dakota.....	646,872	1,590	.04
South Dakota.....	636,547	1,310	.04
Arizona.....	334,162	1,150	.03
Idaho.....	431,866	1,160	.03
New Mexico.....	360,350	880	.02
Nevada.....	77,407	510	.01
Wyoming.....	194,402	560	.01
Total Continental U. S.....	105,709,619	3,604,580	100.00

C. JEWISH IMMIGRATION INTO THE UNITED STATES

JEWISH IMMIGRATION 1881-1925

Little is known, statistically, of the earlier waves of Jewish immigration to the United States, the immigration of Spanish, Portuguese, and Dutch Jews and of German Jews. We are in possession of satisfactory figures relative to Jewish immigration from 1881 onward.

TABLE XIX

A SUMMARY OF JEWISH IMMIGRATION TO THE UNITED STATES,
1881-1925

Year		Number
1881-1898	Not deducting departures or adding admissions through ports other than New York, Philadelphia, and Baltimore	533,478
1899-1907	Gross increase (departures not deducted)	829,244
1908-1925	Net increase (departures deducted)	966,293
Total		2,329,015

If we assume that during the period of 1881-1898 the number of Jewish departures equalled the number of Jewish admissions through ports other than New York, Philadelphia, and Baltimore, and if we neglect for the moment the number of Jewish departures during 1899-1907, the net increase of Jewish immigration to the United States during 1881-1925 amounts to 2,329,015.

TABLE XX

NUMBER OF JEWISH IMMIGRANTS ADMITTED AT THE PORTS OF NEW
YORK, PHILADELPHIA, AND BALTIMORE, 1881-1898

Year	Number Admitted	Year	Number Admitted
1881-84	74,310	1892	60,325
1885	19,611	1893	32,943
1886	29,658	1894	22,108
1887	27,468	1895	32,077
1888	31,363	1896	28,118
1889	23,962	1897	20,684
1890	34,303	1898	27,409
1891	69,139		
		Total	533,478

From 1881 to 1898, 533,478 Jews entered at the ports of New York, Philadelphia, and Baltimore. No figures are available for Jewish immigrants who entered the United States through other ports during these seventeen years, but it is believed that the number of these immigrants was inconsiderable.

Beginning with 1899 we possess figures for the total Jewish immigration at all ports, but up to 1907 no statistics of departures were kept by the United States authorities. The total number of Jews admitted from 1899 to 1907 was 829,244, which is 11.8% of the total number of immigrants admitted during the same period.

TABLE XXI

TOTAL NUMBER OF IMMIGRANTS AND NUMBER OF JEWISH IMMIGRANTS
-ADMITTED TO THE UNITED STATES, 1899-1907

Year	Total	Jews	Per Cent of Jews to Total
1899.....	311,715	37,415	12.0
1900.....	448,572	60,764	13.05
1901.....	487,918	58,098	11.9
1902.....	643,743	57,688	8.9
1903.....	857,046	76,203	8.9
1904.....	812,870	106,236	13.1
1905.....	1,026,499	129,910	12.7
1906.....	1,100,735	153,748	13.9
1907.....	1,285,349	149,182	11.6
Grand Total..	6,974,447	829,244	11.9

During 1908-1924, for which years we possess complete statistical data, 1,008,586 Jews were admitted to the United States, constituting 9.4% of the total number of immigrants admitted. During the same period, 52,294 Jews departed from the United States. The last figure forms 5.18% of the number of Jews admitted; while the percentage of total departures to total admission was 33.54%. The net increase of the Jewish immigration during this period was 956,292, or 13.4% of the total net increase as against 9.4% of Jewish admissions to total admissions.

With the year ending June 30, 1925 we have probably begun a new period in Jewish immigration. Under the immigration law of 1924, only a limited number of Jews can be expected to enter the country. During the year ending June 30, 1925 only 10,292 Jews entered, and 291 Jews left the country, leaving an increase of 10,001, only 4.9% of the total increase, the lowest since 1908.

TABLE XXII

TOTAL NUMBER OF IMMIGRANTS¹ AND NUMBER OF JEWISH IMMIGRANTS,
ADMITTED, DEPARTED, AND NET INCREASE, 1908-1925²

Year	Admissions			Departures				Net Increase		
	Total	Jews	P. C. Jews to Tot.	Total	Jews	Per Cent to Admissions		Total	Jews	P. C. Jews to Tot.
						Total	Jews			
1908	782,870	103,387	13.2	395,073	7,702	50.46	7.44	387,797	95,685	24.2
1909	751,786	57,551	7.6	225,802	6,105	30.0	10.60	525,984	51,446	9.7
1910	1,041,570	84,260	8.1	202,436	5,689	19.43	6.8	839,134	78,571	9.3
1911	878,587	91,223	10.4	295,666	6,401	33.67	7.01	582,921	84,822	14.5
1912	838,172	80,595	9.6	333,262	7,418	39.76	9.20	504,910	73,177	14.4
1913	1,197,892	101,330	8.5	308,190	6,697	25.7	6.60	889,702	94,633	10.6
1914	1,218,480	138,051	11.3	303,338	6,826	24.89	4.94	915,142	131,225	14.3
1915	326,700	26,497	8.1	204,074	1,524	62.46	5.75	122,626	24,973	20.3
1916	298,826	15,108	5.1	129,765	199	43.42	1.31	169,061	14,909	8.8
1917	295,403	17,342	5.8	66,277	329	22.43	1.89	229,126	17,013	7.
1918	110,618	3,627	3.	94,585	687	85.51	18.9	16,033	2,940	18.3
1919	141,132	3,055	2.6	123,522	373	87.51	12.2	17,610	2,682	15.2
1920	430,001	14,292	3.3	288,315	358	67.05	2.5	141,686	13,934	9.8
1921	805,228	119,036	14.7	247,718	483	30.76	4.1	557,510	118,553	21.2
1922	309,556	53,524	17.3	198,712	830	64.2	1.5	110,844	52,694	47.5
1923	522,919	49,719	9.5	81,450	413	15.57	.83	441,469	49,306	11.16
1924	706,896	49,989	7.	76,789	260	10.8	.52	630,107	49,729	7.89
1925	294,314	10,292	3.5	92,728	291	31.51	3.	201,586	10,001	5.
G. T.	10,950,950	1,018,878	9.3	3,667,702	52,585	33.5	4.9	7,283,248	966,293	13.3

¹ In the tables which follow, the words "Immigration" and "Immigrant" refer to alien immigration and alien immigrants only.

² Year ending June 30.

During 1899-1925, for which years we possess statistical data, 28,-018 Jews were debarred from entering the United States, 1.6% of the number of Jews who were admitted; while the percentage of total debarred to the total admitted was 2.2%.

During the same period of time, 2,070 Jews were deported after having been admitted. This constituted .45% of the net increase of Jewish immigration, while the percentage of total deported to total net increase was 1.2%. During 1925 the percentage of the total deported to the total net increase was 4.7%, while the percentage of deported Jews was only 2.5%.

TABLE XXIII

TOTAL NUMBER OF IMMIGRANTS AND NUMBER OF JEWISH IMMIGRANTS
REJECTED ON APPLICATION FOR ADMISSION AND THOSE DEPORTED
FROM THE UNITED STATES AFTER ADMISSION, 1899-1925

Year	Debarred				Deported			
	Number		Per Cent to Admission		Number		Per Cent to Net Increase	
	Total	Jews	Total	Jews	Total	Jews	Total	Jews
1899-1910.....	116,255	10,785	1.2	1.0	12,177	1,303	—	—
1911.....	22,349	1,999	2.5	2.1	2,788	209	.5	.2
1912.....	16,057	1,064	1.9	1.3	2,456	191	.4	.2
1913.....	19,938	1,224	1.6	1.2	3,461	253	.4	.2
1914.....	33,041	2,506	2.7	1.9	4,137	317	.4	.2
1915.....	24,111	1,398	7.3	5.2	2,670	68	2.1	.2
1916.....	18,867	949	6.3	6.2	2,906	79	1.8	.5
1917.....	16,028	607	5.4	3.5	1,918	46	.9	.3
1918.....	7,297	222	6.5	6.0	796	27	4.9	.9
1919.....	8,626	199	6.1	6.5	3,102	17	17.6	.7
1920.....	11,795	268	2.7	1.8	2,762	53	1.9	.4
1921.....	13,779	1,195	1.7	1.0	4,517	134	.8	.1
1922.....	13,731	1,256	4.4	2.3	4,345	214	3.9	.4
1923.....	20,619	1,455	3.9	2.9	3,661	99	.82	.02
1924.....	30,284	1,754	4.3	3.5	4,294	113	.68	.2
1925.....	25,390	1,137	8.6	11.1	9,495	250	4.7	2.5
Total 1899-1925.	398,167	28,018			65,485	3,373		
Total 1911-1925					53,308	2,070		

JEWISH IMMIGRATION DURING THE YEAR ENDED JUNE 30, 1925

During the year ended June 30, 1925, 10,292 Jews were admitted to the country, 39,697 less than during the previous year; the number of Jews that departed was insignificant, namely, 291¹; and the net increase through immigration was thus only 10,001.

The Jewish immigrants constituted 3.5% of the total. But the number of Jewish immigrants who departed amounted to only 2.8% of the total number of Jewish immigrants admitted, as against 32.5% for the non-Jews. The increase of Jewish immigrants admitted over Jewish immigrants departed was, as a result, 4.9% of the total net increase.

¹ Of the 291 Jewish immigrants who departed, 71 went to Palestine, 58 to Poland, 38 to Canada, 20 to Roumania, 20 to England and 84 to twenty-four other countries. Of these 291 Jewish alien emigrants, 195 came from the State of New York and the remainder from fourteen other states.

Unlike previous years and evidently as a result of the operation of the immigration law of 1924, the percentage of Jewish immigrants debarred during the year under review was larger than that of the non-Jewish immigrants, the respective percentages being 11% for the Jewish immigrants, and 8.5% for the non-Jewish immigrants. However, the percentage of the number of deported Jewish immigrants after having been admitted, continued to be smaller than the percentage of the number of the deported non-Jewish immigrants. Only 250 Jews were deported during 1924 as against 9245 non-Jews, constituting 2.5% and 4.8% respectively of the net increase of Jewish and of non-Jewish immigrants.

TABLE XXIV

TOTAL NUMBER OF IMMIGRANTS, NUMBER OF NON-JEWISH IMMIGRANTS, AND NUMBER OF JEWISH IMMIGRANTS, ADMITTED, DEPARTED, INCREASE, DEBARRED, AND DEPORTED, YEAR ENDED JUNE 30, 1925

	Admissions		Departures		Increase		Debarred		Deported	
	No.	% of Tot.	No.	% of Adm.	No.	% of Tot.	No.	% of Adm.	No.	% of Incr.
Non-Jews....	284,022	96.5	92,437	32.54	191,585	96.0	24,253	8.53	9,245	4.82
Jews.....	10,292	3.5	291	2.82	10,001	5.0	1,137	11.03	250	2.50
Total.....	294,314	100.	92,728	31.50	201,586	100.0	25,390	8.65	9,495	4.71

Table XXV below shows the distribution of the Jewish immigrants on the basis of the states of destination given by the Jewish immigrants at the ports of their admission. There was not a State in the Union for which one or more Jewish immigrants were not bound.

DISTRIBUTION OF TOTAL NUMBER OF IMMIGRANTS, AND JEWISH
IMMIGRANTS ON THE BASIS OF THE DESTINATION, YEAR
ENDED JUNE 30, 1925

States	Number			Per Cent		P. C. of Total Number Admitted to United States		
	Total	Non- Jews	Jews	Non- Jews	Jews	Total	Non- Jews	Jews
Alabama	155	148	7	95.4	4.6	*	*	*
Alaska	100	99	1	99.	1.	*	*	*
Arizona	2,519	2,512	7	99.7	.3	.9	.9	*
Arkansas	140	139	1	99.3	.7	*	*	*
California	20,960	20,467	493	97.6	2.4	7.1	7.2	4.8
Colorado	751	731	20	97.3	2.7	.3	.3	.2
Connecticut	5,379	5,263	116	97.8	2.2	1.8	1.9	1.1
Delaware	208	201	7	96.6	3.4	*	*	*
District of Columbia	780	758	22	97.2	2.8	.3	.3	.2
Florida	1,409	1,390	19	98.6	1.4	.5	.5	*
Georgia	168	148	20	88.1	11.9	*	*	.2
Hawaii	471	468	3	99.4	.6	.2	.2	*
Idaho	556	550	6	98.9	1.1	.2	.2	*
Illinois	20,382	19,547	835	95.9	4.1	6.9	6.9	8.1
Indiana	2,229	2,178	51	97.7	2.3	.7	.8	.....
Iowa	2,502	2,474	28	98.9	1.1	.9	.9	.2
Kansas	763	757	6	99.2	.8	.3	.3	*
Kentucky	374	364	10	97.3	2.7	.1	.1	.1
Louisiana	686	680	6	99.1	.9	.2	.2	*
Maine	5,025	5,008	17	99.6	.4	1.7	1.8	.2
Maryland	1,352	1,229	123	90.9	9.1	.5	.4	1.2
Massachusetts	29,636	29,232	404	98.6	1.4	10.06	10.3	3.9
Michigan	26,533	25,983	550	97.9	2.1	9.01	9.1	5.3
Minnesota	5,100	4,936	164	96.8	3.2	1.7	1.7	1.6
Mississippi	126	115	11	91.3	8.7	*	*	.1
Missouri	2,055	1,966	89	95.7	4.3	.7	.7	.9
Montana	1,056	1,054	2	99.8	.2	.4	.4	*
Nebraska	1,422	1,404	18	98.7	1.3	.5	.5	.2
Nevada	112	111	1	99.1	.9	*	*	*
New Hampshire	2,690	2,686	4	99.8	.2	.9	.9	*
New Jersey	13,044	12,575	469	96.4	3.6	4.4	4.4	4.5
New Mexico	481	480	1	99.8	.2	.2	.2	*
New York	68,263	63,102	5,161	92.4	7.6	23.1	22.2	50.1
North Carolina	240	228	12	95.0	.5	*	*	.1
North Dakota	835	823	12	98.6	1.4	.3	.3	.1
Ohio	9,426	9,089	337	96.4	3.6	3.2	3.2	3.3
Oklahoma	227	220	7	96.9	3.1	*	*	*
Oregon	3,423	3,388	35	98.9	1.1	1.2	1.2	.3
Pennsylvania	17,431	16,476	955	94.5	5.5	5.9	5.8	9.2
Rhode Island	3,391	3,360	31	99.1	.9	1.2	1.2	.3
South Carolina	88	81	7	92.	.8	*	*	*
South Dakota	627	620	7	98.9	1.1	.2	.2	*
Tennessee	201	196	5	97.5	2.5	*	*	*
Texas	23,113	23,075	38	99.8	.2	7.8	8.1	.4
Utah	733	731	2	99.7	.3	.2	.3	*
Vermont	1,936	1,934	2	99.9	.1	.7	.7	*
Virginia	484	464	20	95.9	4.1	.2	.2	.2
Washington	9,204	9,144	60	99.3	.7	3.09	3.2	.6
West Virginia	503	498	5	99.1	.9	.2	.2	*
Wisconsin	4,618	4,540	78	98.3	1.7	1.5	1.6	.8
Wyoming	270	263	7	97.4	2.6	*	*	*
Total States and Territory of Alaska	294,177	283,885	10,292	96.5	3.5	99.95	99.95	100.
Total Outlying Posses- sions of Porto Rico and Virgin Islands	137	137	.....	.....	.....	*	*	.....
Grand Total	294,314	284,022	10,292	.....	.....	100.	100.	100.

*Less than .1 %.

Table XXVI below shows the countries whence the immigrants came. It shows that whereas only a little more than half of the non-Jewish immigrants came from European countries, almost three-fourths of the Jewish immigrants were former European residents. Nearly one-half of the latter number (5,000 of the total of 10,292 Jewish immigrants) came from three countries: Poland (2,788), Russia (1,593) and Roumania (619). Of the non-Jewish European immigrants, over two-thirds (98,701 out of a total of 140,899) came from three countries: Germany (45,547), Great Britain and Northern Ireland (27,729), and the Irish Free State (25,425). The number of non-Jewish immigrants from Europe (140,899) is almost equalled by the number from countries in the Western Hemisphere (139,012). The vast majority of the latter number came from Canada (98,699) and Mexico (32,931). Barely one-fourth (2,484) of the total number of Jewish immigrants, however, came from the countries in the Western Hemisphere, and of that number, all but 288 came from Canada.

We also note that the Jews constituted 89.8% of the number of immigrants who came from Russia; 52.2% of those who came from Poland and 53.2% of those who came from Roumania.

TABLE XXVI
COUNTRIES OF ORIGIN OF THE TOTAL NUMBER OF IMMIGRANTS,
NON-JEWISH IMMIGRANTS, AND JEWISH IMMIGRANTS,
YEAR ENDED JUNE 30, 1925

Countries	Number			Per Cent of Total Immigration from Country		Per Cent of Total Immigration to United States		
	Total	Non-Jews	Jews	Non-Jews	Jews	Total	Non-Jews	Jews
Albania.....	79	79	.....	.....	.....	*	*	.....
Austria.....	899	842	57	93.6	6.4	.3	.3	.5
Belgium.....	726	646	80	88.9	1.1	.2	.2	.8
Bulgaria.....	140	131	9	93.6	6.4	*	*	*
Czecho-Slovakia.....	2,462	2,303	159	93.5	6.5	.8	.8	1.5
Danzig, Free City of.....	243	198	45	81.5	18.5	*	*	.4
Denmark.....	2,444	2,439	5	99.7	.3	.8	.8	*
Estonia.....	131	115	16	87.7	12.3	*	*	.2
Finland.....	480	474	6	98.7	1.3	.2	.2	*
France, incl. Corsica.....	3,906	3,733	173	95.6	4.4	1.3	1.3	1.7
Germany.....	46,068	45,547	521	98.9	1.1	15.6	16.	5.1
Great Britain and Northern Ireland.....	28,382	27,729	653	97.7	2.3	9.6	9.7	6.3
Greece.....	826	803	23	97.2	2.8	.3	.3	.2
Hungary.....	616	503	113	81.6	18.4	.2	.2	1.1

Countries	Number			Per Cent of Total Immigration from Country		Per Cent of Total Immigration to United States		
	Total	Non-Jews	Jews	Non-Jews	Jews	Total	Non-Jews	Jews
Irish Free State.....	25,440	25,425	15	99.9	.1	8.6	8.9	.1
Italy.....	6,203	6,188	15	99.7	.3	2.1	2.2	.1
Latvia.....	263	73	190	27.7	72.3	*	*	1.8
Lithuania.....	472	273	199	57.8	42.2	.2	*	1.9
Luxemburg.....	150	146	4	97.3	2.7	*	*	*
Netherlands.....	1,723	1,662	61	96.4	3.6	.58	.58	.59
Norway.....	5,975	5,968	7	99.9	.1	2.	2.1	*
Poland.....	5,341	2,553	2,788	47.8	52.2	1.8	.9	27.1
Portugal.....	619	618	1	99.8	.2	.2	.2	*
Roumania.....	1,163	544	619	46.8	53.2	.4	.19	6.
Russia.....	1,775	182	1,593	10.2	89.8	.6	*	15.5
Spain.....	275	275	.....	.....	.....	*	*	.....
Sweden.....	8,391	8,387	4	99.9	.1	2.9	2.9	*
Switzerland.....	2,043	2,034	9	99.5	.5	.7	.7	*
Turkey in Europe.....	263	185	78	70.3	29.7	*	*	.8
Yugoslavia.....	724	705	19	97.4	2.6	.2	.2	.2
Other Europe.....	144	139	5	96.5	3.5	*	*	*
Total Europe.....	148,366	140,899	7,467	94.9	5.1	50.4	49.6	72.6
Armenia.....	13	11	2	84.6	15.4	*	*	*
China.....	1,937	1,915	22	98.8	1.2	.7	.7	.2
India.....	65	65	.....	.....	.....	*	*	.....
Japan.....	723	723	.....	.....	.....	.2	.3	.....
Palestine.....	301	60	241	19.9	80.1	.1	*	2.3
Persia.....	32	31	1	96.9	3.1	*	*	*
Syria.....	369	366	3	99.1	.9	.1	.1	*
Turkey in Asia.....	38	30	8	78.9	21.1	*	*	*
Other Asia.....	100	91	9	91.	9.	*	*	*
Total Asia.....	3,578	3,292	286	92.	8.	1.2	1.2	2.7
Egypt.....	142	122	20	85.9	14.1	*	*	.2
Other Africa.....	270	239	31	88.5	11.5	*	*	.3
Total Africa.....	412	361	51	87.6	12.4	.1	.1	.5
Australia and appertaining islands.....	273	271	2	99.2	.8	*	*	*
New Zealand and appertaining islands.....	143	141	2	98.6	1.4	*	*	*
Not Specified.....	46	46	.....	.....	.....	*	*	.....
Total Australasia.....	462	458	4	99.1	.9	.2	.2	*
Canada.....	100,895	98,699	2,196	97.8	2.2	34.9	34.7	21.3
Newfoundland.....	1,858	1,845	13	99.3	.7	.6	.6	.1
Mexico.....	32,964	32,931	33	99.8	.2	11.2	11.5	.3
Cuba.....	1,430	1,303	127	91.1	8.9	.5	.4	1.2
Other West Indies.....	676	669	7	98.9	1.1	.2	.2	*
British Honduras.....	42	42	.....	.....	.....	*	*	.....
Other Central America.....	1,157	1,155	2	99.8	.2	.4	.4	*
Brazil.....	534	507	27	94.9	5.1	.2	.2	.3
Other South America.....	1,936	1,857	79	95.9	4.1	.7	.7	.8
Other America.....	4	4	.....	.....	.....	*	*	.....
Total Western Hemisphere.....	141,496	139,012	2,484	98.2	1.8	48.1	48.9	24.1
Grand Total.....	294,314	284,022	10,292	96.5	3.5	100.	100.	100.

*Less than .1%.

Tables XXVII and XXVIII show that the Jewish immigration during the year ended June 30, 1925, included 23.5% children, while only 17% of the total number of non-Jewish immigrants admitted were children. Similarly 26.5% of the total Jewish immigrants were men and women of 45 years of age and over, while only 9.5% of the non-Jewish immigrants belonged to this age group. The percentage of immigrants between 16 and 44 years of age was consequently smaller among Jews (50%) than among the total number of non-Jewish immigrants (73.5%).

With regard to sex, unlike the previous year the number of Jewish females exceeded the number of Jewish males (46.4% and 53.6%); while among the non-Jewish immigrants the number of males exceeded the number of females (55.4% and 44.6%).

TABLE XXVII

AGE OF TOTAL NUMBER OF IMMIGRANTS, OF NON-JEWISH IMMIGRANTS
AND OF JEWISH IMMIGRANTS, ADMITTED DURING THE YEAR ENDED
JUNE 30, 1925

Age	Number			Per Cent of Admission		
	Total	Non-Jews	Jews	Total	Non-Jews	Jews
Under 16.....	50,722	48,305	2,417	17.3	17.	23.5
16-44.....	213,980	208,825	5,155	72.7	73.5	50.
45 and over.....	29,612	26,892	2,720	10.	9.0	26.5
Total.....	294,314	284,022	10,292	100.	100.	100.

TABLE XXVIII

SEX OF TOTAL NUMBER OF IMMIGRANTS, OF NON-JEWISH IMMIGRANTS,
AND OF JEWISH IMMIGRANTS, YEAR ENDED JUNE 30, 1925

Sex	Number			Per Cent of Admission		
	Total	Non-Jews	Jews	Total	Non-Jews	Jews
Males.....	163,252	158,485	4,767	55.4	55.7	46.4
Females.....	131,062	125,537	5,525	44.6	44.3	53.6
Total.....	294,314	284,022	10,292	100.	100.	100.

During the year ended June 30, 1925, 93.1% of the Jews admitted came to join relatives and only 3.8% came to neither relatives nor friends, as compared with 75.6% and 14.6% respectively, among the non-Jewish immigrants.

TABLE XXIX

TOTAL NUMBER OF IMMIGRANTS, NUMBER OF NON-JEWISH IMMIGRANTS, AND NUMBER OF JEWISH IMMIGRANTS WHO CAME TO JOIN RELATIVES FRIENDS, AND THOSE WHO HAD NO RELATIVES OR FRIENDS, YEAR ENDED JUNE 30, 1925

Persons Joined	Number			Per Cent of Admission		
	Total	Non-Jews	Jews	Total	Non-Jews	Jews
Relatives.....	224,324	214,743	9,581	76.2	75.6	93.1
Friends.....	28,256	27,940	316	9.6	9.8	3.1
None.....	41,734	41,339	395	14.2	14.6	3.8
Total.....	294,314	284,022	10,292	100.	100.	100.

JEWISH IMMIGRATION DURING JULY-DECEMBER, 1924

Statistics for the year ended June 30, 1926, were not available when this article was compiled, but as the figures for the first half of the year are at hand, a summary table based on these is given herewith. During July-December, 1925, only 5,380 Jews were admitted to the country, 3.74% of the total.

TABLE XXX

TOTAL NUMBER OF IMMIGRANTS, NUMBER OF NON-JEWISH IMMIGRANTS, AND NUMBER OF JEWISH IMMIGRANTS, ADMITTED, DEPARTED, INCREASE, DEBARRED AND DEPORTED, DURING JULY-DECEMBER, 1925

	Admissions		Departures		Increase		Debarred		Deported	
	No.	% of Tot.	No.	% of Adm.	No.	% of Tot.	No.	% of Adm.	No.	% of Incr.
Non-Jews....	138,768	96.26	46,369	33.41	92,399	94.71	10,601	7.64	4,958	5.36
Jews.....	5,380	3.74	223	4.12	5,157	5.29	450	8.36	95	1.84
Total.....	144,148	100.0	46,592	32.32	97,556	100.	11,051	7.66	5,053	5.17

E. JEWISH IMMIGRATION INTO CANADA

During 1901-1925, 98,788 Jews were admitted to Canada, 1.9% of the total immigration. The figure given for the Jews does not include the number of Jews who immigrated from the United States and from Great Britain. During 1925, taken separately, the Jewish immigration from Continental Europe constituted 4% of the total.

TABLE XXXI

TOTAL NUMBER OF IMMIGRANTS AND NUMBER OF JEWISH IMMIGRANTS
ADMITTED TO CANADA

Year	Total	Jews (via ocean ports)	Per Cent Jews to To- tal	Year	Total	Jews (via ocean ports)	Per Cent Jews to To- tal
1901	49,149	2,765	5.6	1914..	384,878	11,252	2.9
1902	67,379	1,015	1.5	1915..	144,789	3,107	2.1
1903	128,364	2,066	1.6	1916..	48,537	65	.1
1904	130,331	3,727	2.8	1917..	75,374	136	.1
1905	146,266	7,715	5.2	1918..	79,074	32	.04
1906	189,064	7,127	3.8	1919..	57,702	22	.04
1907	124,667	6,584	5.2	1920..	117,336	116	.09
1908	262,469	7,712	2.9	1921..	148,477	2,763	1.9
1909	146,908	1,636	1.1	1922..	89,999	8,404 ¹	9.3
1910	208,794	3,182	1.5	1923..	72,887	2,793 ¹	3.8
1911	311,084	5,146	1.6	1924..	148,560	4,255	2.8
1912	354,237	5,322	1.5	1925..	111,362	4,459	
1913	402,432	7,387	1.8	Total.	5,000,119	98,788	

F. JEWISH IMMIGRATION INTO ARGENTINA

During 1913-1915 and 1919-1925, 57,223 Jews entered Argentina. About 6,920 Jews were admitted during 1925.

TABLE XXXII

TOTAL AND JEWISH IMMIGRATION INTO ARGENTINA, 1913-1915 AND
1919-1925

Year	Total	Jews	Per Cent Jews to To- tal
1913..	302,047	10,860	3.5
1914..	284,449	3,693	1.3
1915..	137,716	606	.4
1919..	69,879	280	.4
1920..	155,332	2,071	1.3
1921 ¹ ..	108,591	4,095	3.8
1922 ¹ ..	139,953	7,198	5.2
1923 ¹ ..	195,063	13,701	7.0
1924 ¹ ..	159,939	7,799	4.8
1925 ¹ ..	125,365	6,920	5.5
Total.	1,678,334	57,223	3.4

¹Communicated by ICA.

G. JEWISH IMMIGRATION INTO PALESTINE, 1917-1925

From the date of the British occupation of Palestine, December 9, 1917, to the end of 1925, 83,275 immigrants entered the country. Of that number 80,807 were Jews and 2,468 were non-Jews. But the government kept no statistics of the religion of the 14,011 persons who entered the country during December 9, 1917-May, 1921, with the result that the number of Jews given includes an indefinite but probably small number of non-Jews, and the number given for the non-Jews is a minimum. The proportion of non-Jewish immigrants shows a tendency to increase. During June-December, 1921, the percentages of Jews and of non-Jews to the total number admitted were 98.4% and 1.6% respectively; during 1922, 96.5% and 3.5%; during 1923, 93% and 7%; during 1924, 94.8% and 5.2%; and during 1925, 97.6 and 2.4% respectively.

Statistics of emigration are incomplete. During 1922-1925, 9,157 Jews, 14.8% of the number of Jews admitted, left the country, leaving an increase of 52,765, or 85.2% of the number of Jews admitted.

In compiling the statistics for 1925, the writer had the valuable and courteous cooperation of the Controller of the Permits Section of The Palestine Government.

TABLE XXXIII

SUMMARY OF IMMIGRATION AND EMIGRATION OF JEWS AND
NON-JEWS, 1917-1925

A. NUMBER

Year	Immigration			Emigration			Increase		
	Total	Jews	Non-Jews	Total	Jews	Non-Jews	Total	Jews	Non-Jews
Dec. 9, 1917-May, 1921.	14,101	14,101	*	*	*	*	*	*	*
June-Dec. 1921.....	4,861	4,784	77	*	*	*	*	*	*
Total.....	18,962	18,885	77						
1922.....	8,128	7,844	284	2,939	1,503	1,436	5,189	6,341	1,152 ¹
1923.....	7,991	7,421	570	4,947	3,466	1,481	3,044	3,955	911 ¹
1924.....	13,553	12,856	697	2,511	2,037	474	11,042	10,819	223
1925.....	34,641	33,801	840	4,100	2,151	1,949	30,541	31,650	1,109 ¹
Total 1922-1925....	64,313	61,992	2,391	14,497	9,157	5,340	49,816	51,765	2,949 ¹
Grand Total.....	83,275	80,807	2,468	14,497	9,157	5,340	49,816	.....	.....

*Figures not available.

¹Decrease.

B. PERCENTAGES

Year	Immigration			Emigration		
	Total	Jews	Non-Jews	Total	Jews	Non-Jews
Dec. 9, 1917-May, 1921.....	100.0	100.0	*	*	*	*
June-Dec. 1921.....	100.0	94.4	1.6	*	*	*
Total.....						
1922.....	100.0	96.5	3.5	100.0	51.1	48.9
1923.....	100.0	93.0	7.	100.0	70.0	30.0
1924.....	100.0	87.3	12.7	*	*	*
1925.....	100.0	97.6	2.4	100.0	52.4	47.5
Total.....		74.3	3.7		63.1	36.8
Grand Total.....		96.3	2.9		*	*

Table XXXIV below gives the number of immigrants by month and shows that the monthly immigration was irregular, and, further, that with the exception of 1923, the monthly average increased progressively since 1922.

TABLE XXXIV

TOTAL NUMBER OF IMMIGRANTS BY MONTHS, 1923-1925

Month	Number				Per Cent			
	1922	1923	1924	1925	1922	1923	1924	1925
January.....	905	955	357	1,775	11.17	11.95	2.7	5.1
February.....	890	831	336	1,730	10.99	10.39	2.5	5.0
March.....	736	871	500	3,154	9.09	10.89	3.7	9.1
April.....	788	839	775	2,585	9.73	10.49	5.7	7.5
May.....	689	849	597	2,819	8.50	10.63	4.4	8.1
June.....	498	700	1,311	3,758	6.15	8.76	9.7	10.8
July.....	349	386	1,356	2,717	4.31	4.84	10.	7.8
August.....	467	558	1,879	3,333	6.01	6.98	13.9	9.6
September.....	712	542	2,055	3,415	8.79	6.78	15.2	9.8
October.....	577	561	1,017	3,838	7.12	7.03	7.5	11.2
November.....	829	520	1,705	2,832	10.23	6.51	12.5	8.2
December.....	641	379	1,665	2,685	7.91	4.75	12.2	7.8
Total.....	8,101	7,991	13,553	34,641	100.00	100.00	100.00	100.00
Average.....	675	666	1,129	2,887				

Table XXXV below shows that during 1922-1925 the number of men admitted exceeded the number of women (3.68% men, 34.5% women), while the reverse prevailed among the Jewish immigrants who were admitted into the United States during the past year. The percentage of adults and children to the total was 76.2 and 23.8 respectively, practically the same as the proportions of adults and children to the total Jewish immigration to the United States during the year ended June 30, 1925.

TABLE XXXV
SEX AND AGE OF IMMIGRANTS 1922-1925

Year	Number				Per Cent			
	Men	Women	Children	Total	Men	Women	Children	Total
1922.....	3,427	2,528	2,173	8,128	42.	31.	27.	100.00
1923.....	2,228	2,616	2,147	7,991	40.39	32.74	26.87	100.00
1924.....	5,502	4,300	3,751	13,553	40.6	31.7	27.7	100.00
1925.....	14,413	11,953	8,275	34,641	38.6	34.5	23.8	100.00
Total. . .	25,570	21,397	16,346	64,313	39.7	33.2	25.4	100.00

Table XXXVI below gives the number of immigrants and emigrants, Jews and non-Jews, and the number of persons refused admittance during 1925, by months. With regard to emigration, it will be noted that the government of Palestine classifies persons who permanently leave the country in two groups, viz.: (1) emigrants, Palestine citizens, and (2) returning immigrants, aliens who are permanently returning to their countries of origin.

TABLE XXXVI

IMMIGRATION, EMIGRATION, NUMBER OF PERSONS REFUSED ADMITTANCE AND NET INCREASE OF
Jews AND Non-Jews, 1925

	Month												
	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Total
Immigration	1,775	1,730	3,154	2,585	2,819	3,758	2,717	3,333	3,415	3,838	2,832	2,685	34,641
Jews	1,734	1,687	3,113	2,533	2,778	3,695	2,682	3,248	3,328	3,731	2,720	2,607	33,801
Non-Jews	41	43	42	52	41	63	89	85	87	107	112	78	840
Refused Admittance	16	35	11	24	101	127	69	74	66	51	95	62	731
Emigration	224	177	267	208	299	311	406	435	383	593	486	311	4,100
Emigrants	159	141	191	161	250	207	261	200	169	286	279	115	2,419
Jews	68	48	49	53	49	89	63	45	38	64	72	28	666
Non-Jews	91	93	142	108	201	118	198	155	131	222	207	87	1,753
Returning Immigrants	65	36	76	47	49	104	145	235	214	307	207	196	1,681
Jews	35	32	45	31	39	94	94	235	208	305	187	180	1,485
Non-Jews	30	4	31	16	10	10	51	..	6	2	20	16	196
Net Increase	1,551	1,553	2,887	2,377	2,520	3,447	2,311	2,898	3,032	3,245	2,346	2,374	30,541
Jews	1,631	1,607	3,018	2,449	2,690	3,512	2,471	2,968	3,082	3,362	2,461	2,399	31,650
Non-Jews	80	54	131	72	170	65	160	70	50	117	115	25	1,109

NINETEENTH ANNUAL REPORT OF THE AMERICAN JEWISH COMMITTEE

OFFICERS AND EXECUTIVE COMMITTEE

OFFICERS

PRESIDENT, LOUIS MARSHALL

VICE-PRESIDENTS { CYRUS ADLER
JULIUS ROSENWALD

TREASURER, ISAAC M. ULLMAN

EXECUTIVE COMMITTEE

CYRUS ADLER (1928) <i>Chairman</i>	Philadelphia, Pa.
JAMES BECKER (1928).....	Chicago, Ill.
DAVID M. BRESSLER (1928).....	New York, N. Y.
LEO M. BROWN (1929).....	Mobile, Ala.
ABEL DAVIS (1929).....	Chicago, Ill.
ABRAM I. ELKUS (1928).....	New York, N. Y.
PAUL L. FEISS (1927).....	Cleveland, O.
ELI FRANK (1928).....	Baltimore, Md.
FELIX FULD (1927).....	Newark, N. J.
MAX J. KOHLER (1929).....	New York, N. Y.
ALBERT D. LASKER (1928).....	Chicago, Ill.
IRVING LEHMAN (1929).....	New York, N. Y.
LOUIS MARSHALL (1929).....	New York, N. Y.
A. C. RATSHESKY (1929).....	Boston, Mass.
MILTON J. ROSENAU (1929).....	Boston, Mass.
JULIUS ROSENWALD (1927).....	Chicago, Ill.
HORACE STERN (1927).....	Philadelphia, Pa.
*OSCAR S. STRAUS (1927).....	New York, N. Y.
LEWIS L. STRAUSS (1927).....	New York, N. Y.
CYRUS L. SULZBERGER (1927).....	New York, N. Y.
ISAAC M. ULLMAN (1929).....	New Haven, Conn.

ASSISTANT SECRETARY

HARRY SCHNEIDERMAN, 171 Madison Ave., N. E. Cor. 33rd St.,
New York City.

Cable Address, "WISHCOM, New York."

*Deceased

MEMBERS AND DISTRICTS

DIST. I: FLORIDA, GEORGIA, NORTH CAROLINA, SOUTH CAROLINA. 4 members: Simon Benjamin, Jacksonville, Fla. (1926); Leonard Haas, Atlanta, Ga. (1927); Lionel Weil, Goldsboro, N. C. (1926); August Kohn Columbia, S. C. (1928).

DIST. II: ALABAMA, MISSISSIPPI, TENNESSEE. 3 members: Moses V. Joseph, Birmingham, Ala. (1928); Ben H. Stein, Vicksburg, Miss. (1930); Nathan Cohn, Nashville, Tenn. (1928).

DIST. III: ARIZONA, LOUISIANA, NEW MEXICO, OKLAHOMA, TEXAS. 6 members: Barnett E. Marks, Phoenix, Ariz. (1929); Max Heller, New Orleans, La. (1929); Ivan Grunsfeld, Albuquerque, N. Mex. (1928); Marion M. Travis, Tulsa, Okla. (1927); Isaac H. Kempner, Galveston, Tex. (1926); J. K. Hexter, Dallas, Tex. (1928).

DIST. IV: ARKANSAS, COLORADO, KANSAS, MISSOURI. 6 members: Chas. Jacobson, Little Rock, Ark. (1929); C. D. Spivak, Denver, Colo. (1928); Henry Wallenstein, Wichita, Kan. (1928); Simon Binswanger, St. Joseph, Mo. (1927); Aaron Waldheim, St. Louis, Mo. (1926); A. C. Wormser, Kansas City, Mo. (1929).

DIST. V: CALIFORNIA, IDAHO, NEVADA, OREGON, UTAH, WASHINGTON. 8 members: Louis M. Cole, Los Angeles, Cal. (1928); Max C. Sloss, San Francisco, Cal. (1926); Ben Selling, Portland, Ore. (1927); Daniel Alexander, Salt Lake City, Utah (1928); Emanuel Rosenberg, Seattle, Wash. (1929).

DIST. VI: IOWA, MICHIGAN, MINNESOTA, MONTANA, NEBRASKA, North Dakota, South Dakota, Wisconsin, Wyoming. 13 members: David A. Brown, Detroit, Mich. (1926); Henry M. Butzel, Detroit, Mich. (1929); Meyer S. May, Grand Rapids, Mich. (1926); Joseph H. Schanfeld, Minneapolis, Minn. (1930); Isaac Summerfield, St. Paul, Minn. (1927); Harry A. Wolf, Omaha, Neb. (1929); D. M. Naftalin, Fargo, N. D. (1929); David B. Eisendrath, Racine, Wis. (1928); Nat Stone, Milwaukee, Wis. (1927).

DIST. VII: ILLINOIS. 8 members: James David (1929); M. E. Greenebaum (1928); B. Horwich (1927); Julian W. Mack (1928); Julius Rosenwald (1930); Joseph Stolz, Chicago, Ill. (1929); W. B. Woolner, Peoria, Ill. (1926).

DIST. VIII: INDIANA, KENTUCKY, OHIO, WEST VIRGINIA. 11 members: Samuel E. Rauh, Indianapolis, Ind. (1930); Sol S. Kiser, Indianapolis, Ind. (1929); Isaac W. Bernheim, Louisville, Ky. (1927); Samuel Ach, Cincinnati, O. (1929); Edward M. Baker, Cleveland, O. (1928); David Philipson, Cincinnati, O. (1929); Sigmond Sanger, Toledo, O. (1928); Paul L. Feiss, Cleveland, O. (1927); D. A. Huebsch, Cleveland, O. (1926); Louis Horkheimer, Wheeling, W. Va. (1930).

DIST. IX: CITY OF PHILADELPHIA. 6 members: Cyrus Adler (1928); Wm. Gerstley (1929); B. L. Levinthal (1930); M. Rosenbaum (1930), Morris Wolf (1928).

DIST. X: DELAWARE, DISTRICT OF COLUMBIA, MARYLAND, VIRGINIA. 6 members: David Snellenburg, Wilmington, Del. (1929); Fulton Brylawski, Washington, D. C. (1930); Jacob H. Hollander, Baltimore, Md. (1930); Julius Levy, Baltimore, Md. (1926); Siegmund B. Sonneborn, Baltimore, Md. (1930), Edward N. Calisch, Richmond, Va. (1927).

DIST. XI: CONNECTICUT, MAINE, MASSACHUSETTS, NEW HAMPSHIRE, RHODE ISLAND, VERMONT. 20 members: Philip N. Bernstein, Waterbury, Conn. (1930); Nestor Dreyfus, New London, Conn. (1926); Louis M. Raffel, Waterbury, Conn. (1927); Isaac M. Ullman, New Haven, Conn. (1926); Isidore Wise, Hartford, Conn. (1930); Gordon F. Gallert, Augusta, Me. (1926); Jacob Asher, Worcester, Mass. (1926); Louis Baer, Boston, Mass. (1929); David A. Ellis, Boston, Mass. (1928); Lewis Goldberg, Boston, Mass. (1928); Henry Lasker, Springfield, Mass. (1927); David A. Lourie, Boston, Mass. (1926); A. C. Ratschesky, Boston, Mass. (1927); Felix Vorenberg, Boston, Mass. (1929); Chas. Wineapple, Salem, Mass. (1930); A. Hartman, Haverhill, Mass. (1930); Benjamin England, Pittsfield, Mass. (1927); Edward M. Chase, Manchester, N. H. (1929); Archibald Silverman, Providence, R. I. (1930); Barnett Frank, Burlington, Vt. (1926).

DIST. XII: NEW YORK CITY. 31 members: Isaac Allen (1926); Benjamin Altheimer (1929); Herman Bernstein (1926); Nathan Bijur (1930); David M. Bressler (1928); Elias A. Cohen (1927); Abram I. Elkus (1920); H. G. Enelow (1930); William Fischman (1930); Lee K. Frankel (1928); Henry M. Goldfogle (1929); Maurice H. Harris (1928); Max J. Kohler (1929); Jacob Kohn (1926); Irving Lehman (1927); Adolph Lewisohn (1930); William Liebermann (1929); Judah L.

Magnes (1930); Louis Marshall (1930); Alexander Marx (1926); Edgar J. Nathan (1928); A. E. Rothstein (1926); S. Rottenberg (1929); Bernard Semel (1929); Joseph Silverman (1927); I. M. Stettenheim (1927); Oscar S. Straus (1929); Lewis L. Strauss, Jr. (1927); Cyrus L. Sulzberger) (1926; Israel Unterberg (1928); Felix M. Warburg (1928).

DIST. XIII: NEW YORK (EXCLUSIVE OF THE CITY). 8 members: Mortimer Adler, Rochester, N. Y. (1929); Moses F. Aufesser, Albany, N. Y. (1929); Simon Fleischmann, Buffalo, N. Y. (1930); Louis J. Kopald, Buffalo, N. Y. (1926); Benjamin Stolz, Syracuse, N. Y. (1929); Frederic Ullman, Buffalo, N. Y. (1928); Eugene Warner, Buffalo, N. Y. (1927); Horace J. Wolf, Rochester, N. Y. (1928).

DIST. XIV: NEW JERSEY AND PENNSYLVANIA (EXCLUSIVE OF PHILADELPHIA). 17 members: Milton M. Adler, Newark, N. J. (1927); Isaac Alpern, Perth Amboy, N. J. (1927); A. J. Dimond, East Orange, N. J. (1928); Felix Fuld, Newark, N. J. (1928); David Holzner, Trenton N. J. (1930); William Newcorn, Plainfield, N. J. (1929); Joseph B. Perskie, Atlantic City, N. J. (1926); B. S. Pollak, Newark, N. J. (1928); Lewis Straus, Newark, N. J. (1927); Frederick Jay, Newark, N. J. (1928); Isaac W. Frank, Pittsburgh, Pa. (1927); William Harris, Allentown, Pa. (1930); A. L. Luria, Reading, Pa. (1928); Isaiah Scheeline, Altoona, Pa. (1929); Isador Sobel, Erie, Pa. (1926); A. J. Sunstein, Pittsburgh, Pa. (1927); A. Leo Weil, Pittsburgh, Pa. (1929).

MEMBERS-AT-LARGE FOR 1926: James Becker, Chicago, Ill.; Leo M. Brown, Mobile, Ala.; Abel David, Chicago, Ill.; S. Marcus Fecheimer, Cincinnati, O.; Eli Frank, Baltimore, Md.; Herbert Friedenwald, Washington, D. C.; Louis E. Kirstein, Boston, Mass.; Albert D. Lasker, Chicago, Ill.; Jacob M. Loeb, Chicago, Ill.; Jules E. Mastbaum, Philadelphia, Pa.; Nathan J. Miller, New York City; Milton J. Rosenau, Boston, Mass.; Victor Rosewater, Omaha, Neb.; Henry Sachs, Colorado Springs, Colo.; Horace Stern, Philadelphia, Pa.; Solomon M. Stroock, New York City; Frederick W. Wile, Washington, D. C.

DELEGATES FROM NATIONAL JEWISH ORGANIZATIONS

AMERICAN JEWISH HISTORICAL SOCIETY, A. S. W. Rosenbach; COUNCIL OF JEWISH WOMEN, Miss Rose Brenner and Mrs. Harry Sternberger; FEDERATION OF HUNGARIAN JEWS IN AMERICA, Samuel Bettelheim and Samuel Buchler; HADASSAH, Miss Alice L. Seligsberg; HEBREW SHEL-

TERING AND IMMIGRANT AID SOCIETY OF AMERICA, John L. Bernstein, Harry Fischel, Leon Kamaiky, Jacob Massel, and Albert Rosenblatt; INDEPENDENT ORDER BRITH ABRAHAM, Max Eckman, Gustave Hartman, Max L. Hollander, Aaron J. Levy, and Adolph Stern; INDEPENDENT ORDER BRITH SHOLOM, Sol. C. Kraus and Martin O. Levy; INDEPENDENT ORDER FREE SONS OF ISRAEL, Solon J. Liebeskind; INDEPENDENT WESTERN STAR ORDER, Joseph Rubens; NATIONAL CONFERENCE OF JEWISH SOCIAL WORK, Fred M. Butzel; ORDER BRITH ABRAHAM, Alexander M. Katsky, Adolph Solomon and Geo. W. Leisersohn; ORDER OF THE UNITED HEBREW BROTHERS, Meyer Greenberg; PROGRESSIVE ORDER OF THE WEST, Samuel Epstein; RABBINICAL ASSEMBLY OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA, Mordecai M. Kaplan; UNITED ROMANIAN JEWS OF AMERICA, Solomon Sufrin; UNITED SYNAGOGUE OF AMERICA, Samuel C. Lamport; WOMEN'S LEAGUE OF THE UNITED SYNAGOGUE OF AMERICA, Mrs. Charles I. Hoffman.

NINETEENTH ANNUAL MEETING

NOVEMBER 8, 1925.

The Nineteenth Annual Meeting of the American Jewish Committee was held at the Hotel Astor, New York City, on Sunday, November 8, 1925. Louis Marshall, Esq., presided, and the following were present:

District

- VII. James Davis, Julian W. Mack, Julius Rosenwald, of Chicago.
- IX. Cyrus Adler, Wm. Gerstley, B. L. Levinthal, M. Rosenbaum, of Philadelphia.
- XI. Jacob Asher, Worcester; Edward M. Chase, Manchester; Henry Lasker, Springfield; David A. Lourie, Boston; A. C. Ratshesky, Boston; Archibald Silverman, Providence; Isaac M. Ullman, New Haven; Felix Vorenberg, Boston; Isidore Wise, Hartford.
- XII. Isaac Allen, Herman Bernstein, David M. Bressler, Elias A. Cohen, Wm. Fischman, Lee K. Frankel, Max J. Kohler, William Liebermann, Alexander Marx, Edgar J. Nathan, Bernard Semel, Joseph Silverman, I. M. Stettenheim, Lewis L. Strauss, Cyrus L. Sulzberger, Israel Unterberg, Felix M. Warburg, of New York City.
- XIII. Moses F. Aufsesser, Albany; Simon Fleischmann, Buffalo; Benjamin Stolz, Syracuse.

XIV. Milton M. Adler, Newark; A. J. Dimond, East Orange; Felix Fuld, Newark; Frederick Jay, Newark; Lewis Strauss, Newark.

Members-at-Large: Eli Frank, Victor Rosewater, Horace Stern, Sol M. Stroock.

Delegates from Organizations:

Council of Jewish Women: Mrs. Leo H. Herz, Mrs. Estelle M. Sternberger, New York City.

Federation of Hungarian Jews in America: Samuel Bettelheim, New York City.

Hebrêw Sheltering and Immigrant Aid Society of America: John L. Bernstein, Harry Fischel, Leon Kamaiky, Albert Rosenblatt, New York City.

Independent Order Brith Abraham: Max Eckman, Max L. Hollander, Adolph Stern, New York City.

Independent Order Free Sons of Israel: Solon J. Liebeskind, New York City.

United Roumanian Jews of America: Solomon Sufrin, New York City.

Women's League of the United Synagogue of America: Mrs. Charles I. Hoffman, Newark.

APPOINTMENT OF COMMITTEES

The President appointed the following Committees:

On Nominations—Cyrus L. Sulzberger, Moses F. Aufesser, and Henry Lasker.

On Auditing the Accounts of the Treasurer—Benjamin Stolz, Edward M. Chase, and Morris Rosenbaum.

On Press—Herman Bernstein and Victor Rosewater.

Tellers—James Davis and Archibald Silverman.

ACTION ON THE REPORT OF THE EXECUTIVE COMMITTEE

The Executive Committee presented its report for the past year. In moving its adoption, Mr. Rosenwald thanked the President for his untiring activity and unselfish devotion to the cause for which the Committee stands.

Mr. Max J. Kohler discussed various immigration test cases in which he had been associated with Mr. Marshall as counsel, and called attention to the fact that a new naturalization code was being prepared in the Bureau of Naturalization.

Judge Julian W. Mack pointed out that much remains to be done to bring about the complete political and civil equality of the Jews in some of the countries in Eastern Europe, and that, although the so-called Polish-Jewish agreement had been announced last June, not a single provision of it had been put into effect.

Mr. Solomon Sufrin, on behalf of the Union of Roumanian Jews, thanked the President for having delivered, several months before, an address at the convention of that body, and stated that the address had evoked in the press of Roumania much comment which was having a good effect.

Doctor Cyrus Adler moved the acceptance of the report, and the adoption of the recommendation therein contained. The motion was carried unanimously.

NEW BUSINESS

Mr. Elias A. Cohen suggested that among the standing committees to be appointed there be one on Jewish education, which would undertake to make a survey of existing needs and facilities; he offered to make a contribution of \$2,500

toward defraying the expenses of such a survey. Doctor Adler pointed out that the Bureau of Jewish Social Research had been asked by the United States Bureau of the Census to coöperate in the decennial census of religious bodies in 1926, and that a survey of Jewish education may conveniently be made in connection with this.

Upon motion, the Executive Committee was authorized to draft a resolution urging the early consideration by the United States Senate of resolutions now before it looking to the adhesion of the United States to the Permanent Court of International Justice (the World Court).

ELECTIONS

The Committee on Nominations made the following recommendations:

For Officers:

President: Louis Marshall.

Vice-Presidents: Cyrus Adler and Julius Rosenwald.

Treasurer: Isaac M. Ullman.

For Members of the Executive Committee to serve for three years from January 1, 1926:

Leo M. Brown	Louis Marshall
Abel Davis	A. C. Ratshesky
Max J. Kohler	Milton J. Rosenau
Irving Lehman	Isaac M. Ullman

There being no other nominations, the Assistant Secretary was requested to cast one ballot for the nominees of the Committee on Nominations, which he did, and announced the election of the several nominees.

The Assistant Secretary was requested to cast one ballot for the nominees for Membership-at-Large nominated by the Executive Committee in its Annual Report, which he did, and announced the election of the several nominees.

REPORT OF TELLERS

The tellers reported that they had canvassed the ballots cast for District Members, and that the following, who received a plurality of the votes cast, were elected to Membership:

District

- II. Ben H. Stein, Vicksburg, Miss., to succeed Levi Rothenberg for term expiring 1930.
- VI. Joseph H. Schanfeld, Minneapolis, Minn., re-elected for term expiring 1930.
- VII. Julius Rosenwald, Chicago, Ill., re-elected for term expiring 1930.
- VIII. Samuel E. Rauh, Indianapolis, Ind., and Louis Horkheimer, Wheeling, W. Va., re-elected for term expiring 1930.
- IX. B. L. Levinthal and Morris Rosenbaum, of Philadelphia, Pa., re-elected for term expiring 1930.
- X. Fulton Brylawski, Washington D. C., Jacob H. Hollander, Baltimore, Md., and Siegmund B. Sonnenborn, Baltimore, Md., re-elected for term expiring 1930.
- XI. Isidore Wise, Hartford, Conn., Philip N. Bernstein, Waterbury, Conn., Chas. Wineapple, Salem, Mass., A. Hartman, Haverhill, Mass., and Archibald Silverman, Providence, R. I., re-elected for term expiring 1930.

- XII. Nathan Bijur, Abram I. Elkus, H. G. Enelow, William Fischman, Adolph Lewisohn, Judah L. Magnes, and Louis Marshall of New York City, to be re-elected for term expiring 1930.
- XIII. Simon Fleischmann, Buffalo, N. Y., re-elected for term expiring 1930.
- XIV. David Holzner, Trenton, N. J., and William Harris, Allentown, Pa., re-elected for term expiring 1930. B. S. Pollak, Laurel Hill, N. J., to fill existing vacancy for term expiring 1928.

The Committee on Auditing the Accounts of the Treasurer reported that it had duly audited these accounts and found them to be correct.

TO THE MEMBERS OF THE AMERICAN JEWISH COMMITTEE:

The Executive Committee begs leave to submit the following report of the matters which engaged its attention during the past year:

A. DOMESTIC ACTIVITIES

I. IMMIGRATION AND NATURALIZATION

At the annual meeting a year ago, the Executive Committee reported that its chief concern during the preceding twelve-month had been with the question of immigration. Three phases of that question had been dealt with, namely, (1) the hardships to which certain immigrants had been subjected as a result of the imperfection of the former quota law, in force since July, 1921; (2) proposed new legislation in Congress; and (3) the plight of the emigrants who were stranded at various ports and emigration centers because the reduction of the quotas from their countries under the new

law of 1924 had taken effect so suddenly that they could not proceed to the United States although they had entered upon their journey in good faith and upon the basis of the visas of American Consuls.

During the past year, the Executive Committee continued to give attention to all these phases of the immigration question. In pursuance of the resolution adopted at the last Annual Meeting that the Executive Committee take steps to secure Congressional action for the relief of the stranded emigrants, the Committee gave its active support to resolutions for such relief introduced at the last session of the Sixty-seventh Congress in the Senate by the Honorable Royal S. Copeland, and in the House of Representatives by the Honorable Nathaniel D. Perlman. Owing, however, partly to the shortness of the session and partly to the unfriendly attitude toward immigration which has prevailed in Congress for the past five or six years, these measures were not reported for discussion in either House, although there was a full hearing before the House Committee in which representatives of your committee actively participated.

In the meantime, the Emergency Committee for Jewish Refugees of which the President of this Committee is the chairman, did not wait for the outcome of the attempt to secure relief by Congressional action. The Emergency Committee which, you will recall, is composed of representatives of a number of the national Jewish organizations of the country including this Committee, continued to study the problem and to take steps looking toward its solution through various channels, such as the repatriation of refugees able to return to the countries of their origin, the distribution of those who wished to proceed to other ports

where they could be lawfully admitted, and the assistance of those who were permitted to remain in the countries of their temporary sojourn. The Jewish community of Canada having secured permission for the admission of 5,000 refugees on the condition that guaranties be given that they would not become public charges, the Emergency Committee agreed to contribute toward the maintenance of these refugees until they might become self-supporting. After an expert investigation of the condition and needs of the five thousand refugees who had been induced by the agents of steamship companies to migrate to Cuba, where unfavorable economic and climatic conditions had caused intense suffering, the Emergency Committee made an appropriation for extending to them social, religious and financial aid with a view to enabling them to obtain a firm foothold in the country and to become there self-sustaining citizens. A similar investigation was made in Mexico, where several hundred Jewish immigrants are entering every month. A report of the results of this survey has been prepared.

The most acute phase of the refugee problem, however, was presented by the five or six thousand refugees stranded at ports of embarkation, unable to go forward or to retreat. During the past summer an agreement was entered into in Paris between the Emergency Committee, the officers of the ICA (Jewish Colonization Association) and the Emigdirekt, representing the Hebrew Sheltering and Immigrant Aid Society of the United States, and the immigrant aid committee of the Jewish World Relief Conference, by which the three organizations are jointly to assist these refugees to remove to various countries in which they may be able to

make permanent homes. It was agreed that the three organizations should furnish \$425,000 for this work, the Emergency Committee's share of this amount being 80 per cent. An Evacuation Committee composed of three representatives of each of the coöperating organizations is to be responsible for the relief work, and it is explicitly provided for in the memorandum signed by the three organizations that nothing shall be done by the Evacuation Committee for the relief of the stranded emigrants which shall be other than in strict conformity with the laws of the countries to which these refugees may be transported.

The Emergency Committee believes that through these various channels, the distressing problems created, to a great extent, by the closing of the doors of the United States, are being met and solved.

In the meantime, evidence as to the unscientific character of the quota basis of restriction is accumulating. Last year reference was made to the findings of Doctor Raymond Pearl of Johns Hopkins University, based upon the Census report on "Paupers in Almshouses: 1923," showing that 55 per cent of the foreign-born white paupers in almshouses on January 1, 1923, came from three of the countries favored by the new immigration law, Ireland (26.2%), Germany (20.8%), and England (8.0%); whereas only 4.4% came from Poland, 2.2% from Russia and 3.1% from Italy.

More recently, there has appeared further evidence pointing to a similar conclusion. In a Public Health Bulletin issued by the United States Public Health Service of the Treasury Department during the present year, and entitled "Mental Hygiene with Special Reference to the Migration of People," there is given an analysis of the condition of

some 68,000 persons admitted into 62 hospitals in 21 States. In his general conclusion, the writer of the report, Doctor Walter L. Treadway, Surgeon, United States Health Service, says:

“Even with all these factors the comparative position of the races of Europe debarred because of mental disease may indicate certain general differences in the kind of immigrants arriving. However, it certainly does not indicate the superiority of one racial group over another, but it does suggest that northern and western European immigrants have, during the past 20 years, shown a higher proportion of mental diseases among those seeking admission to the United States. The problem of fairly selecting our immigration from Europe and restricting the social groups may rest better upon individual selection than upon racial or national group selection.”

In its report last year, the Executive Committee stated that it had found many evidences that the anti-alien prejudice might lead to the introduction of legislation humiliating to the self-respect of immigrants and damaging to their interests. We referred then to the possibility of the introduction in Congress of a bill for the universal registration of aliens, a measure which had received the condemnation of many organizations whose work brings them into frequent and close contact with immigrants. A measure with this end in view was introduced at the last session of Congress, which convened in December, 1924, but because of the shortness of the season, it did not come up for a vote. Since then, the American Federation of Labor, at its recent convention, has declared its vigorous disapproval of the bill.

Another bill, which is perhaps even more vicious and dangerous, containing as it does potentialities for harm to tens of thousands of aliens, was the so-called Deportation Bill which was introduced at the last session of Congress.

This bill sought to remove all time limitations for the deportation of aliens, and to provide that at any time after entering the United States, whether entry was before or after the enactment of the measure, certain classes of aliens were to be summarily deported. Among these classes were to be aliens who are illiterate or who become public charges, or feeble-minded, or sufferers from so-called "constitutional psychopathic inferiority," unless they could prove that these disabilities were due to causes which arose subsequent to their entry in the United States, or who are convicted of an offense for which they are sentenced to imprisonment for a year or more, or who, it is discovered, were convicted of or admit having committed, prior to their entry, an offense involving moral turpitude.

In other words, if an alien, who fails to become naturalized, gives ten or fifteen or even twenty-five years of his life to the industries of the country, and then becomes disabled and is regarded as likely to become a public charge, he is subject to deportation unless he can show affirmatively that the cause of his misfortune arose subsequent to his arrival. Furthermore, under our laws, one who commits any crime but murder, cannot be indicted for the same after a lapse of three years. Yet should it be discovered that an immigrant—no matter how long he has been in this country—had when a child before his arrival here committed a minor offense for which he may or may not have been punished abroad, he would, if such a law is passed, be subject to banishment. He may have married an American wife, and reared a family of American children, yet he may nevertheless be deported.

Another fundamental objection to this proposed legislation is to be found in the general scheme which permits an

immigration inspector to arrest any immigrant who is claimed to be deportable for any reason and to determine as to whether or not the person proceeded against shall be deported. There is no provision for an appeal from his determination to the Secretary of Labor. There is no requirement that the person arrested shall be brought before a court, in order that it may determine whether he shall be deported. Apparently it is intended to make the decision of such inspector final and conclusive. This confers upon him the most arbitrary and despotic power. He is not restrained in his action by the consciousness that his decision is subject to review by a higher authority. The immigration inspectors are not chosen for the purpose of performing judicial duties. They are not qualified to deal with the delicate questions which may arise in such cases. They would not be deterred by the rules of evidence administered by the courts. They occupy the inconsistent position of being accuser, custodian of the person of the immigrant, and at the same time the judge who is the arbiter of the fate of the person proceeded against.

There are other serious objections to this legislation, which in every sense of the word is inequitable and unjust, and, therefore, un-American. It is awful to contemplate that one whose sole dereliction has been a desire to come to this country and who has carried out that design, is, because claimed to belong to one of the classes excluded by law from admission to the United States, to be regarded as having committed an offense punishable for all eternity, one which the lapse of time will not mitigate or alleviate, and which, like the sword of Damocles, may fall at any instant, however remote in time from the date of entry into the United States.

Under the terms of this bill it is immaterial whether he was entirely free from fraud, deceit and misrepresentation. He may have been passed by immigration inspectors and physicians in due course, who acted in good faith and honestly believed that he should be admitted. He may have been admitted in consequence of an appeal to the Secretary of Labor, or to his predecessor, the Secretary of Commerce and Labor. A court may have adjudged that he was entitled to admission. Yet if it is charged by an immigration inspector fifteen or twenty years after his entry, that a mistake was made or that the immigrant should not have been admitted, or that he might have been excluded under the then existing law, a decree of exile may be pronounced by an immigration inspector and carried into effect, without anybody to say him nay.

All good citizens must approve of the deportation of unfit, vicious, or criminal aliens, but this bill was certain to enmesh in its coils the innocent and worthy men and women who had lived here for years, removing every protective provision which the law affords to the most hardened malefactor. Your Committee foresaw the manifold possibilities for oppression, blackmail, and corruption inherent in this cruel and inhuman project and spared no effort to defeat it. Determined efforts were made to press it to passage, and suggestions were even made by those who were bent on its enactment to consent to the passage of a joint resolution admitting a thousand of the stranded immigrants, if opposition to the deportation measure were withdrawn, but the offer was unhesitatingly rejected, and the attempt to force the bill through Congress during the last days of the session met with failure.

During the past year a number of serious questions arose in consequence of the harsh interpretation given by the Department of Labor to the Immigration Law of 1924. A proper conception of this state of mind becomes apparent from the following letter to the Secretary of Labor:

October 11, 1924.

MY DEAR MR. SECRETARY:

As you know, I am very much interested in the administration of the immigration laws and in the welfare of those who desire to come to this country in conformity with our laws and who are worthy of admission. I have given much time and thought to the problems from time to time arising with respect to immigration and have appeared before various Congressional committees and before the courts in efforts to aid in their solution. I may add that I have never accepted a fee for any service that I have rendered in this connection.

My attention has been called recently to the case of the wife and children of Rabbi Jacob Shevelovitz, who resides at No. 194 Union Avenue, Long Branch, N. J. I know him to be a man of high character and ability, one who is sure to exercise a potent and beneficent influence in his chosen vocation. He arrived in this country a little more than a year ago and has ever since been functioning as a minister of a Jewish congregation at Long Branch. He came from Riga, where for many years he had been serving as an influential rabbi. He came to the United States solely for the purpose of continuing to act as a minister of religion. As soon as he was settled he planned to make arrangements to bring his wife and unmarried children under eighteen years of age to this country. He was, however, confronted by the provisions of Section 2 (d) of the Quota Law of 1921, which, though permitting ministers of any religious denomination to enter the United States regardless of the quota provisions of that law, contained no explicit enactment with regard to the admission of the families of such persons. He also learned of the case of the Commissioner of Immigration v. Gottlieb, which was then on its way through the courts and which involved interpretation of the section just referred to. I appeared for Gottlieb in the Supreme Court, recognizing the importance of the case and the fact that, although the District Court

and the Circuit Court of Appeals had decided in favor of Gottlieb, there was no unanimity as to the ground of the decisions. The Supreme Court construed the Act literally and held that under this section, no provision having been made for the wives and children of ministers of religion, they did not share the privilege of the husband and father to be regarded as outside the quota allotment. That decision was rendered on May 26, 1924, the very day on which the Immigration Act of 1924 went into effect. Prior to this decision Rabbi Schevelovitz had consulted me regarding the admission of his family. I advised him to await the decision in the Gottlieb case, which he did.

The Quota Law of 1924 is more explicit than the provision contained in the Act of 1921 with regard to non-quota immigrants, as appears from Section 4, subdivision (d), which reads:

"An immigrant who continuously for at least two years immediately preceding the time of his application for admission to the United States has been, and who seeks to enter the United States solely for the purpose of carrying on the vocation of, minister of any religious denomination, or professor of a college, academy, seminary, or university; and his wife, and his unmarried children under eighteen years of age, if accompanying or following, to join him."

Those coming within this provision are defined to be non-quota immigrants. Believing that under this provision, which was intended to cover cases which were excluded by the terms of the Gottlieb decision, he could bring his wife and children to this country, immediately after the passage of the Act Rabbi Schevelovitz tried to make arrangements through a steamship agency for their transportation from Riga to New York. The steamship company, in order to be entirely safe, laid the matter before your Department, and has informed the rabbi that, according to a decision by the Solicitor of the Department of Labor, "the non-quota status of wives and children of ministers and professors is limited to those ministers and professors and their families, who were admitted after July 1, 1924, under the new Immigration Law." He is also credited with having said "that as the new law changed the whole policy of admission, it would not be in accord with that law to extend the privilege of bring-

ing in families as non-quota immigrants if the husbands and fathers were not admitted under the same law."

I have tried to get a copy of this opinion, but am informed that under an Executive Order issued by President Roosevelt in 1907, it is unlawful for the text of an opinion of a Solicitor for a Department to be made public until the opinion has been approved by the Attorney General. I am informed that this opinion has not been submitted to the Attorney General for approval.

With all due respect permit me to say that this decision seems to me to be contrary to the fair intendment of the statute and to the dictates of justice and common sense. It was clearly intended to cure a defect which was believed to exist in the Act of 1921 and which was the subject of litigation in the Gottlieb case. The District Court and the United States Circuit Court of Appeals for the Second Circuit held that the wife and child of Rabbi Gottlieb could be admitted, and a writ of certiorari was secured by the Department of Justice, and while Congress was considering the new Quota Law, the case had been argued and was awaiting decision. Congress had its attention called to that situation, and the change in phraseology was clearly intended to avoid the hardship of separating a minister of religion or a professor, who should come to this country for the purpose of pursuing his vocation, from his family.

If the wife and children of Rabbi Schevelovitz had arrived here prior to the passage of the Act of 1924, they would have been excluded under the rule laid down in the Gottlieb case. They did not, however, come prior to that time, and are now seeking to come under the Act of 1924. Rabbi Schevelovitz complies with all of the conditions set forth in sub-division (d) of Section 4 of the Act, and his wife and children are seeking to follow him to the United States in order to join him there. Their case, therefore, is within the very spirit of this provision.

It cannot be that Congress intended a vain and useless thing, namely, that in order that this family might be united on American soil Rabbi Schevelovitz would be first required to return to Riga, secure new passports and visas, and then return to this country with his family, or, after arriving here, to send for them to join him here. He was already here, and lawfully so, at the time of the passage of

the Act; and yet, under the decision credited to the Solicitor of the Department of Labor, his family is nevertheless to be excluded.

Does not this reduce the law to an absurdity? Can it be said for a moment that the Congress which sought to deal humanely with ministers of religion and professors of colleges, academies, seminaries or universities, at the same time intended to subject them to the, to them, enormous expenditure of money, waste of time and mental and physical suffering incident to an unnecessary journey across the ocean and back as a condition to the admission of a family intended to be exempted from the quota provision of the Act? I cannot believe that this can possibly have been the purpose of Congress, and reading the language of this subdivision in the light of the facts which I have set forth, I do not believe that there is any basis in reason or in the terms of the statute which justifies the interpretation attributed to the Department of Labor.

I also call attention to the fact that Section 4, by virtue of subdivision (b) of Section 31 of the Act, took effect upon its enactment, namely, May 26, 1924. Congress certainly cannot be regarded as having intended to catch those situated as was Rabbi Schevelovitz in a trap. The Act of 1921, as interpreted by the Supreme Court on the day when the Act of 1924 went into effect, did not permit him to bring his wife and children to this country, but on that very day the Act of 1924 went into effect, which permitted him to do so. Now it is contended that because he was already here lawfully under the Act of 1921, his wife and children cannot lawfully come here under the Act of 1924 unless he starts all over again—leaves this country and then returns.

I am sure that if any Congressman who voted for this bill had been asked whether it was his intention to require ministers of religion or professors of colleges or universities to elect as to whether their families should be denied admission to the United States or that they would have to give up their professional occupations in the United States and return to their native lands, and then start anew for the United States with their families, his answer certainly would be that he had no idea of subjecting these learned men to such an alternative. It must be conceded that if the rabbi should return to Riga and should then return to the United States alone, there could be no

question under the literal reading of the statute that his family could subsequently join him here. But he is already here, and lawfully so. To say, therefore, that his family cannot join him unless they come within the quota or unless he goes through this useless ceremony, impoverishing himself and his family in doing so, is to lose sight of the salutary object of this provision of the new law, which was to unite the families of ministers of religion and professors in the simplest and easiest way, regardless of the quotas and regardless of all other technicalities. There was never a better illustration of the old legal maxim, which has been frequently followed in the interpretation of statutes, that he who clings to the letter clings merely to the bark. This is a matter which pertains to living, sentient, intelligent human beings. The law should, therefore, be interpreted in accordance with reason, humanity and common decency.

The rabbi has received a cablegram from his wife to the effect that the passports for the various members of his family have been duly visaed. What is he to do? I ask you in all candor whether this estimable gentleman, in order to be permitted to establish his family on American soil, shall be obliged to go to the court to ascertain whether the humane intention manifested by Congress in the adoption of Section 4, subdivision (d), of the new Act shall be effectuated. I can scarcely believe that you will answer this question in the affirmative.

I am, with best regards,

Very cordially yours,

(Signed) LOUIS MARSHALL.

Honorable James J. Davis,
Secretary of Labor,
Washington, D. C.

Ultimately, after considerable opposition on the part of various officials in the Department of Labor and protracted correspondence, the family of this worthy rabbi was admitted.

A similar situation was presented in the case of the family of Rabbi Jacob S. Duner, which on its arrival at

the port of New York was sought to be excluded. A writ of habeas corpus was issued and the United States District Court admitted the family with the exception of a feeble-minded child which was returned to its grandparents in Poland. The Government has appealed to the Circuit Court of Appeals where the appeal will presently be argued.*

In the case of Samuel Goldman and Esther Kaplan the important question arose whether feeble-minded children who arrived in this country from abroad during the war and were admitted on bond became citizens upon the naturalization of their fathers. The question had long been mooted in the Courts. The Supreme Court of the United States finally rendered a decision in the negative, but the Department of Labor nevertheless in the exercise of its discretion in view of the serious hardships involved admitted both of them.

One of the most interesting immigration cases that has occupied the attention of the courts is that of Pauline Fink, who was excluded by a board of physicians on the alleged ground that she was feeble-minded. A series of medical examinations followed before official boards, each rendering an opinion adverse to the immigrant. Eventually the case came before a Board summoned by the Surgeon General of the United States, which discovered that the girl was not feeble-minded, but a deaf-mute, a fact which her teachers in the school which she had attended had long before discovered. Nevertheless, the original board of physicians overruled the decision of the higher body and insisted upon her

*Since the submission of this report, the appeal has been argued and resulted in an affirmance, thus defeating the Government's contention.

deportation. A writ of habeas corpus was then sent out. The District Court and the Circuit Court of Appeals decided adversely to the petitioner. A motion was then made to the Supreme Court of the United States for a writ of certiorari to review the case on account of the important questions of law involved. The Solicitor General Honorable James M. Beck united in the application and the writ was granted. When the case came on for argument before the Supreme Court, the Solicitor General, Mr. Beck, recognizing the grave injustice involved in the case, arose in Court, confessed the error in the proceedings of the lower courts and moved that the writ of habeas corpus be allowed. This disposition of the litigation was approved by that great tribunal, and the helpless girl has overcome the stubborn efforts of an unyielding bureaucracy. Mr. Max J. Kohler, who, with great ability and industry, unravelled the difficulties of this complicated case, and your President, who regarded it as a privilege to participate in it, feel the utmost satisfaction in having been connected with a litigation which ended in so dramatic a triumph of justice. The action of the Solicitor General was in accordance with the finest traditions of the legal profession and is worthy of the highest praise for his courageous sense of right and his keen appreciation of his duty as a man.

Another interesting and important decision rendered by the Supreme Court during the year on the subject of immigration is *Tod, Commissioner of Immigration, v. Waldman*, 266 U. S. 113, 547. It deals largely with the question of procedure and constitutes a useful precedent. It is noteworthy that, after the Court had rendered its decision against the immigrants, a memorandum was written, on a

petition for rehearing, which made it practically certain that the immigrants involved would be admitted. This case is also important because it is the first case that has reached the Supreme Court which involved a consideration of the provision in the Act creating the literacy test, which excepted from its operation such persons as sought admission "to avoid religious persecution in the country of their last permanent residence, whether such persecution be evidenced by overt acts or by laws or governmental regulations that discriminate against the alien or the race to which he belongs because of his religious faith."

Another matter involving the welfare of immigrants was brought to the attention of this Committee at its last annual meeting. For some time past, complaints have been heard on many sides that naturalization was being denied to aliens legally eligible to become citizens, whose wives and minor children were not yet in America. It is possible that in a few cases this action was justified on the ground that the applicants had no bona fide intention to assume the duties and obligations of citizenship, but intended to return to their native lands and live and work there under American protection. But in a large majority of cases it was the immigration restriction law which made it impossible for the aliens in question to bring their families here, and, despite the fact that they showed it to be their intention to do so as soon as their becoming citizens would exempt their wives and minor children from the quota restriction, naturalization was nevertheless withheld. The reason for this peculiar attitude on the part of the courts was long a mystery.

The mystery, however, has been cleared up in a court proceeding. Representatives of the Department of Labor

produced a circular of that Department urging its agents to oppose the granting of citizenship under these conditions, and indulging in this extraordinary chain of reasoning: that among the members of the new citizen's family, who would have the right to come to America, there might be one or more who would otherwise be inadmissible for some cause; that to debar such a person from entering would lead to the separation of families; that this separation would, in turn, arouse public indignation under pressure of which the immigration authorities would feel constrained to admit the person in-question, thus evading the law. Therefore, it was urged that rather than force the immigration officials to violate the law it was necessary to prevent this contingency from arising by the simple expedient of opposing the naturalization of all aliens whose families are still abroad. *O sancta simplicitas!*

These circulars went further and instructed the officials addressed to report every case in which a judge overruled the objection to the admission of such petitioners for naturalization, and to report the names of those judges who acquiesced in the views of the Bureau of Immigration and Naturalization.

These circulars constituted so flagrant a violation of the law, that the Executive Committee deemed it advisable to bring the subject to the attention of the President of the United States, which was done in the following letter:

June 8, 1925.

DEAR MR. PRESIDENT:

In the interest of law observance by public officials, I venture to call your attention to an abuse which has of late been practised in the Bureau of Naturalization of the Department of Labor. In entire

disregard of the provisions of the Naturalization Law, which carefully defines the conditions upon which an alien may become a citizen. the Bureau has undertaken to impose extra-statutory requirements which are violative of the letter and the spirit of the enactment. Circular letters have been issued to United States Attorneys and to examiners and clerks in the naturalization service and from time to time have been submitted to courts, in which it is stated that, as a matter of policy, it is undesirable to admit to citizenship applicants whose wives or children have not been residents of this country, and that, as a matter of law, they are ineligible for admission. One of these circulars goes so far as to instruct the persons addressed to make a special report to the naturalization office of every case in which the Judge overrules the objection to the admission of the petitioner whose family resides abroad and never lived in the United States, and admits such petitioner to citizenship. It also directs examiners "to report the court and name or names of the Judge or Judges adhering to the Assistant Secretary's views," they being of the character above described.

The same Assistant Secretary, in a circular letter dated January 31, 1925, lays down the arbitrary doctrine, utterly devoid of legal support:

"I want to repeat what I have said frequently to you, that an alien whose family is in Europe has never lived in the United States, no matter how many years he may have been here."

This is unmitigated lawlessness. This official is usurping the powers of Congress, overruling the Immigration Act by his *ipse dixit*, and attempting to intimidate not only his subordinates, but the courts themselves, into a disobedience of the law. It is an astounding act of official tyranny. Those affected are usually helpless and are coerced into submission to an encroachment upon their fundamental rights by acts of sheer oppression.

These circulars have been criticized recently in an opinion reported in the Philadelphia Legal Intelligencer of May 15, 1925, in the case entitled "Abdallah's Naturalization." I enclose a copy for your consideration. It is so clear in its statement as to preclude further discussion.

If it is the desire of the Department of Labor to deprive the alien

wife and children of a resident who is entitled to citizenship of the right to immigrate into the United States, by stripping the husband and father of his legal right to be naturalized, it is acting in direct opposition to the humane policies voiced in a number of your public messages.

I am sure that you will be swift to vindicate the law against these wanton acts of aggression.

Cordially yours,
(Signed) LOUIS MARSHALL.

The President,
The White House,
Washington, D. C.

The President referred this letter to the Department of Labor, and the Honorable W. W. Husband, Acting Secretary, replied as follows:

June 23, 1925.

SIR:

Your letter of the 8th instant to the President, in reference to the practice in certain naturalization cases, has been referred to this Department for reply.

In response thereto, you are informed that the Department is under no misapprehension, and has governed itself accordingly, in realization of the fact that the question of the admissibility of any alien to American citizenship is vested in the court hearing the petition for naturalization of the alien. There has been no desire or attempt on the part of the administrative office to impose extra-statutory requirements or to usurp the functions of the court, as you indicate.

Where a case develops in which the family of the applicant for citizenship resides abroad, the question is involved as to whether or not it is the intention of the petitioner to reside permanently in the United States; further, if the husband or parent be naturalized, it frequently enables the family abroad of such applicant to enter the United States without regard to the quota restrictions of the immigration law. Obviously then, these are matters concerning which the courts desire to be informed, for it goes to the *bona fides* of the application. For years the majority of courts exercising naturaliza-

tion jurisdiction, have, in the exercise of their judicial discretion declined to admit to American citizenship, applicants whose families are abroad.

Further, there has been no desire or attempt on the part of the administrative office either to intimidate the Naturalization Field Officers or the courts in asking for information concerning the action of the courts in individual cases. It was the aim of the administrative office to properly discharge its duties by obtaining information and governing itself accordingly. Where the courts adopt an almost uniform rule, it is the position of the Department that this is the law and should be followed wherever possible. Statistics, not only in this respect, but in other respects, are required generally.

Prior to the receipt of your letter, the Department had considered this matter in its entirety, and in order that there might be no misunderstanding on the part of the Naturalization Field Officers, the following instructions were issued:

"Where cases involving this question arise, you will call the facts to the attention of the court. At the same time you will acquaint the court with the fact that if an alien whose family resides abroad is admitted to American citizenship, it will enable some of the family to enter the United States without regard to the quota restrictions of the immigration laws. This case should be so presented that the court will consider whether or not an alien whose family resides abroad can be said to be a permanent resident of the United States. The facts in each individual case, of course, will govern. No objection will be urged to the naturalization of such an alien unless it be clearly apparent, either by long physical residence in this country without effort on the part of the alien to bring his family to the United States or by evidence adduced at the hearing, that he is, obviously, not intending to reside permanently in the United States."

Respectfully,

(Signed) W. W. HUSBAND,

Acting Secretary.

Mr. Louis Marshall,
120 Broadway,
New York, N. Y.

To this your President replied as follows:

June 25, 1925.

SIR:

I am in receipt of yours of the 23rd instant, in which you comment on my letter of the 8th instant to the President in reference to a number of circulars which have been issued by the Department of Labor in relation to the naturalization of husbands and fathers whose families are abroad.

I note your statement that recently the Department had considered this subject in its entirety and in order to avoid misunderstanding on the part of Naturalization Field Officers had issued instructions from which you quote. Through an apparent oversight you have failed to send me the full text of these instructions. I would be grateful for a copy of them.

It does not appear from the portion quoted as to whether or not the Department has withdrawn the circular letters commented on in the opinion in the case entitled "Abdallah's Naturalization." So long as these circulars are outstanding and have not been recalled, the recent instructions would not cure the evil to which the President's attention was directed.

Even standing alone, those instructions are highly objectionable. I refer especially to the following passage:

"At the same time you will acquaint the court with the fact that if an alien whose family resides abroad is admitted to American citizenship, it will enable some of the family to enter the United States without regard to the quota restrictions of the immigration laws. The case should be so presented that the court will consider whether or not an alien whose family resides abroad can be said to be a permanent resident of the United States."

It is evident that this document refers to sub-division (a) of Section 4 and subdivision (1) of Section 6 (a) of the Immigration Act of 1924. The first of these reads:

"Sec. 4. When used in this act the term 'non-quota immigrant' means—

(a) An immigrant who is the unmarried child under 18 years of age, or the wife, of a citizen of the United States who resides therein at the time of the filing of a petition under section 9."

The second of these provisions reads:

"Sec. 6. (a) In the issuance of immigration visas to quota immigrants preference shall be given—

(1) To a quota immigrant who is the unmarried child under 21 years of age, the father, the mother, the husband, or the wife, of a citizen of the United States who is 21 years of age or over."

Both of these provisions recognize the fact that there may be non-quota immigrants who are the children or the wife of a citizen of the United States, and that there may be other immigrants who come within the quotas who are nevertheless given preferential consideration if they belong to any of the classes described in Section 6 (a), subdivision (1).

Congress has, therefore, contemplated that a person may be naturalized and become a citizen of the United States even though his wife and children may live abroad. The members of our national legislature were not oblivious of the provisions of our naturalization laws. They, therefore, deliberately recognized the right of an applicant for citizenship to become naturalized, even though in the circular letter of January 31, 1925, issued by the Department of Labor, it is stated "that an alien whose family is in Europe has never lived in the United States, no matter how long he may have been here."

This pronouncement is in direct contravention, not only of the express terms of the Naturalization Act, but of the provisions of the Immigration Act of 1924, which of necessity recognized the rule of law to be the direct converse of that stated in the circular and of that contained in the recent instructions to which you have directed my attention.

The courts which deal with naturalization are not ignorant of the law relating to that subject, or of that which deals with immigration. Why, therefore, should the instructions of the Department of Labor request the Naturalization Field Officers to acquaint the court with the obvious fact that the admission to American citizenship of an alien whose family resides abroad will enable some members of his family to enter the United States as non-quota immigrants? The applicant for citizenship is either a resident of the United States or he is not. The fact that his admission to citizenship will enable members of his family who are abroad to enter is absolutely imma-

terial. His residence is not dependent upon that of other members of his family. The fact that Congress, out of tender consideration for the maintenance of the family relation, makes it possible for divided families to be reunited, provided the head of the family is an American citizen, should not be treated as a ground for withholding citizenship from one properly qualified within the law.

These instructions, however, may naturally be interpreted as a subtle admonition of the desirability of withholding the right of citizenship from those who have actually and in good faith continuously resided here during the period required by law. I repeat that such instructions "impose extra-statutory requirements which are violative of the letter and the spirit" of the Naturalization Law.

The second sentence which I have quoted from the instructions especially justifies the criticism that I have made. The Naturalization Field Officers are told that the case "should be so presented that the court will consider whether or not an alien whose family resides abroad can be said to be a permanent resident of the United States."

What is there in our congressional legislation which warrants any court in laying down the doctrine advanced in this pronouncement which declares as clearly as language can that an alien whose family resides abroad cannot be said to be a permanent resident of the United States? That the converse is the law has been decided by the highest judicial authorities in the land. The residence of a husband and father is not determined by that of the wife. As was said by Chief Justice Shaw in *McDaniel v. King*, 5 C^{ush.} 475:

"The wife's domicile may be governed by that of the husband (*Greene v. Greene*, 11 Pick. 410), but the reverse is not true."

In the same case, that great jurist likewise said:

"The actual removal of one from another State to this, leaving a family therein, but with no intention of returning, is a change of domicile (*Cambridge v. Charlestown*, 13 Mass. 501)."

In *Penfield v. Chesapeake & Ohio R. R. Co.*, 134 U. S. 351, it was decided that a man did not become an actual resident of New York by sending his family to that State from Missouri, where he and they had resided, with the intent that they should stay in New York, but remaining himself in Missouri.

This necessarily recognizes the soundness of the doctrine that the residence of the family does not determine the residence of its head. His residence depends upon his personal acts, upon his intent, as evidenced by the duration of his physical presence in the country, his occupation there and his daily acts, from which his intent is to be deduced. Certainly one who has lived continuously in the United States for five years, has earned his livelihood here, has entered into the life of the community, has evinced a desire to become a citizen and possesses the qualifications requisite to citizenship, cannot be looked upon as a transient sojourner. And if, as is intimated in the recent instructions, it is his desire upon becoming a citizen to have his wife and children join him here, this circumstance is eloquent of the existence of a bona fide intention to be and remain an actual resident of this country.

In *United States v. Curran*, 299 Fed. Rep. 206, 209, decided recently by the Circuit Court of Appeals, for the Second Circuit, Judge Rogers, speaking for the Court, said of one born in Italy of Italian parents:

"If, after he attained his majority, he came to the United States with the intention of remaining here and making his permanent home, and was admitted into the country, he thereby acquired an American domicile. For it is a rule of common law that every person *sui juris* may acquire a domicile of his own choice. In *re Newcomb*, 192 N. Y. 238. A domicile of choice is dependent upon residence and intent. *Sun Printing Assn. v. Edwards*, 194 U. S. 377; *Mitchell v. United States*, 21 Wall. 350; *Ennis v. Smith*, 14 How. 400. As soon as he arrived here, if he had the *animus manendi*, a settled intention to remain and make this country his home, he obtained an American domicile; and as soon as he acquired his new domicile he lost the former one. *Desmare v. United States*, 93 U. S. 605. *If it appears that there has been a concurrence of the factum of removal and the animus to remain, the change of domicile is complete, although the family remains temporarily in the place of the former domicile.*"

I call attention to the following additional authorities, which are illustrative of a large number of others to the like effect: *Dicey's Conflict of Laws*, 3d Ed., pp. 109-117; 121-126 (Rule 7); *Story on Conflict of Law*, 8th Ed., Secs., 46-48; *Thompson v. State*, 28 Ala.

12, cited with approval in 181 U. S. 168, 201 U. S. 587, 621; *Burnham v. Rangely*, 1 Woodbury & Minot, 7, 4 Fed. Cas. No. 2176; *Parsons v. City of Bangor*, 61 Me. 457; *Matter of Bye*, 2 Daly, N. Y., 525.

I take exception, therefore, to your suggestion that the courts have adopted "an almost uniform rule" which is at war with these principles. If there have been any courts that have excluded from naturalization men who have fully complied with the terms of the Naturalization Law, because their families are abroad, it must have been due to the hypnotic suggestions contained in the circulars to which I have referred in my letter and which I look upon as illegal.

I deem it to be my duty, therefore, to ask, with the utmost respect, that not only the circulars, but the instructions which you have quoted, be recalled.

Very truly yours,

(Signed) LOUIS MARSHALL.

Honorable W. W. Husband,
Acting Secretary of Labor,
Department of Labor, Washington, D. C.

This letter was supplemented by the following:

June 26, 1925.

SIR:

Supplementing my letter of the 25th instant, permit me to say that I regard the circulars and instructions to which I have referred in my letter to the President and in my communication to you, as an attempt to reverse the fundamental doctrine regarding the right to become a citizen which was solemnly adopted by the Act of July 27, 1868, and which now constitutes Section 1999 of the United States Revised Statutes. It is there declared:

"Whereas, The right of expatriation is a natural and inherent right of all people, indispensable to the enjoyment of the rights of life, liberty and the pursuit of happiness; and whereas in recognition of this principle, this country has freely received immigrants from all nations, and invested them with the rights of citizenship; and whereas it is claimed that such American citizens, with their descendants, are subjects of foreign states; owing allegiance to the governments thereof, and whereas it is necessary to the maintenance of public

peace that this claim of foreign allegiance should be promptly and finally disavowed: Therefore any declaration, instruction, opinion, order or decision of any officer of the United States which denies, restricts, impairs, or questions the right of expatriation, is declared inconsistent with the fundamental principles of the Republic."

In the Cable Act, approved September 22, 1922 (42 Stat., Ch. 411, p. 1021), this principle is practically redeclared, for it is provided:

"Nothing herein shall be construed to repeal or amend the provisions of Revised Statutes, Section 1999, or of Section 2 of the Expatriation Act of 1907 with reference to expatriation."

An official statement, therefore, that an applicant for naturalization who has lived in this country for the required period of time and has otherwise complied with the terms of the Naturalization Law, is to be regarded as a resident of the country in which his family sojourns, amounts to a denial of the right of expatriation. If one who has been physically in this country for the required period of time with the intention of establishing his home here, is nevertheless prevented from becoming a citizen upon the artificial theory propounded in these documents, then, in legal effect, his effort to expatriate himself from the country of which he was a subject or citizen will be set at naught.

It seems to me exceedingly strange that on the one hand immigrants who have resided here for the required period and have not applied for citizenship, are frequently denounced in certain quarters as having no interest in the welfare of the country and as being undesirable, and that on the other hand immigrants who likewise have been here for the required period and signify their desire to cast their lot with the country by seeking to become citizens, are sought to be deprived of that right by a species of chop-logic which declares that though they are here in body they are nevertheless absent because their families are in a foreign land, and that if they should be permitted to become citizens they would be enabled to bring their families to the United States from that foreign land under the provisions of the Immigration Act.

I am so greatly concerned in the preservation of the fundamental principles of our Government and in the observance of the spirit of

our laws, that I regard it to be my duty to call attention to these inconsistencies.

Very truly yours,
(Signed) LOUIS MARSHALL.

Honorable W. W. Husband,
Acting Secretary of Labor,
Department of Labor, Washington, D. C.

In reply, the Honorable R. C. White, as acting Secretary wrote:

June 30, 1925.

SIR:

Permit me to acknowledge the receipt of your letter of the 25th instant in further reference to naturalization cases where the wife and family of the applicant are abroad.

As the Department, in its response of the 23d instant, quoted that portion of the circular letter of instructions to the Field Service which was pertinent to your inquiry, it is believed this is an adequate compliance with your wishes. You may rest assured that action has been taken which will clear up any misapprehension under which the Field Service may have labored as to the attitude of the Department, and that the position of the Department will continue to be as indicated in its letter to you of the 23d instant.

The Department believes that the instructions issued will accomplish not only a fair presentation of the cases to the Courts, but a fair and equitable consideration by the Courts from the viewpoint of those advocating the cause of the alien petitioner and his family and also from the viewpoint of the Government. The proper course would seem to be for the instructions to stand until such time as in given cases it is shown an unwarranted hardship is being experienced by applicants for naturalization, a situation which the Commissioner of Naturalization believes will not arise, and in which belief the Department concurs.

Respectfully,
(Signed) ROBE CARL WHITE,
Acting Secretary.

Mr. Louis Marshall,
120 Broadway,
New York, N. Y.

Against this unsatisfactory attitude your President protested in the following letter:

July 3, 1925.

SIR:

I am in receipt of yours of the 30th ultimo, in answer to my letter to Mr. Husband, as Acting Secretary, of the 25th ultimo, in reference to naturalization cases where the wife and family of the applicant are abroad.

I regret to say that your answer is not satisfactory, and I feel rather disappointed that you have not sent me as requested the full text of the circular letter of instruction to the Field Service for which I asked. For the proper interpretation of any document it is necessary to have the whole instrument before one, and it is for that reason that I felt justified in making the request that I did.

I repeat what I said in my letter of the 23d ultimo, that the portion of the circular letter referred to which was quoted does not meet the criticisms of the circulars which were commented upon in the case of Abdallah's Naturalization, and to which I likewise referred in my letter to the President. An applicant for naturalization who has complied with the requirements of the statute is entitled to become a citizen. His rights are measured by the terms of the statute, and that statute likewise is a limitation upon the powers of the Department of Labor and of the Naturalization Bureau with respect to making additional requirements. The courts are likewise bound by the statute.

If these propositions were not sound, then this would not be a government of laws, but one of men. Such a course of procedure would only lead to anarchy. It is not within the scope of the authority of the Department of Labor to say to a man who has resided here for more than five years and who has otherwise shown himself to have complied with the statutory requirements, that he is not a resident of the United States because his family is abroad. That is contrary to the fact and contrary to law.

The idea expressed by you that, even if the instructions issued are unlawful, nevertheless the proper course would be that they should stand "until such time as in given cases it is shown an unwarranted

hardship is being experienced by applicants for naturalization," is, you will permit me to say, nothing more or less than a statement that the law may be broken by those in power, regardless of consequences. In other words, you take it upon yourself to say that even though the instructions be illegal the person who has been deprived of his rights must show that he has experienced an unwarranted hardship before the Department, in the exercise of its grace, will grant remission.

As one who believes in the supremacy of the law, and that it applies to the highest official as well as to the meanest citizen, I protest against such doctrine. I therefore most respectfully urge upon you the importance of reconsidering your conclusion.

Very truly yours,

(Signed) LOUIS MARSHALL.

Honorable Robt Carl White,
Acting Secretary of Labor,
Department of Labor,
Washington, D. C.

The Committee hopes that this abuse, against which there have been so many complaints, will cease. It means to continue to employ the utmost vigilance to prevent this lawless policy from gaining a foot-hold in our governmental system.

An important question affecting naturalization has recently been decided by the United States District Court for the District of Oregon in the case of *United States v. Cartozian*, reported in 6 Fed. Rep., 2nd Series p. 919. It related to the status of Armenians, as to whom it had been previously held in *In re Halladjian*, 176 Fed. Rep. 834, that they were eligible to naturalization. As a result of the decisions of the Supreme Court in *Orawa v. United States*, 260 U. S. 178, relating to Japanese, and in *United States v. Thind*, 261 U. S. 204, relating to East Indians, the Depart-

ment of Labor sought to reopen the subject of naturalization in so far as it related to Armenians, and it was intimated that if the latter were held to be ineligible then the question would be raised as to Oriental Jews.

Your President, therefore, furnished data to the counsel who represented Cartozian. In an interesting opinion Judge Wolverton has recently decided that Armenians are free white persons within the meaning of the United States Revised Statutes, Sec. 2169, so as to be eligible for naturalization as American citizens; it being the overwhelming opinion of anthropologists and other authorities that Armenians in Asia Minor are white persons within the common usage of the term. No appeal has been taken from that decision by the Government, and it is therefore believed that this much controverted question is finally and authoritatively adjudicated.*

2. RELIGIOUS AND RACIAL INTOLERANCE

Although symptoms are not lacking of the existence of religious bigotry and racial discrimination in the United States, toward the survival and growth of which the passage of the Immigration Law of 1924 indirectly contributed, there has been no widespread anti-Jewish propaganda. By this it is not meant to imply that Jews are not victims of social ostracism and of disabilities in the matter of securing employment. Ignorance and bigotry alone can account for this condition. This is a problem, however, which only years of education, leading to the greater spread of a fair and liberal American attitude, can solve. It cannot be

*Since the submission of this report the Department of Justice and the Department of Labor have concluded to acquiesce in this decision.

solved so long as persons who should know better help to keep alive erroneous ideas which are based upon a dearth of knowledge or a lack of sympathetic understanding, such as characterized a statement made last spring by a Professor of Princeton University, who, at the meeting of the American Society of International Law held at Washington, took occasion to cast a slur upon the Jew as a citizen in an address which attracted widespread attention.

Your President took advantage of the occasion of the laying of the cornerstone of the Jewish Community Center in Washington, D. C., on May 3, 1925, to refute this charge in the following words:

It is unfortunate that there is so much misunderstanding of the Jew among those who should regard it as an act of genuine patriotism to avoid the creation of suspicion, lack of confidence and prejudice on the part of one element of our population against another. In order that unity of purpose shall be best achieved, it is essential that harmonious relations shall prevail among all of the components of our national life. Whether all men were created equal or not, all men are not alike, and it is well that infinite variety prevails and not deadly uniformity. This adds to life greater zest and fuller interest. It tends to the development of ideas, the interchange of thought and the appreciation of different cultures. We do not all of us desire to ape our neighbors or to be compelled to accept their individual standards. Were we to do it, what a dull and dreary world this would be! The greatness of our country lies in the fact that individual liberty is guaranteed by the genius of our government. Freedom of thought, of speech, of the press, of the exercise of religion, spell America. Of late we have heard much in certain quarters concerning race and have noted a disposition by some, happily an inconsiderable minority, to differentiate between our citizens on the basis of race. So far has this tendency developed in a certain group that an effort has been made, for reasons far from patriotic, to construct as a standard of excellence a mythical race, unknown to science, or history or geo-

graphy. There are others who have been so enamored of the idea of legislating along racial lines that they are attempting to have the entire population analyzed for the purpose of resolving it into its remote racial origins. That may be followed by psychoanalysis and microscopic blood-tests. We will then know who is descended from the baboon or the gorilla or the chimpanzee. All this merely leads to the introduction of the ideas of caste, foreign to those concepts which have produced the phenomenal growth, unity and progress of the republic. Hitherto we have recognized but one race, and that the human race. It would be tragic, if 150 years after Lexington and Concord and Bunker Hill we were to consider not human worth, not manhood and womanhood, but racial origins.

I am led to make these comments by the statement recently made here in Washington by a Princeton Professor at the annual meeting of the American Society of International Law. I quote from a stenographic report of his remarks:

"I venture to suggest that a great deal of the animosity, the hostility, the prejudice, the unfairness toward the Jew has been due to the unfortunate fact that the Jew has preserved the idea that he wants to keep his racial integrity; that he desires and preserves his race intact; that he is unwilling to be assimilated fully in the community in which he lives. That I think is the real basis for most of the race prejudice that exists on this subject, and for that reason I feel that there is more need than ever for affirming the first obligation of a citizen and that first obligation it seems to me, is that of undivided allegiance."

In effect this questions the loyalty of the American Jew, because it is asserted that he is unwilling to surrender his racial integrity and to be fully assimilated. If this means that the Jews remain loyal to their age-long traditions, to their noble history, to their long line of prophets poets and sages, to their culture and civilization, to their Bible and sacred literature, if it means that they are unwilling to forget their ancestry, their trials, their tribulations, their sufferings, their heroism, their martyrdom, their devotion to the word of God and to their ethical and moral ideals and to their exalted family life, then we admit the impeachment, and glory in it. If by assimilation is meant that we are unwilling to surrender that

which has been distinctive in our civilization, to abjure our sacred faith, to apostatize, to substitute hypocrisy for deep conviction, to become cowardly recreants to a glorious past in this land which is dedicated to the safeguarding of conscience, then we declare with one voice that we are unalterably opposed to such assimilation and that not even a Princeton professor can frighten us into it.

The very suggestion that we hold a divided allegiance is an insult to the three and a half million Jews in the United States who have come here, some of them 270 years ago, to make this their home and that of their children, and who love every inch of its soil and revere every word of its Constitution. It is a degradation of the memory of the Jews who in every period of American history gladly gave their lives and their possessions for the preservation of the government. The President in his fine and statesmanly address has pointed out the part taken by the Jews in the Revolutionary War. I may add that in the Civil War, when there were less than 150,000 Jews in the United States, more than 8,000 fought in our army and navy, as is proven by the list collated by the late Simon Wolf, an outstanding American citizen long a resident here, in his book entitled "The Jew as Patriot, Soldier, and Citizen." During the world conflict the Jews, although constituting but 3 per cent. of the population, were represented in the Army, the Navy and the Marines to the extent of nearly 6 per cent. They have performed their civic duties as faithfully and devotedly as any other part of the population. They have done their share to improve our commercial and industrial status; and they vie with their fellow citizens of other faiths to make this a better world to live in. That we love Palestine, the home of our fathers, and are ready to help other sons of our ancient faith to seek there the opportunities for betterment which under our present immigration laws they are denied here, and to create there a cultural center, is the same response to the feeling of brotherhood that the Sons and Daughters of the Revolution feel toward those who live in Anglo-Saxon lands, which our Irish fellow-citizens have evinced for those who have remained on the old sod, and which every rightly constituted man entertains for his kin or for those who belong to the same religious community. That is not a double allegiance in the political sense of the term. It is merely evidence of the fact that, however

men may at times differ, the call of humanity, in the end, resounds above the clash of arms and the artificial hatreds and jealousies which are, too often, alas, stimulated by cowardly propagandists and by narrow-minded bigots.

May the Jewish Community Center of Washington long endure as a continual reminder that the Jews of the United States do not harbor an inconsistent dual allegiance, but that their hearts and souls are permeated by a double loyalty—loyalty to their religion and loyalty to their citizenship in this the land they love and cherish.

Your Committee participated with other organizations and individuals in the contest against Chapter 1 of the General Laws of 1923 of the State of Oregon, the Compulsory Public School Law which sought to make it a misdemeanor for "any parent, guardian, or other person," having control or custody or charge of a child under the age of sixteen years and of the age of eight years or over, to "fail or neglect or refuse to send such a child to a public school for a period of time a public school shall be held during the current year," in the district in which the child resides.

The President of your Committee, at the earnest request of Mr. William D. Guthrie, intervened in its behalf as *amicus curiae* in the action brought to test its constitutionality, and filed in the Supreme Court of the United States when the case reached that tribunal a brief in the interest of the parents of Jewish children and of the teachers who maintain private schools for the education of Jewish children in this country. In the brief it was contended that the law in question was "an infringement upon the liberty of the individual and a deprivation of those who maintain such private schools, not only of their liberty, but also of their property."

In the course of the discussion, after pointing out that the law was an act of tyranny, Mr. Marshall said:

"Recognizing in the main the great merit of our public school system, it is nevertheless unthinkable that public schools alone shall, by legislative compulsion rather than by their own merits, be made the only medium of education in this country. Such a policy would necessarily lead to their deterioration. The absence of the right of selection would at once lower the standards of education. If the children of the country are to be educated upon a dead level of uniformity and by a single method, then eventually our nation would consist of mechanical Robots and standardized Babbitts.

"On the theory which seeks to eliminate private and parochial schools, the Legislature might as well compel all of the inhabitants of the land to subscribe to the same newspaper, to attend the same church, to become members of the same political party, and to join the same lodge. Indeed, it would be less an invasion of liberty to do any of these things than to say to parents that, regardless of their ambitions and aspirations for their children, regardless of the love and affection which they bear to them, regardless of their deep-seated convictions respecting the duty which they owe for the ethical, moral and religious rearing of their children, the State may come in and take away from them that sacred right and the performance of the duty which they conscientiously believe that they owe to their children and to future generations. Our children do not belong to the State. As a rule the poorest of parents are better qualified to take care of their children than the politician or professional agitator could possibly be."

He also refuted the allegations that "our nation supports the public school for the sole purpose of self-preservation," that the assimilation and education of the foreign-born are best secured in the public schools, that private and parochial schools tend to the formation of groups the children of which are brought up "in an environment often antagonistic to the principles of our government," that a "true American"

would result from mixing "those with prejudices in the public school melting pot," and other contentions of like tenor.

On June 1, 1925, the Supreme Court of the United States rendered a unanimous decision in the case, declaring the statute unconstitutional.

After showing that the plaintiffs had such an interest in the subject-matter of the controversy as to afford them a standing in court, Mr. Justice McReynolds disposed of the merits of this historic cause in the following words:

"Under the doctrine of *Meyer v. Nebraska*, 262 U. S. 390, we think it entirely plain that the Act of 1922 unreasonably interferes with the liberty of parents and guardians to direct the up-bringing and education of children under their control. As often heretofore pointed out, rights guaranteed by the Constitution may not be abridged by legislation which has no reasonable relation to some purpose within the competency of the state. The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

It is gratifying to note that the exponents of the new nativistic philosophy have found a courageous and redoubtable opponent in the President of the United States, who has utterly demolished some of the most cherished of the pet notions of Ku Kluxism and Nordicism. Mr. Coolidge graciously accepted an invitation to deliver an address at the exercises connected with the laying of the cornerstone of the Jewish Community Center of Washington, referred to above, and in his remarks he made it known in plain

terms that he was entirely out of sympathy with the New Know-Nothingism, that he disagreed wholly with the views of the university professor already alluded to, and that he appreciated the debt which America owes to the Jews. Among other things he said:

The Jewish community of the United States is not only the second most numerous in the world, but in respect of its Old World origins it is probably the most cosmopolitan. But whatever their origin as a people, they have always come to us, eager to adapt themselves to our institutions, to thrive under the influence of liberty, to take their full part as citizens in building and sustaining the nation, and to bear their part in its defense, in order to make a contribution to the national life fully worthy of the traditions they had inherited.

He also repudiated the idea, which the apostles of super-Americanism have tried sedulously to spread, that the population of the British colonies in America was a homogeneous unit, held together by ties of race and by a common heritage of political experience under a free government, in saying:

Among the peoples of the thirteen colonies, there were few ties of acquaintance, of commercial or industrial interest. There were great differences in political sentiments, even within the local communities, while there were wide divergencies among the several colonies, in origin, in religion, in social outlook.

He paid this eloquent tribute to the value of the Bible in the development of American ideals:

"There were well-nigh as many divergencies of religious faith as there were of origin, politics and geography. While the early dangers, in some colonies, made a unity in belief and all else a necessity to existence, at the bottom of the colonial character lay a stratum of religious liberalism which had animated most of the early comers. From its beginnings the new continent had seemed destined to be the home of religious tolerance. Those who claimed the right of individual choice for themselves finally had to grant it to others.

Beyond that—and this was one of the factors which I think weighed heaviest on the side of unity—the Bible was the one work of literature that was common to all of them.

"The Scriptures were read and studied everywhere. There are many testimonies that their teachings became the most important intellectual and spiritual force of unification. I remember to have read somewhere, I think in the writings of the historian Lecky, the observation that 'Hebraic mortar cemented the foundations of American democracy.' Lecky had in mind this very influence of the Bible in drawing together the feelings and sympathies of the widely scattered communities. All the way from New Hampshire to Georgia they found a common ground of faith and reliance in the Scriptural writings. . . .

"This biblical influence was strikingly impressive in all of the New England colonies and only less so in the others. In the Connecticut code of 1650, the Mosaic model is adopted. The magistrates were authorized to administer justice 'according to the laws here established and for want of them, according to the word of God.' In the New Haven code of 1655, there were seventy-nine topical statutes for the government, half of which contained references to the Old Testament. The founders of the New Haven colony, John Davenport and Theophilus Eaton, were expert Hebrew scholars. . . .

"The sturdy old divines of those days found the Bible a chief source of illumination for their arguments in support of the patriotic cause. They knew The Book. They were profoundly familiar with it and eminently capable in the exposition of all its justifications for rebellion. To them, the record of the exodus from Egypt was, indeed, an inspired precedent. They knew what arguments from Holy Writ would most powerfully influence their people. It required no great stretch of logical processes to demonstrate that the children of Israel, making bricks without straw in Egypt, had their modern counterpart in the people of the colonies, enduring the imposition of taxation without representation." . . .

The President pleaded for national solidarity and harmony on the basis not of racial and religious standardization but upon the basis of "those institutions which have

proved capable of guaranteeing our unity, and strengthening us in advancing the estate of common man."

More recently, the President made an even more direct plea for religious and racial understanding in his noble address to the American Legion, at Omaha, Nebraska, on October 6. His remarks on that occasion were so telling and to the point that we deem it useful to give the following excerpts:

If we are looking for a more complete reign of justice, a more complete supremacy of law, a more social harmony, we must seek it in the paths of peace. Progress in these directions under the present order of the world is not likely to be made except during a state of domestic and international tranquillity. One of the great questions before the nations today is how to promote such tranquillity.

The economic problems of society are important. On the whole we are meeting them fairly well. They are so personal and so pressing that they never fail to receive constant attention. But they are only a part. We need to put a proper emphasis on the other problems of society.

We need to consider what attitude of the public mind it is necessary to cultivate in order that a mixed population like our own may dwell together more harmoniously and the family of nations reach a better state of understanding. You who have been in the service know how absolutely necessary it is in a military organization that the individual subordinate some part of his personality for the general good. That is the one great lesson which results from the training of a soldier. Whoever has been taught that lesson in camp and field is thereafter the better equipped to appreciate that it is equally applicable in other departments of life. It is necessary in the home, in industry and commerce, in scientific and intellectual development.

At the foundation of every strong and mature character we find this trait, which is best described as being subject to discipline. The essence of it is toleration. It is toleration in the broadest and most inclusive sense, a liberality of mind, which gives to the opinions and judgments of others the same generous consideration that it asks for

its own, and which is moved by the spirit of the philosopher who declared that "To know all is to forgive all." It may not be given to finite beings to attain that ideal, but it is none the less one toward which we should strive.

One of the most natural of reactions during the war was intolerance. But the inevitable disregard for the opinions and feelings of minorities is none the less a disturbing product of war psychology. The slow and difficult advances which tolerance and liberalism have made through long periods of development are dissipated almost in a night when the necessary wartime habits of thought hold the minds of the people. The necessity for a common purpose and a united intellectual front becomes paramount to everything else.

But when the need for such a solidarity is past there should be a quick and generous readiness to revert to the old and normal habits of thought. There should be an intellectual demobilization as well as a military demobilization. Progress depends very largely on the encouragement of variety. Whatever tends to standardize the community, to establish fixed and rigid modes of thought, tends to fossilize society. If we all believed the same thing and thought the same thoughts and applied the same valuations to all the occurrences about us, we should reach a state of equilibrium closely akin to an intellectual and spiritual paralysis. It is the ferment of ideas, the clash of disagreeing judgments, the privilege of the individual to develop his own thoughts and shape his own character, that makes progress possible. It is not possible to learn much from those who uniformly agree with us. But many useful things are learned from those who disagree with us; and even when we can gain nothing our differences are likely to do us no harm.

In this period of after-war rigidity, suspicion and intolerance, our own country has not been exempt from unfortunate experiences. Thanks to our comparative isolation, we have known less of the international frictions and rivalries than some other countries less fortunately situated. But among some of the varying racial, religious and social groups of our people there have been manifestations of an intolerance of opinion, a narrowness of outlook, a fixity of judgment against which we may well be warned.

It is not easy to conceive of anything that would be more unfortunate in a community based upon the ideals of which Americans boast than any considerable development of intolerance as regards religion. To a great extent this country owes its beginnings to the determination of our hardy ancestors to maintain complete freedom in religion. Instead of a State church we have decreed that every citizen shall be free to follow the dictates of his own conscience as to his religious beliefs and affiliations. Under that guaranty we have erected a system which certainly is justified by its fruits. Under no other could we have dared to invite the peoples of all countries and creeds to come here and unite with us in creating the State of which we are all citizens.

But having invited them here, having accepted their great and varied contributions to the building of the nation, it is for us to maintain in all good faith those liberal institutions and traditions which have been so productive of good.

The bringing together of all these different national, racial, religious and cultural elements has made our country a kind of composite of the rest of the world, and we can render no greater service than by demonstrating the possibility of harmonious co-operation among so many various groups. Every one of them has something characteristic and significant of great value to cast into the common fund of our material, intellectual and spiritual resources.

The war brought a great test of our experiment in amalgamating these varied factors into a real nation, with the ideals and aspirations of a united people. None was excepted from the obligation to serve when the hour of danger struck. The event proved that our theory had been sound.

On a solid foundation of national unity there had been erected a superstructure which in its varied parts had offered full opportunity to develop all the range of talents and genius that had gone into its making. Well-nigh all the races, religions and nationalities of the world were represented in the armed forces of this nation, as they were in the body of our population.

No man's patriotism was impugned or service questioned because of his racial origin, his political opinion or his religious convictions. Immigrants and sons of immigrants from the Central European

countries fought side by side with those who descended from the countries which were our allies; with the sons of equatorial Africa, and with the red men of our own aboriginal population, all of them equally proud of the name Americans.

We must not, in times of peace, permit ourselves to lose any part from this structure of patriotic unity. I make no plea for leniency toward those who are criminal or vicious, are open enemies of society and are not prepared to accept the true standards of our citizenship. By tolerance I do not mean indifference to evil. I mean respect for different kinds of good.

Whether one traces his Americanism back three centuries to the Mayflower, or three years to the steerage, is not half so important as whether his Americanism of today is real and genuine. No matter by what various crafts we came here, we are all now in the same boat.

You men constituted the crew of our "Ship of State" during her passage through the roughest waters. You made up the watch and held the danger posts when the storm was fiercest. You brought her safely and triumphantly into port. Out of that experience you have learned the lessons of discipline, tolerance, respect for authority and regard for the basic manhood of your neighbor. You bore aloft a standard of patriotic conduct and civic integrity to which all could repair.

Such a standard, with a like common appeal, must be upheld just as firmly and unitedly now in time of peace.

Among citizens honestly devoted to the maintenance of that standard there need be small concern about differences of individual opinion in other regards. Granting first the essentials of loyalty to our country and to our fundamental institutions, we may not only overlook but we may encourage differences of opinion as to other things.

For differences of this kind will certainly be elements of strength rather than of weakness. They will give variety to our tastes and interests. They will broaden our vision, strengthen our understanding, encourage the true humanities and enrich our whole mode and conception of life.

I recognize the full and complete necessity of 100 per cent. Americanism, but 100 per cent. Americanism may be made up of many various elements.

If we are to have that harmony and tranquillity, that union of spirit which is the foundation of real national genius and national progress, we must all realize that there are true Americans who did not happen to be born in our section of the country, who do not attend our place of religious worship, who are not of our racial stock or who are not proficient in our language.

If we are to create on this continent a free republic and an enlightened civilization that will be capable of reflecting the true greatness and glory of mankind, it will be necessary to regard these differences as accidental and unessential. We shall have to look beyond the outward manifestations of race and creed. Divine Providence has not bestowed upon any race a monopoly of patriotism and character.

In view of these exalted pronouncements of the President of the United States which have reached into every corner of our land, the Committee cannot help feeling confident that the traditional sense of fairness and justice of the American people had not and will not be weakened by the outpourings of fanatics and bigots and of those who believe it to be for their interest to disseminate hatred, suspicion, and animosity.

3. THE BUREAU OF JEWISH SOCIAL RESEARCH

The Committee has during the last year again made a contribution toward the support of the Bureau of Jewish Social Research, whose department of Information and Statistics collects useful data and publishes a monthly Summary of Events of Jewish Interest on behalf of this Committee. This Department, which is directed by Doctor

H. S. Linfield, also prepares the statistical tables, directories, and other material for the American Jewish Year Book.

4. THE AMERICAN JEWISH YEAR BOOK

Volume twenty-seven of this useful annual, which was prepared, as have been all the preceding volumes since the tenth (1908-1909), in the office of the Committee, appeared several months ago. Its leading special feature is an article on the Jewish Community of Canada by Mr. Martin Wolff of Montreal, a writer who has had unusual opportunities to become conversant with the facts.

The Year Book contains biographical appreciations of one of America's outstanding rabbis, scholars and preachers, the late Doctor Emil G. Hirsch of Chicago, and of a brilliant member of the younger generation of rabbis, Doctor Martin A. Meyer of San Francisco. The Honorable Julius Kahn, who for many years served with great distinction as a representative from the State of California in the United States Congress, is likewise commemorated. His long public life was a notable record of useful, effective and patriotic legislative service and self-sacrifice.

The only other special feature in the present volume is an annotated list of the one hundred best available books on Jewish subjects in the English language.

The course of Jewish life in the various countries of the world during the past year is briefly and lucidly outlined in the Survey of the year 5685 by Doctor Harry S. Linfield.

The Year Book also contains in permanent form the Eighteenth Annual Report of the Committee.

B. CONDITION OF THE JEWS IN FOREIGN COUNTRIES

Though little change has taken place since the last meeting in the condition of our brethren overseas, three events which have recently occurred have in them potentialities for a distinct and lasting betterment. These events, in their chronological order, were (1) the agreement said to have been arrived at in June last between the Polish Cabinet and the Jewish deputies in the Sejm, (2) the determination reached at the conference of representative American Jews held in Philadelphia on September 13, to renew the work of social and economic reconstruction in Eastern Europe which had been prosecuted under the auspices of the American Jewish Joint Distribution Committee since 1916, (3) the various security treaties and arbitration agreements, entered into by the leading European States at Locarno, Switzerland, during October. These three unusually important matters will be treated at greater length in their proper place in the following brief survey of European conditions affecting our brethren during the past year.

1. WESTERN EUROPE

In England, owing to the anti-Jewish propaganda of 1920-1922 and to the widespread unemployment, an anti-alien psychology, analogous to that noticeable in the United States, prevails to such an extent that Jewish organizations felt called upon to send a delegation to the Home Secretary in order to endeavor to prove to him the injustice of this attitude. The campaign of some extremists among the supporters of humane societies against *Shehitah*, the Jewish

method of slaughtering animals, was not resumed and two non-Jewish experts, after an exhaustive inquiry, declared the method unexceptionable.

France loomed up, during the past year, as a possible haven for immigrants desiring to engage in agriculture and industry, her man-power having been so tragically depleted by the World War that she welcomes additions to her productive population. Arrangements have been made for the admission of several thousand Jews from Roumania, whose settlement on the land and in certain industrial centers is to be facilitated by the Government.

In Italy, a new school law did not find favor with Jews because it prescribed religious teaching in the elementary schools according to Catholic beliefs. Peril to Jews lurks also in a campaign against Freemasonry, with which, following the myth stimulated a few years ago by the London *Morning Post*, some Fascisti newspapers charge the Jews to be in alliance.

A movement to collect a fund for the erection of a monument to Moses Maimonides, the great Jewish philosopher, codifier and physician, was launched in Spain, the Government of which also promulgated an interesting decree, offering Spanish citizenship to all those descendants of former Jewish-Spanish subjects who are willing to comply with a few simple formalities. It is not yet known how this invitation has been received by the hundreds of thousands of Jews in the Mediterranean basin who trace their ancestry to Spanish forebears and who still speak the language of Cervantes.

The Jewish community of Lisbon, Portugal, has inaugurated a movement to reclaim for Judaism the children of

the thousands of Marranos, or crypto-Jews, who, though the proclamation of the Portuguese republic and the abolition of a state church has freed them of the necessity of doing so, still are outwardly conforming Christians, though they clandestinely practise certain Jewish rites. A Committee in Lisbon has appealed to the foreign Jewish communities for help in this direction.

2. CENTRAL AND EASTERN EUROPE

Coming now to the countries of Central and Eastern Europe, the picture becomes darker, for in Germany, Austria, Hungary and Roumania the post-bellum anti-Semitic reaction is still in vigorous sway. There were none of those pogroms which have stained so many pages of European history with the blood of the innocent and defenseless, and, except Austria and Roumania, there were no riots.

The saddest feature of the picture is that the younger generation, especially the students at universities, appear to have assumed active leadership in this vicious and brutal movement. In Austria, students rioted against Jewish lecturers, in one case against a professor whose family has been Christian since the middle of the eighteenth century. In Germany, cemetery vandalism was perpetrated, and fanaticism rose to such a pitch that even a monument erected in Potsdam by Emperor Frederick William in 1852, in honor of the gifted French-Jewish actress, Rachel Felix, was pulled down and shattered. Students at the University of Frankfort cavalierly decided to exclude foreign Jewish applicants; in another university the students forced a Jewish teacher to resign; and the Prussian Minister of Educa-

tion ordered school authorities not to appoint Jews as school superintendents. Because the poetic genius Heine was a Jew, his works are banned in many of the high schools and colleges. In both Austria and Germany, a movement is afoot to establish "Aryan" theatres, from which all traces of "Semitic" influences are to be removed like a pestilence. You are all familiar with the disgraceful disorders in Vienna which attended the convening of the Zionist Congress there last summer.

Hungary perhaps is the darkest spot in the Jewish picture of the past year. The Education Law of 1920, embodying the shameful *numerus clausus*, is still in effect. The Government instituted proceedings against the Jewish community of Budapest for appealing to Jews in other countries for funds for the victims of this barbaric device. Though this prosecution was withdrawn, one of those responsible for the appeal, in which the *numerus clausus* was justly called "a mockery of all culture and all human rights," was found guilty of having insulted the Hungarian nation and was sentenced to a year's imprisonment. The Council of the League of Nations has for some time past given consideration to this abuse and it is altogether likely that the Permanent Court of International Justice may ultimately be called upon to pass upon the legality of this violation of the letter and spirit of the Minority Treaties.

In view of the government attitude, it is not surprising that students in one university went on strike against the admission of Jews, that Jews were attacked during divine Worship on the Day of Atonement, and that the Government granted amnesty to sixty-four "Awakening Magyars" who, in 1919, murdered as many Jews of Kecskemet, par-

doning them on the ground that they "acted under patriotic excitement!"

It would be unfair to the vast majority of good men and women in Europe to allow the impression to prevail that these outrages went on without protest. Both the Swiss and German societies of the International Women's League for Peace and Freedom condemned anti-Semitism as "the sin of the civilization of the twentieth century;" a Hungarian Roman Catholic cardinal castigated the anti-Semites; and a Hungarian deputy denounced the *numerus clausus*. But protests were and are likely to continue to be futile so long as the government maintains its present attitude.

In Roumania, the Jews seem to be in the same unhappy state as in Hungary, with the difference that in the former country the Government is not openly on the side of the Jew baiters, although it has refrained from suppressing their pernicious activities and has done nothing to abate the mischief occasioned by the articulation of libelous publications, cartoons and pamphlets inciting hatred and animosity against the Jews.

A university student who assassinated a police prefect for doing his duty and apprehending several students who had murdered two prominent Jews was acquitted by the court and permitted to go up and down the land inciting the populace to perpetrate new outrages. An officer in the Roumanian army who was accused of deliberately killing a number of Jews who were crossing the Dniester, though he confessed on the trial that he had acted at the instance of a superior officer in high command, was likewise acquitted. Several university professors are actually leading the youth

in what they pronounce a "holy" war against the Jews, and quite recently police authorities discovered that these vicious malcontents were laying plans for a modern St. Bartholomew's Night, upon which all Jews were to be exterminated.

The self-confessed inspirer of these outrages is the notorious Cuza, formerly professor of the University of Jassy. After the murder of the police prefect, the Senate of the University held a meeting and adopted a resolution in which it declared that the crime "has shocked the conscience of the body of teachers of this high institution for culture and education," and that "this crime is a result of a definite school of thought which is led by Professor Cuza, a school of thought which under the cloak of religion and of nationalism leads the youth astray." A few months ago a Jewish truck driver, who did not know Cuza, asked him for information as to the location of a mill whither he was bound. Cuza abused him shamelessly and went so far as to assault him for the offense of having accosted so sacred an individual. The Jew naturally struck back in self-defense. An arrest followed and in spite of the testimony of disinterested witnesses the victim of Cuza's malevolence was sentenced to three years' imprisonment. The most horrible libels are perpetrated against the Jews, so savage, so brutal, evincing such an emanation of crass ignorance and virulent and fiendish animosity that one wonders that even the vilest of mankind can stoop to such degradation, yet the government has done nothing to put an end to these appeals to the most primitive passions of bestiality. It is inconceivable that such acts could continue were they not deliberately sanctioned by those in authority. We have gathered a mass of

authentic information on this and other phases of Roumanian abuses which will in due time be made the subject of serious and thorough investigation.

Student anti-Semitism exists also in Poland, but in that country the greatest suffering of the Jews is in the economic field. A number of those political leaders who, before the War, held the view that Poland was not rich enough to afford a living for both Poles and Jews, or that Poles could never compete on equal terms with Jews, have been in power since the foundation of the new republic. The exponents of this theory have sedulously cultivated a trade and professional boycott of the Jews, and have even succeeded in effecting their aim by statutory means, principally by declaring the manufacture of certain articles of commerce and certain branches of trade in which Jews had long been active to be Government monopolies, and by substituting non-Jews for the Jews who had been gaining a livelihood through these channels.

Another abuse from which Jews are suffering is the imposition upon them of burdensome taxation. This has been brought about in two ways, (1) by imposing especially heavy and discriminatory taxes on articles of commerce dealt in by Jews or special license fees on those engaged in industries carried on almost exclusively by Jews, or (2) by appraising the taxable property of the Jews at an extremely high figure, so that at times the taxes have been in excess of the income. These measures have resulted in the financial ruin of many long-established business firms, and have been followed by an epidemic of suicides. Jewish workers and small traders have turned their eyes toward Palestine, and it is from Poland that the Holy Land is

now drawing in large part its middle-class immigration.

This condition has had a deleterious effect upon Poland's economic life and financial standing, and several of her more enlightened statesmen have come to realize that the enforced migration of upwards of three million people is not a practical possibility, that Jews, too, must live in Poland, that Poland needs them and that no country can prosper in which antagonism is continually fomented as between the various elements of the population. As a result of this realization, it has been announced, a sort of *modus vivendi* has been agreed upon by the government, on the one hand, and the Jewish representatives in the *Sejm* or Parliament, on the other.

The following is an official statement furnished to your President through the secretary of the Polish Delegation at Geneva as to the action which the government has bound itself to take to carry out the arrangement:

1. The Cabinet instructs the Minister of Public Worship and Education to prepare a draft for a law regarding the organization of the recognized Jewish religious communities throughout the country and regarding the *kehilla*s of the said communities.

2. The Cabinet authorizes the Minister of Public Worship and Education to submit a draft for a decree by the Cabinet relative to the application of the provisions of the decree concerning the changes to be made in the organization of the Jewish religious communities in the old Congress Kingdom issued on February 7, 1919, to the eastern provinces of what was formerly Russian Poland (Official Gazette, No. 14, p. 175).

3. The Cabinet approves of the communication issued by the Minister of Public Worship and Education relative to the democratization of the organization of the Jewish communities within the boundaries of what was formerly Austrian Poland. This authorization concerns the changes to be made in the statutes regarding re-

ligious communities (Parts 28 and 29 of the Law of March 21, 1890, concerning the legal status of the Jewish population in its relations with the Government; Austrian Official Gazette, No. 57).

4. The Cabinet instructs the Minister of Public Worship and Education to prepare a draft for a law concerning the use of Hebrew and Yiddish in the Jewish religious communities, basing his action in the matter on the example of the regulations now in force regarding the use of the Ukrainian and White Russian languages at the meetings of the autonomous representative bodies (of these racial groups).

5. The Cabinet declares itself as being in principle for sanctioning through the regular legislative channels the use of Hebrew and Yiddish at public gatherings.

6. The Cabinet approves of the communication of the Minister of Public Worship and Education which is to authorize in the future the recognition of Saturday as a day of rest and to include Judaism (not to take up more than ten hours a week) in the school curriculum in a certain number of elementary public schools in those localities where there is a considerable percentage of Jews.

7. The Cabinet approves of the communication of the Minister of Public Worship as to the educational duties of the Jewish population. The Minister shall issue a decree in the matter providing that attendance at Jewish religious schools whose organization conforms to the statutes covering public schools shall be regarded as conformance to the law regarding compulsory education.

8. The Cabinet approves the communication of the Minister of Public Worship and Education relative to the subventions to be granted by the said Minister to Jewish occupational schools which shall prove most worthy.

9. The Cabinet approves of the communication of the Minister of Public Worship and Education relative to the rights of Jewish private schools. By virtue of this declaration, a certain number of elementary, secondary and teachers' training schools with Hebrew or Yiddish as the language of instruction shall enjoy the same rights as the public schools, provided the said educational institutions shall prove worthy of this privilege by the grade of instruction they give in conformity with the statutes in force.

10. The Cabinet approves of the communication of the Minister of Public Worship which will exempt Jewish pupils in grade schools from all written work on Saturday.

11. The Cabinet approves of the communications of the Minister of Public Worship and Education and the Minister of War relative to the authorization to grant to children of school age, and to soldiers when off duty, all necessary facilities for the discharge of their religious duties on Saturday.

12. The Cabinet approves of the declaration of the Minister of War which, without infringing upon the fundamental regulations governing military service, will decree that Jewish soldiers desiring to procure food outside the army mess halls, in accordance with the Jewish dietary laws, shall be granted a special allowance of money for victuals.

This is certainly not as extensive a programme as that which has been quite widely published, during recent months, purporting to be an official summary and which reads as follows:

1. That the Polish Government is ready to annul the ordinance imposing the Polish language as the language of discussion in Councils of the Jewish communities of the Polish Republic, not permitting the use of Yiddish or Hebrew during the discussion.

2. That the Polish Government agrees to widen the sphere of activity and function of the legalized Jewish communal organization in the towns and cities.

3. That public right be granted to Jewish private schools in which the language of instruction may be Polish, Yiddish or Hebrew.

4. That the Polish Government will secure credit for Jewish merchants on an equal footing with non-Jewish merchants.

5. That the Jewish representatives be included on the board of the Polish Bank, the main financial instrument of the Polish Government.

6. That the Polish Government will take the necessary measures for the purpose of postponing for five years the carrying out of the

decision of the Polish Sejm (Parliament) concerning the withdrawal of concessions of monopolized articles, a measure which threatened the economic existence of 30,000 Jewish families.

7. That the Government will repeal the secret orders issued by the respective departments enforcing in actuality *numerus clausus* for Jewish officers in the Polish Army and for Jewish students in Polish institutions of higher learning.

8. That a number of officials of Jewish faith who served in State offices in Galicia and were dismissed following the reunion of Galicia with the Polish Republic be reinstated.

9. That a list of Jewish jurists who might be candidates for judicial posts be submitted to the Minister of Justice for acceptance.

10. That a department for Jewish affairs will be created in the Ministry of Education.

11. That all those who have resided in Poland since 1910 will not be considered foreigners, but eligible for Polish citizenship.

12. That Jewish merchants and tradesmen will be allowed to open their stores for two hours on Sundays.

Doubtless some of these points were the subject of oral discussion and understanding. It is hoped that they may be made the subject of an official pronouncement.

3. RUSSIA

This country, which is the home of nearly 3,000,000 Jews, deserves special treatment. This is the only land in which the Jews suffer from affirmative religious restrictions. While the Soviet law places no obstacles in the way of the practice of religion in churches or synagogues (although there is an occasional confiscation of a building), and the synagogues in Russia are permitted to remain open and to conduct their usual functions of prayer, the teaching of religion to persons under the age of eighteen is forbidden.

This, of course, means that if this course is persisted in religion would eventually be practically exterminated. Recently, concessions on this point have been made to Mohammedans and to Christians, so that while no formal schools are allowed, groups are permitted to receive religious instruction in these two faiths. On this point, however, Jews have been discriminated against in that the teaching of two Jewish children as a group has been declared to constitute a prohibited school. We have reason to believe that this discrimination against the Jews is due exclusively to the Jewish section of the Communist Party to which has been delegated the regulation of Jewish affairs. We thus see a repetition of what has at various times occurred in our history, especially in the Middle Ages, when the most virulent persecutors of Judaism were renegade Jews.

Added to these spiritual sufferings is the precarious economic condition of the bulk of Russia's Jews. Only three categories of people can exist in Russia today—governmental or quasi-governmental employees, factory workers and peasants. In the various upheavals that have shaken Russia to its foundations, the agricultural worker has always been the least affected, and it would seem that under any form of government which may exist in Russia, the worker on the land is comparatively secure in his economic existence. Besides, so long as the present regime remains in power, Russia will afford no place for the small trader.

Many Jews have found, and more will find their way into industry, but industry was never highly developed in Russia, and its extension is likely to be extremely slow. Agriculture appears to be the only way out for the Jew, and there is a markedly spontaneous movement of Jews

toward the land. The entire situation has been investigated by representatives of the Joint Distribution Committee, and, with an initial appropriation from that body of \$400,000, later increased by an equal amount, the American Jewish Joint Agricultural Corporation (usually referred to as the Agro-Joint) was chartered on July 21, 1924, for the purpose of carrying out in an experimental way a project of settling on the land in Southern Russia a few hundred Jewish families in order to ascertain the possibilities of such settlement on a larger scale. As Dr. Joseph A. Rosen, the representative of the Agro-Joint, who was in charge of the work, in his report on the season 1924-1925, during which, with the help of the Agro-Joint, 4,000 Jewish families, aggregating over 25,000 souls, were settled on the land, says:

Our project has absolutely nothing to do with the ill-famed fable of an autonomous Jewish republic in Russia. It has no political aspects whatever, and was merely an effort to help along a spontaneous movement, a genuine new line of reconstructive rehabilitation originated by the Jewish masses in Russia of their own accord, as a dire necessity brought about by the post-war and post-revolutionary economic conditions of the country.

4. UNITED JEWISH CAMPAIGN

The favorable results of this experiment clearly indicated that an opportunity unique in modern Jewish history is presented for securing for many thousands of our brethren a settled and peaceful status as tillers of the soil of their native land. This conviction, and the knowledge of the fact that in other European countries, Jews still required the help of their American brethren, induced the Joint Distribution

Committee to decide to resume its work and to ask the Jews of America to contribute to a fund of \$15,000,000 for these purposes. On September 13, last, a conference of the representatives of the various Jewish organizations and communities was held in Philadelphia, at which the following resolutions were unanimously adopted:

This Conference, called by the Joint Distribution Committee and its constituent organizations, Sunday, September 13, 1925, in Philadelphia, herewith resolves that we call upon the American Jews to initiate and carry through at the earliest possible moment the campaign that has been inaugurated for the securing of the sum of fifteen millions of dollars, to be expended by the Joint Distribution Committee along the lines of relief and reconstruction pursued by it heretofore and up to this time. This conference believes that it is necessary and inevitable to continue the work initiated by the Joint Distribution Committee four years ago in the field of industrial and agricultural settlement. Such work can be extended, and this Conference believes that such necessary political and moral safeguards may be accorded as will guarantee to American Israel the practicable and serviceable extension of these activities.

In addition to the work of continuing, and as far as may be of extending, the work of agricultural settlement, the Joint Distribution Committee is herewith empowered to continue its fruitful work of relief and service in the fields of war-orphan care, medical sanitation and prevention of disease, in the care of our unhappy refugee brothers, especially those stranded in the ports of Europe, in the field of industrial aid to artisans and tradespeople, and in cultural work.

The Conference does not call upon American Israel to undertake any new or untried task in the field of social amelioration and reconstruction. This Conference does no more than urge the men and women of American Israel to face their duty with the same eagerness and generosity with which they made possible the high achievements of the Joint Distribution Committee in other years.

This Conference regards it as self-evident that American Jewry, whenever called upon, is prepared generously to support the work

of Jewish re-settlement in Palestine. It is persuaded that through the Jewish Agency and other instrumentalities the Jews of America will always give adequately and generously of their strength and substance to the performance of this great and historic task.

The success of the United Campaign recently inaugurated depends upon the whole-hearted and generous support of every Jew, and the members of this Committee, which, eleven years ago, took the initiative in forming the American Jewish Relief Committee which raised the major part of the funds disbursed by the Joint Distribution Committee, have a solemn duty to perform in aiding this Campaign.

5. THE LEAGUE OF NATIONS AND MINORITY TREATIES

While the Jews of the United States can do much to improve the economic status of their brethren overseas, our work would not be of much avail unless the political and economic conditions of the various countries became secure. The treaties and agreements arrived at recently at Locarno between the principal European powers are a happy augury for a period of continued peace on that continent, and a potent factor in removing political insecurity and economic instability, two forces which are among the most active causes of racial strife and religious intolerance. The opening of a new era of international tranquillity should also tend to the more speedy and amicable solution of those problems, which the so-called minority clauses in the various peace treaties aimed to settle. Such problems are arising continually and are brought to the attention of the League of Nations in accordance with a clause in the treaties that "the stipulations [of the treaties] so far as they affect persons belonging to racial, religious, or linguistic minorities, consti-

tute obligations of international concern and shall be placed under the guarantee of the League of Nations."

The President of the Committee spent a month in Geneva during the past summer, and there made a full and intensive study of the operation of the several minority treaties, of the various complaints relating to alleged infractions of their provisions, which have been referred to the Council of the League and its committees, the action taken thereon by the Council, and in such cases as have been brought to the attention of the Permanent Court of International Justice, the procedure followed by the League and by the Permanent Court in relation to these questions.

Before leaving Geneva, Mr. Marshall submitted to the Secretariat the following memorandum:

After devoting a month's careful study to the working of the Minority Treaties and their application by the Council of the League of Nations and by the Permanent Court of International Justice, as one largely concerned in framing and advocating the adoption of these Treaties, it is for me a pleasant duty to express my appreciation of what has been done and the belief that the Treaties are receiving that sympathetic consideration which is destined to make of them the medium for securing a better understanding among the peoples of the various nations to which they relate.

The Treaties are not looked upon as mere paper promises. They have become living organisms. It is doubtless true that while much remains to be done to raise them to the highest level of efficiency, they mark a great forward stride. What has been accomplished is an earnest of what will eventually be achieved.

I am conscious of all the difficulties to be overcome. They will vanish in the face of a firm determination to obviate the abuses which the Treaties were designed to cure.

In the administration of the sacred trust reposed by their terms upon the Council of the League of Nations much depends upon procedure. It is gratifying to note that that which has thus far been

evolved is well calculated to simplify the effectuation of the Treaties in accordance with their real essence.

It is, of course, evident that this procedure is in a sense tentative. Experience seems to show that in the interests of justice it may be improved in some respects. I am confident that it will not be taken amiss if I venture to suggest at least one particular in which the present regulations adopted by the Council and acted on by the Assembly may be extended and made more searching. It has necessarily been provided in order to carry out the spirit of the Treaties, that any of the minorities affected may lodge with the Secretariat of the League a petition setting forth an actual or threatened breach of a right conferred upon or guaranteed to the members of such minorities. The Secretariat communicates the petition to the Government affected, and the latter may within a time fixed submit its answer to the complaint made. The petition and answer are then considered by a committee of three members of the Council, which determines whether or not these documents are to be dealt with by the Council itself. At the hearings before the Committee and the Council, the Government against which complaint is made is permitted to appear by its representatives and to supplement its written answer by oral arguments and additional statements as to the charge made.

As a lawyer, it seems to me that in accordance with the fundamental rule applicable to all juridical or quasi juridical proceedings, and especially such as are determinative of rights secured by an instrument like a constitution or a treaty, no one of those concerned in the ultimate decision of a controversy which is the subject-matter of a proceeding shall be placed at a disadvantage in the presentation of the case. Hence an opportunity to be heard in respect to the merits of the controversy is equally essential to the petitioner and to the Government against which complaint has been made. That is the necessary implication derivable from the terms of the Minority Treaties. Under the existing procedure no opportunity is given to the petitioners to reply to the answer of the Government, or to submit their contentions to the Committee of Three or to the Council in the sense that the Government is enabled to do so.

The Government may either (1) deny the allegations of the peti-

tioners, or (2) plead by confession and avoidance, that is, admit the truth of the allegations but contend that in law and in fact the petitioners are not entitled to relief because of other facts that may be pleaded, or (3) set forth an entirely independent state of facts, or (4) contend that the Council does not possess jurisdiction to consider the petition.

Whatever the nature of the Government's answer may be, and it may partake of all of these elements, there is no provision that the petitioners shall (a) be informed of the terms of the answer, or (b) be permitted to reply to it and indicate wherein they agree or disagree with the Government's contentions as to the law or the facts advanced by it, or (c) as to the conclusion reached by the Committee or the Council.

It may be that the allegations of the Government are inaccurate or that they are made under a mistaken conception of the actual facts. It may be that the petitioners are able to explain satisfactorily the allegations of the Government's answer or to present the issues of law or of fact in such form as to elucidate fully their position. Yet the present procedure entirely eliminates the petitioners as soon as their petition has been filed in the Secretariat. Where the welfare of millions of human beings and the peace of nations may be at stake, it would appear not only desirable, but in the interest of complete justice, that the petitioners, who presumably are better acquainted with the facts than any third party can possibly be in what has become a controversy which may affect their most precious interests, should at least be kept informed of the fate of their petition and be enabled to communicate freely to the Committee and the Council such facts and arguments as are germane to the answer submitted by the Government. Otherwise it is easy to conceive that in many instances serious abuses sought to be remedied may be perpetuated and the spirit of the Treaties entirely evaded or disregarded.

I fully recognize the fact that these complaints are made against Sovereign States, and that nothing should be done to impair their dignity or to wound their sensibilities. But it must be remembered that it is the object of these Treaties to protect minorities against an invasion of the rights guaranteed to them by the sovereign states of which they are citizens. The several States executing the Minor-

ity Treaties or making declarations in acceptance of their provisions entered into covenants unchangeable by their own law or acts, which inure to the benefit of the individuals constituting the racial, linguistic or religious minorities sought to be protected. That is demonstrated by the opinions of the Permanent Court of International Justice in the German Settlers and the Polish Citizenship Cases.

It must have been contemplated by the nations entering into these treaties, when they made their observance a matter of international concern and placed them under the guarantee of the League of Nations, that by doing so they waived pro tanto the sovereign power of disregarding complaints of those of their nationals who come within the purview of the Minority Treaties, as to the non-observance of their provisions. On the contrary, these nations consented that cognizance might be taken of such complaints. They surely did not give with one hand and take away with the other when they executed these solemn instruments. It was not within their competence to do so.

It will not be claimed that it was contemplated that the statements contained in the answers submitted by any of these Governments to a document presented on behalf of petitioners complaining of a breach of a treaty guaranteed by the League, were to be conclusive and might not be controverted. If so, these Treaties would merely be words of promise to the ear to be broken in their fulfilment.

It is likewise to be considered that when the Treaties were placed under the guarantee of the League, the guarantor's obligation involved the ascertainment by it of all facts bearing upon an alleged breach of their provisions, not merely those set forth in the complaints of the minorities and the answer of the Government, but any facts which the minorities might in an orderly manner bring forward by way of reply to the answers.

When a State appears before a tribunal such as the Council of the League or the Permanent Court of International Justice, it is subject to the same rules as is a private person under like circumstances. In the Federal and State jurisprudence of the United States, the Government proceeded against, once it has consented that complaints against it may be prosecuted by its citizens before designated tribunals, is treated like any other litigant, and its answer may be con-

troverted like that of an individual defendant. A petitioner enjoys exactly the same opportunities as does the Government in the presentation of the case. The reason is obvious. That same reason applies where complaint is made of a breach, actual or threatened, of any of the Minority Treaties.

Without now seeking to elaborate these comments, it is my opinion that the extension of the procedure relative to complaints arising under the Treaties in the direction indicated would give such effect to their true meaning and intent as will carry out their beneficent purposes.

Few complaints of denial of the so-called "Minority Rights" have been registered by or on behalf of Jews. A number of cases involving other minorities have, however, been acted upon by the Council of the League of Nations, or by the Secretariat with satisfactory results. In two instances the Council submitted the records to the Permanent Court of International Justice for advisory opinions. That great tribunal was called upon in the course of the opinions rendered to interpret the minority treaties. Its pronouncements are so momentous and juridically so sound and far-reaching as to merit copious quotation. No judicial tribunal in history has surpassed these utterances in elevation of thought and true statesmanship.

The first case involving an interpretation of the Minority Treaties by the Permanent Court of International Justice is to be found in Advisory Opinion No. 6, with reference to a controversy relating to the rights of settlers of German origin in the territory ceded by Germany to Poland. An interpretation of the Treaty in its entirety was required. The Court, acting unanimously, gave to that instrument the full effect intended by its framers. The following excerpts are of significant importance:

"The preamble of the Treaty, after reciting that the Allied and Associated Powers had by the success of their arms restored the Polish nation to the independence of which it had been unjustly deprived, declares that the Allied and Associated Powers on the one hand are 'anxious to ensure the execution of the provisions of Article 93' of the Peace Treaty, and that Poland, on the other hand, desires 'to conform her institutions to the principles of liberty and justice and to give a sure guarantee to the inhabitants of the territory' over which she has assumed sovereignty. For this purpose, so the preamble declares, the Minorities Treaty was concluded.

"By Article 1 of this Treaty, Poland undertakes that the stipulations contained in Articles 2 to 8 shall be recognized as 'fundamental laws' and that no law, regulation or official action shall conflict or interfere with or prevail over them. By Article 2, Poland further 'undertakes to assure full and complete protection of life and liberty to all inhabitants of Poland without distinction of birth, nationality, language, race or religion.'

"The first paragraph of Article 7 provides:

" 'All Polish nationals shall be equal before the law and shall enjoy the same civil and political rights without distinction as to race, language or religion.'

"The first sentence of Article 8 contains the following additional stipulation:

" 'Polish nationals who belong to racial, religious or linguistic minorities shall enjoy the same treatment and security in law and in fact as the other Polish nationals.'

"Without quoting further stipulations the Court will proceed at once to the provisions of Article 12 of the Treaty, which reads as follows:

" 'Poland agrees that the stipulations in the foregoing Articles, so far as they affect persons belonging to racial, religious or linguistic minorities, constitute obligations of international concern and shall be placed under the guarantee of the League of Nations. They shall not be modified without the assent of a majority of the Council of the League of Nations. The United States, the British Empire, France, Italy and Japan, hereby agree not to withhold their assent from any modification in these Articles which is in due

form assented to by a majority of the Council of the League of Nations.

“ ‘Poland agrees that any Member of the Council of the League of Nations shall have the right to bring to the attention of the Council any infraction, or any danger of infraction, of any of these obligations, and that the Council may thereupon take such action and give such direction as it may deem proper and effective in the circumstances.

“ ‘Poland further agrees that any differences of opinion as to questions of law or fact arising out of these Articles between the Polish Government and any one of the Principal Allied and Associated Powers or any other Power, a Member of the Council of the League of Nations, shall be held to be a dispute of an international character under Article 14 of the Covenant of the League of Nations. The Polish Government hereby consents that any such dispute shall, if the other party thereto demands, be referred to the Permanent Court of International Justice. The decision of the Permanent Court shall be final and shall have the same force and effect as an award under Article 13 of the Covenant.’

“It will be observed that by Article 12 the stipulations of the preceding articles, so far as they affect persons belonging to racial, religious or linguistic minorities, constitute ‘obligations of international concern’ and are placed ‘under the guarantee of the League of Nations;’ that Poland then agrees that ‘any Member of the Council’ of the League shall have the right to bring to the attention of the Council ‘any infraction, or any danger of infraction, of any of these obligations.’

“When the matter now before the Court was first brought to the notice of the League of Nations, it was dealt with by the Secretariat of the League and by the Council in accordance with the procedure established by the Council for such cases, and it was thus repeatedly brought to the attention of the Council by at least three of its members, the representatives of their respective States. Paragraph 2 of Article 12 provides that any Member of the Council may bring to its attention any infraction or danger of infraction of any of the obligations mentioned, and that the Council may thereupon proceed to act on the subject. The Court does not think it material to inquire

how or by whom the member or members may have been induced to bring the matter to the Council's attention. The Members of the Council are by the terms of the Covenant the representatives of the States by which they are appointed. States can act only by and through their agents and representatives. So far as concerns the procedure of the Council in minority matters, it is for the Council to regulate it.

* * *

"While under the terms of the Minorities Treaty it necessarily rests with the Council in the first instance to determine whether an infraction or danger of infraction exists, the Court is of opinion that upon the facts before it the existence of such a condition clearly appears.

"As has been seen, Article 7 of the treaty provides that all Polish nationals shall be equal before the law and shall enjoy the same civil and political rights without distinction as to race, language or religion. The expression 'civil rights' in the Treaty must include rights acquired under a contract for the possession or use of property, whether such property be immovable or moveable.

"Article 8 of the Treaty guarantees to racial minorities the same treatment and security 'in law and in fact' as to other Polish nationals. The facts that no racial discrimination appears in the text of the law of July 14th, 1920, and that in a few instances the law applies to non-German Polish nationals who took as purchasers from original holders of German race, make no substantial difference. Article 8 is designed to meet precisely such complaints as are made in the present case. There must be equality in fact as well as ostensible legal equality in the sense of the absence of discrimination in the words of the law."

In Advisory Opinion No. 7, rendered by the Permanent Court of International Justice on the question of the Acquisition of Polish Nationality by the fact of birth within the territory now constituting Poland, the following luminous exposition of the meaning and scope of the Treaty between

the Principal Allied and Associated Powers and Poland was unanimously adopted:

"The first question which arises therefore is what must be understood by a minority—in the present case a German minority—within the meaning of the Polish Minorities Treaty. In order to reply to this question it is necessary to bear in mind the conditions under which the Minorities Treaty was concluded and the relations existing between that Treaty and the Treaty of Peace which was signed on the same day.

"The independence of the new State of Poland was finally recognized by the Treaty of Peace. At the same time Poland assumed certain obligations towards the Principal Allied and Associated Powers who were co-signatories with her of the Treaties of Peace and Minorities. According to Article 93 of the Treaty of Peace:

" 'Poland accepts and agrees to embody in a Treaty with the Principal Allied and Associated Powers such provisions as may be deemed necessary by the said Powers to protect the interests of inhabitants of Poland who differ from the majority of the population in race, language or religion.'

"Again in the Preamble of the Minorities Treaty Poland declares that she desires:

" . . . 'to conform her institutions to the principles of liberty and justice, and to give a sure guarantee to the inhabitants of the territory over which she has assumed sovereignty.'

"It is to be observed that these two clauses which serve as a basis for the provisions embodied in the Minorities Treaty do not speak restrictively of Polish nationals, that is to say of persons who in their capacity as Polish nationals constitute minorities within the whole body of nationals of the country; these clauses considerably extend the conceptions of minority and population, since they allude on the one hand to the *inhabitants* of the territory over which Poland has assumed sovereignty and on the other hand to *inhabitants* who differ from the majority of the population in race, language or religion. The expression 'population' seems thus to include all inhabitants of Polish origin in the territory incorporated in Poland. Again, the term 'minority' seems to include inhabitants who differ from

the population in race, language or religion, that is to say, amongst others, inhabitants of this territory of non-Polish origin, whether they are Polish nationals or not. This conclusion is confirmed by the terms of Article 2 of the Minorities Treaty, according to which the Polish Government undertakes to assure full and complete protection of life and liberty to all inhabitants without distinction of birth, *nationality*, language, race or religion, and declares that all inhabitants of Poland shall enjoy certain rights which are therein enumerated.

"The terms of Article 12, which fixes the extent of the competence of the League of Nations, are in entire accordance with the wider conception of a minority derived from the Articles above-mentioned since it speaks of 'persons belonging to racial, religious or linguistic minorities,' without attaching any importance to the political allegiance of these persons.

Moreover, the Minorities Treaties in general, and the Polish Treaty in particular, have been concluded with new States, or with States which, as a result of the war, have had their territories considerably enlarged, and whose population was not therefore clearly defined from the standpoint of political allegiance. One of the first problems which presented itself in connection with the protection of the minorities was that of preventing these States from refusing their nationality on racial, religious or linguistic grounds, to certain categories of persons, in spite of the link which effectively attached them to the territory allocated to one or other of these States. It is clearly not a purely fortuitous circumstance that the Treaties for the protection of minorities contain provisions relating to the acquisition of nationality. Again, the fact that in some cases these provisions merely repeat, either in their entirety or in part, principles laid down in the Peace Treaties, would appear to be explained by the intention to extend to these principles the guarantee of the League of Nations no matter what points of difference or resemblance there may be between these treaties.

"Poland therefore, at the moment of her final recognition as an independent State and of the delimitation of her frontiers, signed provisions which establish a right to Polish nationality, and these provisions, in so far as they are inserted in the Minorities Treaty, are

recognized by Poland as fundamental laws with which no law, regulation or official action may conflict or interfere (Article I of the Treaty of Minorities). Though, generally speaking, it is true that a sovereign State has the right to decide what persons shall be regarded as its nationals, it is no less true that this principle is applicable only subject to the Treaty obligations referred to above.

"The observance by Poland of the provisions regarding the acquisition of Polish nationality, which she accepted in signing the Treaty of Peace, is of supreme importance to persons of non-Polish origin who are entitled to avail themselves of the provisions in question in order to become Polish nationals.

"In view of the importance of this matter, the Principal Allied and Associated Powers desired to create a sure guarantee in favour of these persons; with this object in view they inserted stipulations on the subject in the Minorities Treaty, thus indicating their intention that these persons should benefit by the protection provided for under Article 12. The very fact that Articles 3 to 6 are included in the Minorities Treaty seems to show that, in so far as these Articles establish a right on the part of persons of German origin to Polish nationality, this right is placed under the guarantee of the League of Nations, which is specially fitted to undertake the protection of the persons of German origin referred to in the Minorities Treaty, to which Germany was not a signatory.

"It seems therefore evident that since the Minorities Treaty in general, and Article 4 in particular, does not exclusively contemplate minorities composed of Polish nationals or of inhabitants of Polish territory, Poland, by consenting, in Article 12 of the Treaty, to the preceding Articles being placed under the guarantee of the League of Nations in so far as they concern persons belonging to racial or linguistic minorities, also consents to the extension of this protection to the application of Articles 3 to 6.

"If this were not the case, the value and sphere of application of the Treaty would be greatly diminished. But in the Advisory Opinion given with regard to the questions put concerning the German colonists in Poland, the Court has already expressed the view that an interpretation which would deprive the Minorities Treaty of a great part of its value is inadmissible. In the present case it would

be still less admissible, since it would be contrary to the actual terms of the Treaty, which lays down in Article 12 that the clauses preceding this Article, including therefore those contained in Article 4, are placed under the guarantee of the League of Nations."

It was the intention of your Committee to arrange to have a permanent representative at Geneva, to act on its behalf whenever the occasion should arise. But in the course of his visit, the President was convinced that such a step is unnecessary. Arrangements have, however, been made, for the regular and systematic transmission to the Committee of information, reports, memorials, etc., which have any bearing on matters in which the Committee may desire to interest itself, and a mass of valuable material has been collected.

6. PALESTINE

Jewish work in Palestine continues to progress rapidly. The achievements of the past five years, in the rehabilitation of the land, were succinctly summed up in the following words by Sir Herbert Samuel, upon relinquishing his post upon the expiration of his term as British High Commissioner:

The population is rapidly increasing. There is an accumulated balance of revenue over expenditure of more than 600,000 pounds. It has been possible to reduce the taxation that lay heavily upon the cultivator. The railway and postal services are efficient and remunerative to the state. Nearly a thousand kilometers of new roads have been built. Public security is completely maintained. Progress has been made in the elimination of malaria, and other diseases that affected the population. Nearly two hundred new village schools have been opened. The antiquities of the country, of the deepest interest to the world at large, have been carefully safeguarded. The

Government has taken every opportunity to promote a greater spirit of harmony between the many religious communities which are comprised within this varied population, and those efforts had results.

The adjourned meeting of the Non-Partisan Conference which met for the first time on February 17, 1924, was held on March 1, 1925. At this meeting, the formation of the Palestine Economic Corporation, to which reference was made in our report last year, was ratified, and the following resolution on the Jewish Agency for Palestine was adopted.

"WHEREAS, by Article 132 of the Treaty of Peace signed at Sèvres on August 10, 1920, Turkey renounced, in favor of the Allied Powers, all rights and title over Palestine, and in accordance with Article 95 of the Treaty, it was agreed to entrust the administration of Palestine to Great Britain as the Mandatory responsible for putting into effect the Balfour Declaration, recognition having been given in the Treaty to the historical connection of the Jewish people with Palestine; and

"WHEREAS, in accordance with Article 4 of the Palestine Mandate subsequently issued by the League of Nations, provision has been made for the recognition of an appropriate Jewish Agency as a public body for the purpose of advising and co-operating with the Administration of Palestine in such economic, social and other matters as may effect the establishment of a Jewish National Home and the interests of the Jewish population in Palestine, and subject always to the control of the Administration to assist and take part in the development of the country, and the Zionist Organization was recognized as such Agency, with directions to take steps, in consultation with the Mandatory Government, to secure the co-operation of all Jews who are willing to assist in the establishment of the Jewish National Home; and

"WHEREAS, in accordance with Article 4 of the Palestine Mandate the Zionist Organization has heretofore proposed the establishment of an enlarged Jewish Agency, in which adequate representation shall be given to non-Zionists to participate with the Zionist organization in the privileges and responsibilities of the Jewish Agency, and thereupon on February 17, 1924, at a Non-Partisan Conference of Amer-

ican Jews convened in the City of New York it was concluded to be desirable that an appropriate plan be formulated whereby American Jewry might become a part of the Jewish Agency, and a committee was designed to confer with the Zionist Organization and other bodies for the purpose of effectuating this object and in the meantime the principal Jewish communities of Europe, through representative organizations, have taken steps looking to the accomplishment of the same end; and

"WHEREAS, the Non-Partisan conference has now reconvened to receive the report of its Committee, which has been submitted and fully considered,

"BE IT RESOLVED—

"FIRST: That the Report of the Committee and its several recommendations be, and the same are in principle accepted and approved.

"SECOND: That in order to carry out the plan embodied in such report this Conference appoint an Organization Committee to consist of twelve members who are not members of the Zionist Organization, for the purpose of bringing about full participation of American Jewry in the Jewish Agency, and that such committee be instructed to proceed with its activities in accordance with the following directions:

"(a) That it shall proceed to bring about the creation and recognition of a Jewish Agency pursuant to the Mandate which shall consist of a Council and of an Executive Committee in both of which bodies there shall be non-Zionist representatives of responsible American Jewish organizations in the ratio hereinafter specified;

"(b) That on the Council of the Jewish Agency to be formed, 50 per cent. of the membership shall be selected by the World Zionist Organization, and 50 per cent. by non-Zionist bodies willing in the spirit of the Mandate to co-operate actively in the Jewish Agency;

"(c) That of the non-Zionist members of the Council of the Jewish Agency, 40 per cent shall be representative of American Jewry, exclusive of such American representative as may be selected by the Zionist Organization;

"(d) That 50 per cent. of such Executive Committee as may be selected to administer the affairs of the Jewish Agency, shall be appointed by the World Zionist Organization, and 50 per cent. shall be

appointed by the Council composed of the non-Zionist bodies participating in the responsibilities of the Jewish Agency;

"(e) That the right of the members of the Council and in the Executive Committee of the Jewish Agency to vote by proxy shall be recognized;

"THIRD: That upon the receipt of the acceptance by a majority of those chosen for membership in the Council representing non-Zionist bodies, of their designation as such members, an assembly of the American members of the Council of the Jewish Agency shall be summoned by the Organizing Committee appointed by this Conference.

"FOURTH: That due consideration be given at such assembly to the desirability of making the Keren Hayesod (Palestine Foundation Fund) an instrumentality of the Jewish Agency in respect to such financial matters as properly come within the jurisdiction of the Agency and for the unification of the various public efforts as distinguished from economic undertakings, directed to the upbuilding of Palestine."

The chairman of the Conference in whom was vested this power has appointed the following organization committee:

Dr. Cyrus Adler, Philadelphia; Marcus Aron, Pittsburgh; James H. Becker, Chicago; Henry J. Bernheim, New York; David M. Bressler, New York; David A. Brown, Detroit; Hon. Alfred M. Cohen, Cincinnati; Dr. Lee K. Frankel, New York; Felix Fuld, Newark; Dr. Leo Jung, New York; Dr. Samuel Schulman, New York; Dr. Abram Simon, Washington; Felix M. Warburg, New York.

It is hoped that the execution of these plans will bring about unity among Jews in the work of rendering Palestine a happy home for many thousands of Jews, who, in the language of the resolution adopted by this Committee on April 28, 1918, "attracted by religious or historic associations,

shall seek to establish in Palestine a center for Judaism, for the stimulation of our faith, for the pursuit and development of literature, science and art in a Jewish environment, and for the rehabilitation of the land."

C. ORGANIZATION MATTERS

1. DEATHS

Your Committee reports with great sorrow the death on January 5, 1925, of Sigmund Eisner of Red Bank, New Jersey, a member from District XIV; and on September 11, 1925, of Ephraim Lederer of Philadelphia, a member from District IX. Your Executive Committee adopted the following resolutions expressive of its sentiments:

The Committee has learned with sorrow of the death of SIGMUND EISNER of Red Bank, New Jersey, a member of the Committee since 1920. The Committee extends to the family of the deceased its heartfelt sympathy and condolence at their bereavement.

The Committee records its sense of loss on the death of EPHRAIM LEDERER of Philadelphia, who was a member since 1912. Mr. Lederer's learning, experience and co-operation as one of the most respected members of the Bar of his State and as a talented journalist were always at the call of the Committee and his interest in its work was active and sympathetic. His loss has deprived the Committee of an energetic co-worker and devoted friend.

Your Committee reports with sorrow the death of Abraham G. Becker and Max Pam of Chicago, who, though not

members of the Committee, were generous contributors to its funds and responded promptly whenever called upon for cooperation.

2. MEMBERSHIP

Your Committee is pleased to state that all the gentlemen who were elected to membership at the last Annual Meeting and whose names are listed in the Eighteenth Annual Report on pages 10, 11 and 12, have agreed to serve.

In accordance with the provisions of the By-Laws, the President appointed the following Nominating Committee, which was asked to make nominations for representatives to succeed those members whose terms expire today and to fill vacancies wherever they exist.

- | | | |
|----------|-------|---|
| District | I. | Leonard Haas, Atlanta. |
| District | II. | Nathan Cohn, Nashville. |
| District | III. | Rabbi Max Heller, New Orleans. |
| District | IV. | Aaron Waldheim, St. Louis. |
| District | V. | M. C. Sloss, San Francisco. |
| District | VI. | Nat Stone, Milwaukee. |
| District | VII. | Abel Davis, Chicago. |
| District | VIII. | David Philipson, Cincinnati. |
| District | IX. | Ephraim Lederer, Philadelphia. |
| District | X. | Julius Levy, Baltimore. |
| District | XI. | Isaac M. Ullman, New Haven. |
| District | XII. | Cyrus L. Sulzberger, New York City
(Chairman). |
| District | XIII. | Rabbi Horace J. Wolf, Rochester. |
| District | XIV. | Felix Fuld, Newark. |

Following is a list of the nominees suggested by this committee, and who agreed to serve if elected:

- District II. Ben H. Stein, Vicksburg, Miss., to succeed Levi Rothenberg, Meridian, Miss.
- District VI. Joseph H. Schanfeld, Minneapolis, Minn., to be re-elected for term expiring 1930.
- District VII. Julius Rosenwald, Chicago, Ill., to be re-elected for term expiring 1930.
- District VIII. Samuel E. Rauh, Indianapolis, Ind., and Louis Horkheimer, Wheeling, W. Va., to be re-elected for term expiring 1930.
- District IX. B. L. Levinthal, and Morris Rosenbaum, Philadelphia, Pa., to be re-elected for term expiring 1930.
- District X. Fulton Brylawski, Washington, D. C., Jacob H. Hollander, and Siegmund B. Sonneborn, Baltimore, Md., to be re-elected for term expiring 1930.
- District XI. Isidore Wise, Hartford, Conn., Philip N. Bernstein, Waterbury, Conn., Chas. Wineapple, Salem, Mass., A. Hartman, Haverhill, Mass., and Archibald Silverman, Providence, R. I., to be re-elected for term expiring 1930.
- District XII. Nathan Bijur, Abram I. Elkus, H. G. Enelow, William Fischman, Adolph Lewisoohn, Judah L. Magnes, and Louis Marshall, of New York City, to be re-elected for term expiring 1930.
- District XIII. Simon Fleischmann, Buffalo, N. Y., to be re-elected for term expiring 1930.

District XXIV. David Holzner, Trenton, N. J., William Harris, Allentown, Pa., to be re-elected for term expiring 1930.

These nominations were submitted to the Sustaining Members, who were asked to make independent nominations if they chose to do so. The list of independent nominees who agreed to serve if elected follows:

- District XI. Jacob B. Klein, Bridgeport, Conn., to succeed Philip N. Bernstein, whose term expires today.
- District XII. David N. Mosessohn, New York City, to succeed William Fischman, whose term expires today.
- District XIV. B. S. Pollak, Laurel Hill, N. J., to fill existing vacancy in New Jersey.

Ballots were prepared and issued, which will be canvassed today and the results reported by the tellers appointed by the President, in accordance with the provisions of the By-Laws.

Your Committee recommends the election of the following to membership at large: James Becker, Chicago; Leo M. Brown, Mobile; Abel Davis, Chicago; S. Marcus Fechter, Cincinnati; Eli Frank, Baltimore; Herbert Friedewald, Washington; Louis E. Kirstein, Boston; Albert D. Lasker, Chicago; Jacob M. Loeb, Chicago; Jules E. Mastbaum, Philadelphia; Nathan J. Miller, New York City; Milton J. Rosenau, Boston; Victor Rosewater, Omaha; Henry Sachs, Colorado Springs; Horace Stern, Philadelphia; Solomon M. Stroock, New York City; Frederick W. Wile, Washington.

Your Committee begs leave to report that during the past year Mr. A. Leo resigned as a member of the Executive Committee and his resignation was accepted.

3. REPRESENTATION OF NATIONAL ORGANIZATIONS

During the past year the following national organizations announced their willingness to be represented in the Committee and elected the delegates named:

Federation of Hungarian Jews in America—Dr. Samuel Büchler, Mr. Samuel Bettelheim.

Independent Order Brith Abraham—Judge Aaron J. Levy, Judge Gustave Hartman, Adolph Stern, Max L. Hollander, Max Eckman.

The United Roumanian Jews of America—Solomon Sufrin.

With the addition of these three bodies, the Committee now represents seventeen national Jewish organizations, namely:

American Jewish Historical Society.

Council of Jewish Women.

Federation of Hungarian Jews in America.

Hadassah.

Hebrew Sheltering and Immigrant Aid Society.

Independent Order Brith Abraham.

Independent Order Brith Sholom.

Independent Order Free Sons of Israel.

Independent Western Star Order.

National Conference of Jewish Social Work.

Order Brith Abraham.

Order of the United Hebrew Brothers.

Progressive Order of the West.

Rabbinical Assembly of the Jewish Theological Seminary.

United Roumanian Jews of America.

United Synagogue of America.

Women's League of the United Synagogue of America.

4. FINANCES

A statement of the receipts from the various districts follows:

District	Territory	Contribu- tions Received for Fiscal Year Ended Oct. 31,	Contribu- tions Received for Cur- rent Fiscal Yr. Ended Oct. 31,
		1924	1925
I.	Florida, Georgia, North Carolina, South Carolina	\$303.00	\$305.50
II.	Alabama, Mississippi, Tennessee	359.00	335.00
III.	Arizona, Louisiana, New Mexico, Oklahoma, Texas	526.00	538.00
IV.	Arkansas, Colorado, Kansas, Missouri . . .	1,058.00	1,013.50
V.	California, Idaho, Nevada, Oregon, Utah, Washington	1,107.00	901.50
VI.	Iowa, Michigan, Minnesota, Montana, Nebraska, North Dakota, South Dakota, Wisconsin, Wyoming	898.00	806.00
VII.	Illinois	4,602.00	3,825.00
VIII.	Indiana, Kentucky, Ohio, West Virginia . .	1,187.00	1,422.00
IX.	City of Philadelphia	1,927.00	2,219.00
X.	Delaware, District of Columbia, Maryland, Virginia	789.50	866.50
XI.	Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont	1,496.50	1,199.50
XII.	New York City	8,789.72	9,139.72

XIII.	New York (exclusive of the City).....	2,288.41	1,051.00
XIV.	New Jersey, Pennsylvania (exclusive of Philadelphia).....	2,012.50	1,672.50
	Canada.....	10.00	10.00
Total.....		\$27,353.63	\$25,304.72

The report of the auditor of the Committee's accounts is appended to this report. It shows that the Committee's income from Sustaining and Contributing Members was \$25,304.72, and from interest on bank balances \$132.80, making a total of \$25,437.52. Of this amount \$16,388.93 was expended for the maintenance of the Committee's office; \$8,500 was contributed to the support of the Bureau of Jewish Social Research; \$737.05 was the cost of the compilation of the American Jewish Year Book; \$3,489.94 was expended for special purposes. The total expenses were, therefore, \$29,115.92, which was \$3,678.40 in excess of the receipts for the year.

Your Committee is again compelled to call attention to the small fund at its disposal for special purposes outside of the maintenance of the Committee's office. The Committee has, therefore, determined to ask you for your full support in raising for the coming year the sum of \$50,000. It has been suggested that those members who are in position to do so, agree to raise definite proportions of the difference between this amount and the sum now being collected from Sustaining Members and Annual Contributors.

5. STANDING COMMITTEES

The Executive Committee has determined that the best interests of the Committee would be served by the appoint-

ment of a number of Standing Committees to consist of members of the general body, the chairmen to be drawn from the Executive Committee or to be members ex officio of the Executive Committee. To these standing committees are to be referred for preliminary study and report, such matters within their purview as are submitted to the Committee for consideration. In accordance with this plan standing committees on finances, immigration and naturalization, publications, Year Book, rights of minorities, and others will be appointed by the President at or subsequent to this Annual Meeting.

Respectfully submitted,

THE EXECUTIVE COMMITTEE. 3

REPORT
OF THE
THIRTY-EIGHTH YEAR
OF
THE JEWISH PUBLICATION
SOCIETY OF AMERICA
1925-1926

THE JEWISH PUBLICATION SOCIETY OF AMERICA

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¹Term expires in 1927. ²Term expires in 1928. ³Term expires in 1929.

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JACOB RUBEL ³	Philadelphia
RABBI ABBA HILLEL SILVER ²	Cleveland
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CYRUS L. SULZBERGER ¹	New York
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M. C. SLOSS ³	San Francisco
SIGMUND B. SONNEBORN ²	Baltimore
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THE ANNUAL MEETING OF THE JEWISH PUBLICATION SOCIETY OF AMERICA

The thirty-eighth annual meeting of the Jewish Publication Society of America was held on Sunday evening, March 21, 1926, at the Y. M. and Y. W. H. A. Building in Philadelphia. The President of the Society, Mr. Simon Miller, presided and Mr. I. George Dobseavage acted as Secretary.

The President of the Society, Mr. Simon Miller presented the following report:

Thirty-eight years ago in the city of Philadelphia the Jewish Publication Society was born. It was conceived in the minds of a small group who realized that if Judaism in America was to prosper it must be understood and cherished. For all these years midst changing tides and through storm and stress the Society has kept afloat the Jewish ship of state, trying to guide it to the safe harbor of Jewish ideals and aspirations. The founders were actuated by the belief that Judaism must be made clear to Jews and to their Gentile neighbors. This could be done only by means of literature written in English, which in late years has come to include Jews in nearly every continent of the world. It is for this reason that in addition to publishing books dealing with Jewish religion, history, life and literature, we undertook to make available an English translation of the Bible, the Jewish Classics, and hope, when funds are available, to publish a Jewish Commentary to the Bible. The task is vast in scope, yet a Jewry which is capable of sending \$60,000,000 within ten years to aid devastated Jewries of Europe and is planning to rehabilitate them with drives running into many millions, might awake to

the realization that an institution which will make it possible to perpetuate the knowledge of why we are Jews and why we should want to aid Jews, should receive ample support so that it can carry on this vital work.

This is not an occasion for statistical displays or vain-glorious exaltation of what we have accomplished. At best it is but an earnest of what might have been done if the proper support had been afforded us. It is only a measure of greater values to be attained. Yet if but to furnish the historian and bibliographer with data it is well to chronicle that we have published over 125 distinct volumes and distributed about two million copies of our publications. What a variety of themes are covered by these books, and what publisher might not point with great pride to the gallery of its authors! Abrahams, Ahad Ha-Am, Ash, Davidson, Nina Davis Salaman, Dembitz, Dubnow, Ginzberg, Greenstone, Graetz, Halper, Husik, Jacobs, Karpeles, Kohler, Lazarus, Magnus, Malter, Margolis, Perez, Philipson, Schechter, Steinberg, Wolfenstein, Yehoash and Zangwill.

Since March a year ago we published Paul Goodman's biography of Sir Moses Montefiore, The American Jewish Year Book, Kasriel the Watchman by Rufus Lears, the fifth volume of Ginzberg's "Legends of the Jews," and we have reprinted another edition of our Translation of the Bible, marking the sixth printing, in all 120,000 copies.

The life story of Sir Moses Montefiore is the fifth volume in the Society's "Jewish Worthies Series", the others being "Maimonides," "Rashi," "Josephus" and "Philo." The life of Sir Moses Montefiore is in itself a chapter of the history of the Jews in modern times, and it was only by his great skill that the author, Paul Goodman, of London,

was enabled in the limited space of 260 pages to deal so minutely with the large amount of material available in connection with the subject. It is attractively illustrated with several portraits of Sir Moses Montefiore, Judith Lady Montefiore, East Cliff Lodge, Lady Judith Montefiore College at Ramsgate, and other illustrations.

The American Jewish Year Book, the twenty-seventh in the series, edited by Harry Schneiderman, maintained the high standard set by the earlier volumes. The leading article in it was the historical sketch tracing the growth and the development of the Jews of Canada. This article was written by Martin Wolff of Toronto. This Year Book contains a biographical sketch of the late Dr. Emil G. Hirsch, rabbi, orator and educator; another of the late Dr. Martin A. Meyer, the distinguished rabbi of San Francisco, and one on the late Julius Kahn, who was for many years a representative in Congress from the State of California and whose long public life was a notable record of loyal service.

The Survey of the year, tracing the course of Jewish life in the various countries during the past year is briefly and lucidly outlined by Dr. Harry S. Linfield, who is unusually well equipped for his task because of his connection with the Bureau of Jewish Research. Also under Dr. Linfield's direction there has appeared a list of statistics of Jews in which was included a special study of the Jewish population of the Union of South Africa, carefully revised and brought up to date.

The Year Book contains important reports of the American Jewish Committee, detailing its activities in national and international matters.

The Fifth volume of "The Legends of the Jews" consists entirely of Professor Louis Ginzberg's notes covering the text of Volumes I and II of his monumental work, dealing with Bible characters and incidents from Creation to Moses in Egypt. Volume six, now in plates, includes the notes to the text of Volumes III and IV and covers the period of Moses in the Wilderness to Esther. In the notes will be found the sources from which the material was drawn, and they will be seen to be co-extensive with Rabbinical, Apocryphal, and Pseud-epigraphic literature, and to cover also a considerable portion of mediaeval Jewish literature. Volume VII will contain lengthy excursus, consisting of discussions on important literature and the problems of folklore connected with the subject. It will also contain a complete bibliography of the works referred to in the notes, and an exhaustive index covering the seven volumes, serving as a key to the entire work. Throughout, the notes supplement the text by giving variant legends which for the sake of continuity could not be incorporated in the text and had to be given separately in the notes. This work embodies a mine of learning and comprises the first and most complete collection of Jewish legends about the Bible. The layman as well as the religious teacher will find the text most useful. The legends supply what the Biblical narratives omit. They fill up the gaps; they explain the motives; they enlarge the story; they form the connection between the remotest countries, ages, and peoples, often with startling realism. They draw sublime morals from the most commonplace facts. In a large sense these reminiscences are an interpretation of the religious and national life of the Jews.

The last book sent to the members of the Society was the

attractive volume of stories dealing with homely incidents in the Jewish life of the lower East side. Rufus Lears's collection of tales published under the general title of "Kasriel the Watchman" have all the quaintness of a generation that is fast passing away under modern influences. The book further illustrates the fact that more and more the small and select group which appreciates the value of aiding in the production of our books is growing. This minyan now includes the name of Mr. Nathan H. Shrifte of New York, who subventioned the publication of this book.

The next publication will be a translation of Sholom Ash's story centering around the Jewish persecutions and martyrdoms of 1648 and is entitled "Kiddush Ha-Shem." It treats of the times of the Chmelnitzki atrocities in Poland. In a masterful manner this distinguished Yiddish writer portrays the struggles endured by our people who lived as Jews in intensely hostile environments, how their little joys were blasted and how these humble Jews of Poland lived and died for their faith. It is verily an epic of 1648. With the publication of this volume the Society has now rendered available in English three masters of Yiddish—Perez, Yehoash and Ash.

The Year Book for 1926-27, the twenty-eighth in the series, will appear on time before Rosh Ha-Shanah. There, too, one will find data of timely and educational interest. The biographical sketches will cover the lives of the late Dr. Kaufmann Kohler, Prof. Henry Malter, Prof. Israel Abrahams and Ephraim Lederer, names closely associated with the work of the Society.

Mr. Ephraim Lederer was gifted intellectually and spiritually and gave of himself to the community of Philadelphia and to our Society in particular. He was the first Executive Secretary of the Society and later one of its most active Trustees.

Prof. Israel Abrahams was known throughout the world of Jewish thought as a profound scholar and elegant essayist. We are indebted to him for the scholarly "Jewish Life in the Middle Ages," for the entertaining "Book of Delight," for the instructive "Chapters on Jewish Literature" and for the entrancing "By-Paths in Hebraic Bookland," as well as for his part authorship of the life of "Maimonides." Posthumously there will soon appear his edition and translation of "Ethical Wills," forming a volume in the Jewish Classics Series.

Prof. Malter has given the Society that erudite work on "Saadya," marking a contribution of great scholarly worth. He has also edited and translated the Talmudic Tractate Taanit for the Classics Series, and that too is now in type and will be published in due course.

Dr. Kohler was one of the editors of the New Translation of the Bible, a member of the Classics Committee, and one of the foremost theologians of the day. His passing on is a loss to the world of scholarship and to the Society as well.

The Year Book will have as a special feature an article dealing with the many phases of synagogal architecture. It will be written by the distinguished New York architect, William G. Tachau. In view of the Sesqui-Centennial celebration, an article dealing with the History of the Jews in colonial times and through the American Revolution

will be written by Mr. Albert M. Friedenberg, the secretary of the American Jewish Historical Society.

Then will follow the fourth book of 1926, the *Popular History of the Jewish People*, now being prepared by Professors Max L. Margolis and Alexander Marx. This volume upon which these two eminent scholars have been at work for several years, will chronicle Jewish history from the earliest times to the present day. It should serve as a textbook of Jewish history for intelligent laymen, Jews and Christians, and should answer the needs of the college student. The funds for the publication and distribution of this work were supplied by Mr. Abraham Erlanger, of New York, as Executor of the Estate of Miss Rosetta M. Ulman of Williamsport, Pa. Mr. Erlanger added a considerable sum of his own to assure a work of accurate scholarship, and his interest extends also to the external appearance of the work and its wide distribution. We are indeed indebted to him and to the Estate of Rosetta M. Ulman for the practical aid afforded the Society in the production of this history and for the inspiring example that others may follow.

Our Hebrew Press is a busy plant. From it have appeared learned works and periodicals, meeting the requirements of scholars and learned institutions and thus answering the needs of high scholarship in America. It continues to produce publications for the Hebrew Union College, for the Jewish Theological Seminary of America, The union of American Hebrew Congregations and for the Dropsie College. It is at work on a *Machzor* in Hebrew and English for the United Synagogue of America, and on Yehoash's Yiddish Translation of the Bible. To Dr. Cyrus Adler, that

indefatigable worker in Judaism, is chiefly due the praise for the establishment and indeed for the conception of the Hebrew Press. He saw the need of it for years, urged its establishment, secured the funds to realize it, and aided in many of the practical details from its founding.

The Press has in the few years already justified its existence, but its possibilities must be utilized to a greater extent. From it must issue forth editions of the Hebrew Bible with and without accompanying English translation, rabbinical, ethical and philosophical works, and particularly books of prayer and devotion needed in the synagogue and home, textbooks for our children in the Talmud Torahs, religious schools, as well as primers and kindergarten books. Surely when the budgets of American Israel for the extensive program of building magnificent exteriors are being considered, might not a modest portion be set aside to further supplying the needs of the spiritual activities that are to take place inside these buildings?

Jewish and non-Jewish institutions are utilizing our Press as the medium for the composition of Hebrew and scholarly works. Last year we reported with justifiable pride the publication of the first volume of Prof. Davidson's work, "A Thesaurus of Mediaeval Hebrew Poetry". This volume has been pronounced as fine a piece of Hebrew book-making as has been accomplished in America. We are now printing the second volume.

The Report, together with the Financial Statement, is before our members here and will go forth to the members in due course.

There are specific problems which the Society has to face and they are as follows:

1. Several years ago we had a deficit of \$120,000 and happily it has been reduced to \$40,000. This should be cleared and wiped off our books this year. We cannot function properly and supply the literature needed to educate ourselves and aid to dispel prejudice if we are handicapped by deficits.
2. We need funds to increase our output. Three or four books a year are insufficient to meet the needs of a virile people. American Israel speaks, or it must be made to speak, for the Jewry of the world. The natural form of expression for a people is the printed page, and very little can be said in three books. We have manuscripts waiting to be published. Authors cannot be stimulated to write *that* particular history, essay, novel, textbook, you have been waiting for and have expressed a desire to have, until our manuscript safe is freed of works of authors who have been waiting throughout these seven lean years to see them appear. Is it not clear that we cannot inspire authorship if our output is limited and authors are obliged to wait an undue length of time to see their product published?
3. We need a larger membership. This can be realized if every member of The Society would constitute himself a missionary in our cause. We have appealed again and again to the members, and while some have responded, most of them have not yet aided in this general effort. Thousands of members could be added to our list if our members would each interest just one friend to become a member. Our effort to get members in England has been considerably aided by

the zeal of Mrs. Halper, who on a visit to England has awakened interest in our work. She has enrolled a number of members and has just returned with several Life Members. Then the rabbis can do much for us. We have recently issued the "Book of Psalms" in small form at a considerable expense, but at a selling price of but 35c. apiece, so that the needs of the congregations might be met. This suggestion for an inexpensive "Book of Psalms" came from the rabbis themselves, through whose help the "Book of Psalms" and other books could be placed in the homes of many members of congregations.

We have just sent a questionnaire to our members with a view of ascertaining how much they care for our books. The response that has come shows that the membership desire to possess our books. Not only do they want the books that we are to publish but now and then even inquire whether the Scholarly classics are not intended for general distribution to members and if so that copies be sent to them. Our appeal is to Israel, "catholic" and otherwise, to join us in this sacred work. Will they do it or not? If not, why not?

DR. JONAH B. WISE'S ADDRESS

The guest speaker of the evening was the Rev. Dr. Jonah B. Wise, of New York, who was introduced by Mr. Miller as "the worthy son of an illustrious father, Rabbi Isaac M. Wise". Rabbi Wise in a witty and eloquent address advocated a renaissance of Jewish learning with a new Jewish humanism following in its wake.

"The center of gravity of Jewish life," said Dr. Wise, "is shifting toward America. While no one part of Israel will claim a preponderance of influence it must be admitted that the Jewish future is tremendously involved in the fortunes of the American wing. A generation of heavy immigration has added in mere numbers sufficient to make the Jewry of the United States equal in size if not larger than that of any one political unit. Sharing in the cultural and economic advantages of America, we find ourselves anxious and willing to help our distressed brethren in other lands and are faced also with the necessity of shaping our own affairs so as to do justice to our own problems.

"We American Jews are conscious of a serious situation. It is nothing less than a fight for existence as a historic unit. Our affairs have been always more than merely religious. The synagogue alone cannot solve our difficulties and should not be blamed for them. We have so vast a cultural background and so great a dependence on it that a large share of responsibility for the Jewish future rests on our purely cultural agencies. The Jewish Publication Society of America is one of those forces which must be recognized and strengthened since in the nature of our problem it has a responsibility which is especially grave. America has the mass and the means. Other parts of Israel are too poor to carry added burdens. To evolve from our mass through our means an adequate interpretation of Jewish life is a hard task. In it, this society has a part that cannot be neglected. Jewish culture and education cannot be reduced to the compass of a Sunday School curriculum or a Bible Class outline. The work involves a renaissance, an actual Revival of Learning, a use of a new Jewish Humanism. To that end the work

of this society is an invaluable adjunct and must be furthered."

A general discussion was held in which various suggestions were put forward looking to the extension of the society's activities and the elimination of the deficit reported by the treasurer. The principal speaker was Mr. Isaac Hassler, who advocated the creation of a nation-wide committee to increase the society's membership and funds. Participants in the discussion were Samuel Englander, David Weber, A. M. Burd, M. Friedman, Dr. Cyrus Adler, Mr. Julius S. Weyl and others.

Mr. Hassler's motion to create a committee to enlarge the membership was unanimously carried, and it was the sense of the meeting that all those present at the dinner would be the members of this committee.

OFFICERS ELECTED

The following officers were elected:

President.—Simon Miller, of Philadelphia.

First Vice-president.—Adolph S. Ochs, of New York.

Second Vice-president.—Horace Stern, of Philadelphia.

Trustees. Dr. Cyrus Adler, Lionel Friedmann, Louis E. Levinthal, Howard S. Levy, Judge William M. Lewis, Lessing Rosenwald, Jacob Rubel, Julius S. Weyl, Edwin Wolf, Morris Wolf, all of Philadelphia; Marcus Aaron, A. Leo Weil, of Pittsburgh; Carl Laemmle, Senator Nathan Straus, Jr., of New York.

Honorary Vice-presidents.—Isaac W. Bernheim, of Louisville; Abram I. Elkus, of New York; Louis K. Gutman, of Baltimore; Murray Seasingood, of Cincinnati; M. C. Sloss, of San Francisco; and Rabbi Joseph Stolz, of Chicago.

STATEMENT OF ASSETS AND LIABILITIES, DECEMBER 31, 1925

Assets

Cash in Bank.....	\$1,316.41	
Cash on Hand.....	100.00	
	<hr/>	\$1,416.41
Accounts Receivable.....	13,555.00	
Investments.....	40,761.76	
Unexpired Insurance.....	300.00	
Sustaining Fund Pledges.....	15,267.50	
Inventory.....	21,565.12	
Hebrew Press Plant (valued at).....	17,000.00	
	<hr/>	\$109,865.79
Deficit.....		11,312.53
		<hr/>
Total Assets.....		\$121,178.32

Liabilities

Accounts Payable.....	\$35,470.86	
Notes Payable.....	885.00	
	<hr/>	\$36,355.86
Funds:		
Rosetta M. Ulman Memorial Fund.....	14,622.91	
Jewish Classics Fund.....	50,414.23	
Henry and Diana L. Gitterman Memorial Fund.....	4,225.32	
Sigmund and Hattie S. Friedenthal Memo- rial Fund.....	2,080.00	
Morris Loeb Memorial Fund.....	10,400.00	
Louis Edward Levy Memorial Fund.....	3,080.00	
	<hr/>	
Total Liabilities.....		\$121,178.32

INCOME AND EXPENSE STATEMENT, DECEMBER 31, 1925

Credits

Dues Received.....	\$38,319.42	
Cash Received, Sustaining Fund	7,485.41	
Interest Received.....	2,766.15	
Profit on Sales:		
Sales.....	3,795.06	
	<hr/>	
Total Credits.....		\$52,366.04

Debits

Publications.....	\$21,306.29	
Salesman.....	1,407.46	
Pay Roll.....	8,397.05	
Office Expense, Rent, Postage, etc.....	9,335.50	
	<hr/>	
Total Debits.....		40,446.30
		<hr/>
Excess of Debits.....		\$11,919.74

INVESTMENTS, DECEMBER 31, 1925

Bonds

9 Electric & Peoples Traction Co. 4%.....	\$8,972.50
1 Lehigh Valley Cons. Mort. Loan 4½%	1,000.00
1 Lehigh Valley Cons. Annuity Bond 4½%.....	1,030.00
1½ City of Phila. Registered 4%, due 1942.....	1,505.62
1 United States Gov. 4¼%.....	988.44
2 Mortgages Philadelphia 6%.....	\$9,500.00
1 Mortgage Chicago 6½%.....	1,500.00
	<hr/>
	11,000.00
1 Cleveland Union Terminal 5%.....	6,000.00
2 United Stores Realty Co. 6%.....	2,000.00
Coupons 10M Long Island R. R. Refund 4%.....	8,265.20
	<hr/>
Total.....	\$40,761.76

Statement of Membership, December 31, 1925

Alabama.....	47	Louisiana.....	93
Arizona.....	26	Maine.....	13
Arkansas.....	18	Maryland.....	330
California.....	212	Massachusetts.....	264
Colorado.....	46	Michigan.....	213
Connecticut.....	112	Minnesota.....	148
Delaware.....	30	Mississippi.....	21
District of Columbia.....	54	Missouri.....	124
Florida.....	34	Montana.....	5
Georgia.....	46	Nebraska.....	39
Idaho.....	3	Nevada.....	1
Illinois.....	579	New Hampshire.....	4
Indiana.....	130	New Jersey.....	462
Iowa.....	47	New Mexico.....	2
Kansas.....	14	New York.....	2288
Kentucky.....	77	North Carolina.....	40

North Dakota	21	Central America.....	4
Ohio.....	534	China.....	1
Oklahoma.....	32	Cuba.....	3
Oregon.....	22	Denmark.....	1
Pennsylvania.....	1555	Egypt.....	5
Rhode Island.....	36	England.....	160
South Carolina.....	25	France.....	2
South Dakota.....	6	Germany.....	2
Tennessee.....	47	Holland.....	1
Texas.....	202	India.....	2
Utah.....	9	Ireland.....	3
Vermont.....	1	Italy.....	1
Virginia.....	57	Mexico.....	1
Washington.....	24	Palestine.....	12
West Virginia.....	51	Porta Rica.....	1
Wisconsin.....	81	Portugal.....	2
Australia.....	21	Scotland.....	4
Belgium.....	1	South Africa.....	32
British W. I.....	5	Spain.....	1
Canada.....	124	Virgin Islands.....	1
Annual Members (\$5 a year).....		7970	
Library Members (\$10 a year).....		491	
Patron Members (\$20 a year).....		74	
Friends (\$50 a year).....		7	
Sustaining Members (\$100 a year).....		6	
Life Members.....		64	
Total Membership.....		8612	

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 Baungart, I., 928 Broadway
 Beckhardt, M., 2755 Bainbridge Av.
 Beder, Dr. M. W., 1889 Madison Av.
 Behrman, M. H., 110 5th Av.
 Beier, A., 305 B'way.
 Beier, S. K., 261 Broadway
 Belais, H., 145 W. 36th
 Ben Ami, Jacob, 620 W. 116th
 Bendheim, S., 233 Broadway
 Benedek, M. H., 1133 B'way.
 Benenson, B., 787 E. 176th
 Bennenson, R., 265 E. 197th
 Bennett, A. M., 206 W. 104th
 Bennett, Jacob, Fisk Bldg.
 Berg, Max, 949 Broadway
 Berger, Dr. I. S., 391 E. 149th
 Berger, M. A., 57 E. 11th
 Berger, S., 2537 Valentine Av.
 Bergman, Mrs. M., 228 W. 72d
 Berkson, H., 48 Greenwich
 Berlin, Rabbi M., 31 Union Sq.
 Berlinger, Dr. R., 244 Riverside Dr.
 Bernhardt, Miss F., 418 E. 84th
 Bernheimer, Dr. C. S., 320 W. 89th
 Bernstein, B., 755 West End Av.
 Bernstein, B., 299 B'way.
 Bernstein, D., 54 Howard
 Bernstein, Dr. I. I., 780 E. 169th
 Bernstein, M., 14 Delancey
 Bernstein, M., 1710 Crotona Pk., E.
 Bernstein, P., 1440 Broadway
 Bernstein, Sam'l., 219 W. 81st
 Bernstein, Saul, 565 5th Av.
 Bers, Jos. L., 10 Desbrosses
 Biel, L., 375 Riverside Dr.
 Bijur, Hon. Nathan, 160 W. 75th
 Bildersee, Miss A., 304 W. 99th
 Bilgore, David, 261 Wash.
 Binder, Abr. W., 231 W. 120th
 Bing, Alexander M., 1155 Park Av.
 Binkovitz, R., 596 Broadway
 Birkhahn, R. C., 353 5th Av.
 Black, M. J., 353 4th Av.
 Blankman, L., 775 Garden
 Blauner, I., 272 W. 90th
 Blechman, Rabbi Nathan, 56 E. 122d
 Blechman, Simon, 502 B'way.
 Bloch, Rev. Dr. J., 346 E. 173d
 Bloch, M. E., 783 Beck
 Bloch Publishing Co., 26 E. 22d
 Bloch, Simon, 49 E. 88th
 Block, A. J., 1285 3d Av.
 Block, A. S., 165-7 Henry
 Block, G., 21 E. 40th
 Block, Dr. I., 1845 Madison Av.
 Block, J. L., 231 Bowery
 Bloom, Abraham, 15 W. 37th
 Bloom, H., 215 W. 98th
 Bloom, Rev. I. M., 564 W. 160th
 Bloom, J., 1880 Andrews Av.
 Blumberg, L., 58 E. 113th
 Blumberg, S., 1801 7th Av.
 Blumberg, S., 345 W. 88th
 Blumenstock, M., 619 W. 163d
 Blumenthal, M. B., 233 Broadway
 Blumenthal, S., 305 W. 90th
 Bob, Maurice H., 425 Broadway
 Boemerwald, I. L., 72 Madison Av.
 Bogart, Bernard, 92 St. Nicholas Av.
 Bogart, John, 63 Park Row
 Bogdonoff, M., 2777 Pond Pl.
 Borg, Sidney C., Hotel Chatham
 Borgenicht, L., 1333 Broadway
 Boskey, M., 36 W. 44th
 Bossowick, I., 1440 Broadway
 Boudin, J. B., 110 W. 40th
 Boudin, L. B., 70 W. 40th
 Boyarsky, I., 1701 Eastburn Av.
 Bralower, Louis & Sons, 55 White
 Brand, H., 404 E. 48th
 Branower, Dr. Wm., 945 West End Av.
 Braslau, A., 225 W. 86th
 Braun, Dr. J., 266 West End Av.
 Braus, Mrs. H. L., 545 W. 111th
 Bregman, H., 285 Madison Av.
 Brentano, Mrs. F. I., 225 5th Av.
 Bresler, M. H., 507 Broadway
 Bressler, D. M., 75 Maiden La.
 Bressler, Dr. J., 391 E. 8th
 Bressler, M. L., 833 E. 167th
 Bril, Rabbi I. L., 1643 Nelson Av.
 Brinn, S., 277 Broadway
 Brodek, C. A., 354 West End Av.
 Brodman, Dr. H., 186 Suffolk
 Brody, H. I., 1544 Montgomery Av.
 Brower, Dr. J. L., 43 St. Marks Pl.
 Brown, David, 359 Broadway
 Brown, R., 261 Broadway
 Buchdahl, M. G., 560 W. 163d
 Buchler, Rev. Dr. S., 1800 7th Av
 Buerger, Dr. L., 1000 Park Av.
 Bullowa, Dr. A. M., 148 E. 71st
 Burdick, A. A., 233 B'way.
 Bureau of Jewish Edu., 140 5th Av.
 Bu, Jewish Social Research, 114 5th Av
 Butler, Max H., 945 Aldus
 Cahan, S., 605 W. 113th
 Cahn, Arthur L., 43 Exchange Pl.
 Calem, Jacob, 232 Greenwich
 Calman, Dr. M. S., 600 W. 181st
 Caplan, S., 5 Beekman
 Cardoza, Hon. B. N., 16 W. 75th
 Carlinger, J., Dyckman St. & River Rd.
 Caspe, Dr. A., 210 E. Broadway

- Caspe, Dr. M., 73 W. 119th
 Celler, E., 51 Chambers
 Celniker, Dr. S. J., 128 Lewis
 Chalif, L. H., 163 W. 57th
 Chalmers, T. M., 2654 Marion Av.
 Chanania, I. P., 251 W. 98th
 Charnas, H., 49 W. 24th
 Chertoff, N., 51 Hamilton Terrace
 Chipkin, I. S., 68 W. 117th
 Chopak, P., 522 West End Av.
 Chorosh, Wm., 1451 Broadway
 Citron, Dr. G. B., 66 E. 111th
 Civic, Maxwell, 120 Broadway
 Clemons, Miss Julia, 19 W. 69th
 Clurman, Dr. S. M., 1475 Gd. Concourse
 Coden, S., 480 Amsterdam Av.
 Cohen, A., 342 Madison Av.
 Cohen, Abr., 255 W. 90th
 Cohen, Dr. A. B., 347 5th Av.
 Cohen, Benj. D., 53 E. 112th
 Cohen, B., 132 E. 87th
 Cohen, Mrs. B., 50 W. 26th
 Cohen, Chas., 507 B'way.
 Cohen, Dr. David H., 1220 Elder Av.
 Cohen, E. A., 206 Broadway
 Cohen, G., 217 Broadway
 Cohen, G. L., 353 W. 118th
 Cohen, Dr. H. E., 200 W. 90th
 Cohen, I., 136 E. 95th
 Cohen, I. E., 1641 Andrews Av.
 Cohen, J., 277 Broadway
 Cohen, Leo, 299 B'way.
 Cohen, L., 545 W. 164th
 Cohen, Max., 632 Faile
 Cohen, Moses, 51 Chambers
 Cohen, N., 295 Wadsworth Av.
 Cohen, Miss R. A., 1708 Topping Av.
 Cohen, R., 17 E. 97th
 Cohen, Rabbi S. M., 531 W. 123d
 Cohen, Samuel, 233 W. 25th
 Cohn, Dr. A. E., 315 Central Pk., W.
 Cohn, Dr. I., 229 W. 97th
 Cohn, M., 574 West End Av.
 Cohn, Dr. S., 1955 Grand Concourse
 Conheim, Hermann, 9 Burling Slip
 Conning, Rev. J. S., 156 5th Av.
 Crausman, B., 2074 Harrison Av.
 Currick, S. F., 552 Riverside Dr.
 Danziger, Mrs. Max, 11 E. 79th
 Dattelbaum, M. J., 894 Riverside Dr.
 Dauber, J., 1170 Broadway
 Davidson, A., Greystone Hotel
 Davidson, B., 225 W. 34th
 Davidson, G., 174 2d Av.
 Davidson, Dr. Israel, 531 W. 123d
 Davidson, M. P., 261 Broadway
 Davis, A. M., 152 W. 118th
 Davis, Morton I., 949 Broadway
 Davis, Moses, 13-19 University Pl.
 Davison, S., 815 W. 181st
 Dazian, Henry, 144 W. 44th
 De Haas, J., 50 Morningside Dr.
 Deitch, Dr. J., 2105 Ryer Av.
 Delman, J. D., 170 2d
 Derow, Dr. David, 24 E. 3d
 Diamond, Dr. B., 1488 Wash. Av.
 Diamond, Henry, 11 Eldridge
 Diamond, Dr. J. S., 110 E. 64th
 Diamond, T., 305 Broadway
 Dickheiser, S. J., 137 W. 110th
 Dickstein, Hon. S., 304 E B'way
 Dist. No. I I. O. B. B., 2307 Broadway
 Dittenhoefer, I. M., 1482 Broadway
 Dix, Henry A., 135 Madison Av.
 Dobsevage, I. G., 2146 Vyse Av.
 Dolowitz, A., 70 W. 40th
 Dorb, Abraham, 680 West End Av.
 Dorfman, R., 51 Chambers
 Doskow, Dr. S., 562 5th Av.
 Down Town Tal. Torah, 394 E. Houston
 Dreyfus, Dr. W. E., Hotel Hargrave
 Drob, Rev. Max, 884 Riverside Dr.
 Drucker, M. A., 2084 Grand Av.
 Druskin, Dr. Louis, 910 West End Av.
 Dube, Newman, 657 Broadway
 Duberstein, F., 120 Broadway
 Dubovsky, Dr. B., 17 W. 87th
 Dukas, Julius J., 2 W. 72d
 Dworetzky, M., 26 Ferry
 Eckert, Dr. M. M., 1130 Union Av.
 Edelman, S., 149 Broadway
 Edelstein, S. M., Grand Central Box 66
 Edlin, W., 114 5th Av.
 Edman, S., 537 Broadway
 Eiseman, Rev. A., 790 Riverside Dr.
 Eisen, J. M., 463 Seventh Av.
 Eisenberg, Jos., 305 5th Av.
 Eisler, S. H., 311 E. 4th
 Elion, Dr. R., 2295 Gd. Concourse
 Ellis, E. K., 1482 Broadway
 Elson, Miss Rae, 2710 Bainbridge Av.
 Elster, Dr. H. B., 175 Forsyth
 Eman. Temp. Sch. Com., 43d & 5th Av.
 Endel, Chas. W., 251 W. 98th
 Engelman, Morris, 1837 Madison Av.
 Englander, O., 302 Broadway
 Englander, P., 41 E. 42d
 Entmacher, C., 31 First
 Epstein, A., 325 Central Pk., W.
 Epstein, Dr. A., 982 Jackson Av.
 Epstein, E., 461 Produce Exchange
 Epstein, Ed., 3 W. 92d
 Epstein, H., 130 Post Av.
 Epstein, Dr. H., 1456 Wash. Av.
 Epstein, Dr. H. J., 1738 Crotona Pk., E.
 Epstein, I., 51 Chambers
 Epstein, M. B., 500 7th Av.
 Epstein, M. W., 314 W. 100th
 Epstein, N. B., 1323 College Av.
 Epstein, S., 238 W. 106th
 Erdmann, A. J., 54 W. 53d
 Ernst, I. L., 151 W. 86th
 Eron, Jos. E., 187 E. B'way.
 Fabricant, L., 150 Nassau
 Faerber, L., 268 E. Houston
 Falk Dr. H. C., 129 W. 86th
 Falk, Sam'l., 310 W. 94th
 Farber, Dr. I., 1 E. 115th

- Faust, Dr. I. S., 779 Prospect Av.
 Feder, H., 520 W. 110th
 Federman, M. J., 838 West End Av.
 Feinberg, A. A., 655 W. 160th
 Feinberg, Benj. G., 515 W. 187th
 Feinberg, Jos., 968 Fox
 Feinberg, Sol., 51 Chambers
 Feinstein, A. L., 1540 Broadway
 Feist, Max, 52 W. 38th
 Feitelson, Dr. J., 55 Delancey
 Feld, M., 1691 Selwyn Av.
 Feldman, Dr. I., 250 E. Broadway
 Feldman, Rev. S., 160 W. 98th
 Feldman, S., 1474 Jesup Av.
 Felsenthal, J., 404 E. 48th
 Fensterstock, J., 545 West End Av.
 Fierst, Harry P., 79 5th Av.
 Fife Elias, 1615 University Av.
 Fine, S., 200 W. 111th
 Finelite, A., 150 Nassau
 Fink, R., 230 Broadway
 Finkelstein, Rabbi L., 1675 Bryant Av.
 Finkelstein, Dr. M., 758 Dawson
 Finkelstein, N. B., 36 W. 44th
 Finkelstein, P. A., 215 W. 98th
 Finkelstone, Ed., 514 W. 110th
 Finkelstone, M., 850 E. 161st
 Finn, J., 838 West End Av.
 Fischer, Jos., 115 Broadway
 Fishman, Mrs. A., 239 E. 18th
 Fishman, J., 77 Bowery
 Flexner, Bernard, 40 Exchange Pl.
 Flugelman, N., 525 West End Av.
 Flusser, A. B., 635 W. 174th
 Fohs, F. J., 1000 Park Av.
 Fortgang, A., 191 Duane
 Fox, Benj., 72 8th Av.
 Frackman, M., 51 Chambers
 Fradis, H., 1002 Woolworth Bldg.
 Frank, Louis, J., 70 Jefferson
 Frankel, Dr. Julius, 218 E. 15th
 Frankel, Dr. Lee K., 1 Madison Av.
 Frankfurt, B., 455 7th Av.
 Franzblau, A. M., 140 W. 42d
 Frauenthal, Dr. H. W., 160 W. 59th
 Freedman, Mrs. B. L., 57 W. 55th
 Freedman, D. M., Woolworth Bldg.
 Freedman, Morris, 27 E. 95th
 Freedman, R., 1382 Prospect Av.
 Freiburger, D., 261 Broadway
 Freidus, Sol., 516 5th Av.
 Freiman, L., 1540 Broadway
 Frenkel, Emil, 8 E. 81st
 Frey, Dr. D. I., 2065 Gd. Concourse
 Friedenber, D. S., 315 4th Av.
 Friedland, Dr. E. J., 530 Willis Av.
 Friedland, Dr. H., 1266 Gd. Concourse
 Friedlander, E., 142 W. 44th
 Friedlander, M., 5 W. 75th
 Friedman, C., 68 Lenox Av.
 Friedman, Dr. E. D., 74 E. 91st
 Friedman, E. M., 14 Wall
 Friedman, F. B., 2675 Valentine Av.
 Friedman, I., 1884 7th Av.
 Friedman, L., 256 Grand
 Friedman, Jacob H., 132 Nassau
 Friedman, J. S., 277 Broadway
 Friedman, L. M., 200 W. 111th
 Friedman, Dr. L. M., 324 E. 4th
 Friedman M., 38 Ft. Wash. Av.
 Friedman, M., 2855 Gd. Concourse
 Friedman, M., 155 Riverside Drive
 Friedman, Sam'l. D., 628 Broadway
 Fromberg, H. G., 320 B'way.
 Frost, S., 41 W. 14th
 Fuchs, Max, 233 Broadway
 Fuchs, S., 860 Cauldwell Av.
 Fuerst, W. F., 87 Nassau
 Furgatch, S. H., 915 Prospect Av.
 Furman, Edw. I., 600 W. 161st
 Furman, Leo S., 740 West End Av.
 Ganz, S. H., 150 Nassau
 Garbat, Dr. A. L., 113 E. 81st
 Garber, M., 1991 Washington
 Garfunkel, A., 35 E. 84th
 Garmesey, J. H., 51 Chambers
 Garten, S., 51 Chambers
 Geiger, H. J., 45 W. 45th
 Geller, H. J., 2153 Amsterdam Av.
 Gellert, Dr. S., 748 6th
 Gerber, Dr. J., 346 E. 10th
 Gettenberg, Dr. S., 251 E. 119th
 Gilbert, A. S., 2855 Gd. Concourse
 Gilman, Jacob, 116 Nassau
 Gimbel, Mrs. I., 771 Madison Av.
 Ginsberg, S., 621 Broadway
 Ginsburg, Max, 119 Wooster
 Ginsburg, Dr. S., 1446 Prospect Av.
 Ginzberg, Dr. L., 568 W. 149th
 Gisnet, Morris, 1482 Braodway
 Gitelson, M. L., 424 B'way.
 Gitterman, J. L., 215 E. 22d
 Glauber, M., 2345 Broadway
 Glick, B., 14 E. 8th
 Glucksman, H. L., 425 Riverside Dr.
 Glucksman, J., 729 Seventh Av.
 Glushak, Dr. L., 317 W. 89th
 Goetz, I., 15 Park Row
 Gold, Miss A., 170 E. 118th
 Gold, L., 270 Madison Av.
 Goldberg, H. M., 509 W. 110th
 Goldberg, L. P., 291 B'way
 Goldberg, M., 555 Cauldwell
 Goldberg, P., 339 W. 77th
 Goldberg, Dr. Wm. H., 251 W. 95th
 Goldberger, L. J., 395 4th Av.
 Golde, Louis, 270 West End Av.
 Golde, Morris, 325 West End Av.
 Goldfarb, Prof. A. J., College City of N. Y.
 Goldfarb, D. E., 258 B'way.
 Goldfarb, P., 302 Broadway
 Goldman, Dr. A., 1801 Wecks Av.
 Goldman, B., 702 Broadway
 Goldschmidt, H. E., 2 Pinehurst Av.

- Goldsmith, A., 375 West End Av.
 Goldsmith, M., 353 W. 85th
 Goldsmith, S. J., 151 Central Pk., W.
 Goldsmith, S. M., 302 Convent Av.
 Goldsmith, S., 114 Fifth Av.
 Goldstein, Dr. B., 44 W. 114th
 Goldstein, B., 2111 Grand Av.
 Goldstein, B., 50 Union Square
 Goldstein, C., 18 White
 Goldstein, C. J., 302 Broadway
 Goldstein, D. I., 302 Broadway
 Goldstein, E., 565 Fifth Av.
 Goldstein, Rabbi H. S., 1925 7th Av
 Goldstein, J., 600 W. 161st
 Goldstein, J. D., 565 Fifth Av.
 Goldstein, J. J., 72 Madison
 Goldstein, Max, 501 7th Av.
 Goldstein, Dr. P. R., 352 4th Av.
 Goldstein, S., 217 Broadway
 Goldstein, Dr. Wm., 2146 Hughes Av.
 Goldstone, Wm., 1925 Andrews Av.
 Goldwasser, J. E., 345 4th Av.
 Goldwater, Dr. A. L., 141 W. 121st
 Goldwater, Dr. S. S., Mt. Sinai Hospital
 Gomberg, P. M., 2550 Grand Av.
 Goodfriend, Jacob, 542 5th Av.
 Goodman, A. & Son, 640 E. 17th
 Goodman, Abraham, 616 W. 137th
 Goodman, Dr. A., 220 E. 16th
 Goodman, D. N., 634 W. 136th
 Goodman, E., 19 E. 105th
 Goodman, M., 2600 Preston Av.
 Goodman, S. A., 473 West End Av.
 Gordon, Alfred, 132 Nassau
 Gordon, Bernard, Woolworth Bldg.
 Gordon, G. S., 3440 Broadway
 Gordon, J., 1 Madison Av.
 Gordon, Miss L., 39 E. 7th
 Gordon, Dr. N., 1720 Madison Av.
 Gottheil, Dr. R., 220 W. 92th
 Gotthelf, Beatrice., 26 Union Sq.
 Guttlied, I., 2126 Woolworth Bldg.
 Gottschall, Louis, 44 W. 96th
 Gottschall, S., 15 Claremont Av.
 Graef, A., 265 W. 36th
 Graff, Abr., 29 Canal
 Granet, Dr. Adolph, 45 E. 85th
 Greenbaum, D., 299 B'way.
 Greenbaum, L. S., 7 Dey
 Greenberg, Miss A., 1654 Weeks Av.
 Greenberg, Dr. D., 1220 Grand Concourse
 Greenberg, Dr. Geza, 120 E. 34th
 Greenberg, Harry, 286 Broome
 Greenberg, H., 463 7th Av.
 Greenberg, Louis E., 2136 Clinton Av.
 Greenberg, M., 99 Nassau
 Greenberger, M., 1155 Gerard Av.
 Greene, I. M., 277 Broadway
 Grenebaum, S., 204 W. 81st
 Greenfeld, H. G., 51 Chambers
 Greenfield, N. C., 1372 Broadway
 Greenhill, Jos., 160 Broadway
 Greenstein, M., 206 W. 29th
 Greenwald, H., 1815 7th Av.
 Greenwald, I., 317 E. 57th
 Grollman, J. W., 1041 Kelly
 Gronich, A., 543 W. 146th
 Gross, Leopold, 25 Beaver
 Gross, Dr. S., 746 E. 5th
 Grossman, C., 115 Broadway
 Grossman, C., 149 Broadway
 Grossman, M. H., 33 E. 48th
 Grossman, Rev. Dr. R., 254 W. 82d
 Grossman, Wm., Times Bldg.
 Grunauer, R., 49 St. Nicholas Ter.
 Gubin, Dr. S., 306 W. 100th
 Guelman, Dr. H., 245 E. 24th
 Guggenheim, Murry, 120 Broadway
 Guggenheimer, Mrs. R., 37 W. 57th
 Gutfreund, Hugo, 406 W. 43d
 Gutman, Louis, 1186 Madison Av.
 Gutmann, J., 41 W. 83d
 Haas, S. A., 9 E. 48th
 Hafer, H. E., 112 Riverside Dr.
 Hahn, J., 124 Rivington
 Halle, J., 729 B'way
 Hamburger, H., 86 John
 Hand, Sol. S., 124 W. 114th
 Hano, A. R., Ansonia Hotel
 Hano, Philip, 799 B'way.
 Harris, Abraham, 18 E. 106th
 Harris, Jacob M., 924 W. End Av.
 Harris, Rev. Dr. M. H., 418 Central Pk., W.
 Hatikwah Club, 138th & Amsterdam Av.
 Hayman, N., 37 Maiden Lane
 Hazay, Dr. M. H., 152 E. 35th
 Hecht, Chas., 300 Madison Av.
 Hecht, Meyer, 8 Jacob
 Helfat, J. N., 233 Broadway
 Heller, A. A., 171 W. 71st
 Heller, H., 316 W. 71st
 Heller, Sam'l., 358 5th Av.
 Heller, Zachary, 507 Broadway
 Hemley, Fred'k., 115 Broadway
 Hendler, M., 604 Concord Av.
 Hendricks, Mrs. Chas., 325 W. End Av.
 Hermann, Rob't., 1 W. 93d
 Herold, Jacob, 75 Leonard
 Herrick, A. J., 99 Nassau
 Herring, P., 41 E. 42d
 Hershfield, L., 704 Broadway
 Hertz, Emanuel, 149 Broadway
 Herwitz, H., 131 Duane
 Herzbrum, H., 1980 7th Av.
 Herzog, Mrs. Jos., 808 West End Av.
 Heyman, D. M., 815 Park Av.
 Heymsfeld, N. A., 1477 Wash. Av.
 Hill, Dr. I. J., 72 Rivington
 Hill, M. C., 7th & East River
 Hillquit, M., 19 W. 44th
 Himmelstein, Dr. U., 10 E. 95th
 Himwich, Dr. A. A., 1871 Madison v.
 Hinitch, D., 215 W. 116th
 Hirsch, Dr. Al., 432 E. 140th

- Hirsch, Dr. D., 636 Greenwich
 Hirsch, Dr. Sol., 574 E. 141st
 Hirsdansky, S., 100 Morningside Dr.
 Hirsh, Dr. A. B., 67 W. 94th
 Hirsh, S., 48 Wall
 Hochberg, D., 30 Church
 Hodes, H., 624 W. 176th
 Hoenig, M. H., 5 Beekman
 Hoenter, J., 257 4th Av.
 Hofheimer, H., 308 W. 94th
 Hollander, M. L., 37 7th
 Holoschutz, Ike, 200 W. 111th
 Honig, E., 377 Edgecombe Av.
 Horowitz, Dr. A. D., 440 E. 6th
 Horowitz, Jos., 597 E. 170th
 Horowitz, J. L., 320 Grand
 Horowitz, L., 369 E. 4th
 Horowitz, M. A., 71 E. 96th
 Horowitz, M. M., 46 Ft. Wash. Av.
 Horowitz, S. I., 369 E. 4th
 Hoschander, Dr. J., 218 W. 112th
 Houdini, Mr. & Mrs. H., 278 W. 113th
 Housman, C. J., 11 Wall
 Housman, M. C., 2075 Creston Av.
 Huhner, Leon, 320 Central Pk., W.
 Hymanson, Rev. Dr. M., 1335 Madison
 Hyman, Dr. A., 144 E. 36th
 Hyman, Mrs. C., 680 West End Av.
 Hyman, Jos., 963 Stebbins Av.
 Hyman, Mrs. L., 20 W. 84th
 Hyman, Mrs. Sam'l L., 174 W. 76th
 Hymanson, Dr. A., 50 E. 96th
 Illoway, Dr. H., 1113 Madison Av.
 Isaacs, J. I., 52 E. 120th
 Isaacs, Lewis M., 52 William
 Isaacs, Stanley M., 505 5th Av.
 Ish Kishor, J., Order Sons of Zion
 Ittelson, Henry, 1050 Park Av.
 Jablow, A., 152 W. 42d
 Jablow, J. M., 371 Edgecombe Av.
 Jablow, M., 120 W. 42d
 Jackson, H., 890 Irvine
 Jacobs, J. J., 430 W. 116th
 Jacobs, M. L., 115 Broadway
 Jacobs, Ralph J., 37 W. 70th
 Jacobson, J. G., 58 Leonard
 Jacobson, M. L., 165 B'way
 Jacobson, Samuel J., 51 Chambers
 Jacoby, M., 365 West End Av.
 Jaffe, Moses, 1170 Broadway
 Jais, J. D., 290 West End Av.
 Jalien, John J., 365 W. 118th
 Jalkut, Benj., 395 4th Av.
 Janko, Dr. N., 135 W. 123d
 Jarcho, Dr. J., 303 N. 106th
 Jarcho, M., 215 E. 37th
 Jarecky, Dr. H., 168 W. 86th
 Jarett, H., 898 West End Av.
 Jerskey, Dr. Abram, 201 W. 117th
 Jew. Agri. & Aid Soc., 301 E. 14th
 Jewish Theological Sem., 531 W. 123d
 Joffe, J., 141 B'way.
 Joffe, S. A., 505 W. 162d
 Jonas, A., 39 E. 29th
 Joseph, L., 865 West End Av.
 Jurist, Dr. D., 315 E. 79th
 Juster, Jos. A., 148 Madison Av.
 Kadushin, M., 561 W. 141st
 Kahan, M. S., 2 Av. "A"
 Kahn, Alex., 320 Broadway
 Kahn, H., 2112 Honeywell Av.
 Kahn, J., 66 Broadway
 Kahn, J. M., 200 W. 113th
 Kahn, Dr. Max, 415 Ft. Wash. Av.
 Kaiden, Dr. M. H., 115 W. 73d
 Kanrich, S., 680 West End Ave.
 Kantrowitz, Dr. B. A., 210 Riverside Dr.
 Kantrowitz, J., 791 Lexington Av.
 Kaplan, E., 67 E. 77th
 Kaplan, G., 212 5th Av.
 Kaplan, H., 1820 Trafalgar Pl.
 Kaplan, Dr. I. I., 55 E. 86th
 Kaplan, M., 2478 Grand Av.
 Kaplan, Rev. M. M., 1 W. 89th
 Kaplan, Dr. P., 63 E. 114th
 Kaplan, S., 106 W. 179th
 Kaplan, S. M., 40 E. 83d
 Kapp, I., 624 Hudson
 Karpf, M. J., 210 W. 91st
 Kastor, Sigmund, 109 Duane
 Katz, Dr. David, 200 W. 113th
 Katz, Rabbi J., 945 E. 163d
 Katz, N. S., 915 Hoe Av.
 Kaufman, H. B., 915 Fox
 Kaufman, H. M., 970 Park Av.
 Kaufman, Samuel, 935 E. 163d
 Kaufman, Wm., 615 W. 143d
 Kava, Dr. H. L., 640 W. 170th
 Kehlman, L., 229 W. 28th
 Kehlmann, H., 954 Hoe Av.
 Kehlmann, M., 1061 Hall Pl.
 Kehman, N. M., 23 W. 119th
 Keibel, Erich, 116 Broad
 Keilson & Waxelbaum, 132 W. 43rd.
 Keller, Dr. M. D., 1885 7th Av.
 Kern, R. M., 126 W. 46th
 King, Sol., 1425 Wythe Pl.
 Kirsch, J., 461 4th Av.
 Kirchman, M. J., Custom House
 Kirschstein, B., 280 B'way
 Kleban, L. E., 1714 Crotona Pk., E.
 Kleban, Mrs. R., 2701 Gd. Concourse
 Kleban, S., 884 West End Av.
 Klein, A. W., 247 W. 72d
 Klein, Dr. David, c/o Col. of C. of N Y.
 Klein, H. H., 1349 Lexington Av.
 Klein, Jacob, 1440 Broadway
 Klein, Dr. J. J., 19 W. 44th
 Klein, Dr. W., 1930 Grand Concourse
 Kleinberg, I., 801 West End Av.
 Kleinfeld, P. M., 1133 B'way.
 Kleinman, Sol., 621 W. 188th
 Kling, Dr. Jehiel, 924 E. 181st

- Koch, H., 999 6th Av.
 Koch, Jonas, 20 W. 47th
 Koenig, Hon. Sam'l. S., 27 Cedar
 Koenigsberg, B., 400 E. Houston
 Kohler, E. J., 29 W. 85th
 Kohler, Max J., 2 W. 88th
 Kohn, A. H., 1886 Prospect Av.
 Kohn, Rabbi J., 235 W. 110th
 Kohn, L. A., 274 W. 113th
 Kohn, Sol., 270 Madison Av.
 Kolodney, L., 15 Park Row
 Kommel, N. A., 333 Central Pk., W.
 Kopelman, B. E., 316 W. 97th
 Kopeloff, I., 2262 Lorinz Pl.
 Koppal, Dr. J., 954 2d Av.
 Korn, H., 924 West End Av.
 Kornbluth, S., 1 Madison Av.
 Kornfeld, A. E., 114 E. 71st
 Kornreich, H., 356 Greenwich
 Kovner, H., 179 Wooster
 Lraditor, A., 15 Park Row
 Kraft, S., 906 Simpson
 Krakower, Dr. T. B., 111 W. 119th
 Krakowski, Dr. M., 1665 Washington Av.
 Krass, Rev. Dr. N., 2370 B'way.
 Kraushaar, Meyer, 51 Chambers
 Kravit, A., 935 Kelly
 Kresh, Robt., 30-34 W. 26th
 Krinsky, H. J., 299 B'way.
 Krinsky, J., 18 E. Broadway
 Kronenberg, B., 302 B'way
 Krulewitch, Harry, 415 Produce Exch.
 Kubie, Sam'l., 80 Wall
 Kugel, S. H., 80 Maiden Lane
 Kuntz, H., 180 B'way.
 Kupferberg, F., 596 B'way.
 Kurz, M., 781 Dawson
 Kutz, A., 320 5th Av.
 Labiner, N., 268 E. Houston
 Laemmle, Carl, 465 West End Av.
 Lam, S., 506 W. 113th
 Lampport, J. H., 76 W. 86th
 Landa, Dr. M. G., 281 E. Broadway
 Lande, L., 126 Claremont Av.
 Lande, M. B., 1200 Madison Av.
 Landesberg, W., 299 E. Mt. Eden Av.
 Landres, S., 1200 Hoe Av.
 Landsberg, J., 326 B'way
 Landsman, S., 1380 Prospect Av.
 Landy, J., 211 Ft. Wash. Av.
 Lang, H., 550 W. 57th
 Langsam, J., 321 Broadway
 Lasdon, S. D., 435 Riverside Dr.
 Lasky, S. D., 280 B'way.
 Lasner, J., 71 Worth
 Launer, Dr. L., 309 E. 10th
 Lazaroff, M., 45 W. 110th
 Le Bayer, M. J., 1920 University Av.
 Lederman, M., 153 W. 72d
 Lefkowitz, Mrs. D. E., 50 E. 96th
 Lehr, I. A., 233 Broadway
 Leichter, A., 454 Ft. Wash. Av.
 Leichtman, Max, 120 W. 42d
 Leitman, A., 647 Broadway
 Leppert, Louis S., 149 Av. C
 Lerman, Charles, 29 E. B'way
 Lerner, N. H., 2354 Webster Av.
 Lesser, Henry, 305 Broadway
 Levenson, Jos., 243 Canal
 Levenson, M., 568 B'way.
 Levi, A. J., 45 E. 85th
 Levin, Harry, 15 Park Row
 Levine, Jos. M., 832 Manida
 Levine, Murray, 2 Rector
 Levine, P. M., 1307 Lexington Av.
 Levinsohn, Dr. H., 227 E. 10th
 Levinson, A., 65 Ft. Wash. Av.
 Levinson, Chas., Ansonia Hotel
 Levinson, Dr. L. R., 1138 Vyse Av.
 Levitas, G., 367 Ford
 Levitt, C. H., 1440 Broadway
 Levow, Benj., 971 Kelly
 Levy, A., 22 Mt. Morris Pk., W.
 Levy, A., 777 West End Av.
 Levy, A. A., 771 West End Av.
 Levy, A. M., 331 W. 84th
 Levy, Aaron Wm., 60 Wall
 Levy, D., 498 West End Av.
 Levy, David N., 1310 Grant Av.
 Levy, E. B., 27 E. 73d
 Levy, Eugene N., 21-23 Waverly Pl.
 Levy, F., 2041 5th Av.
 Levy, F. H., 42 B'way.
 Levy, H., 797 E. 170th
 Levy, H., 129 E. 80th
 Levy, I. H., 37 Wall
 Levy, J., 473 West End Av.
 Levy, J., 256 Broadway
 Levy, Mrs. L. Napoleon, 101 E. 74th
 Levy, M., 600 W. 115th
 Levy, M., 630 W. 141st
 Levy, Meyer, 110 E. 42d
 Levy, Sam'l., 295 5th Av.
 Levy, S. L., 87 University Pl.
 Lewek, Rev. J. R., 1216 Washington Av.
 Lewi, Isidor, N. Y. Tribune
 Lewine, F., 160 B'way.
 Lewine, H. S., 565 Fifth Av.
 Lewinson, Benno, 2880 Broadway
 Lewis, C. M., 262 W. 83d
 Lewis, D., 141 B'way.
 Lewis, S., Jr., 417 E. 85th
 Lewisohn, Adolph, 881 5th Av.
 Le Witter, Dr. Arnold, 1108 Times Bldg.
 Lhowe, Harold R., 321 B'way.
 Liberman, H. N., 2178 B'way.
 Lichtenstein, L., 1562 B'way.
 Lichtman, E. L., 120 B'way
 Lieber, J., 141 Fifth Av.
 Lieberman, Dr. L., 123 W. 119th
 Liebkoff, A., 2034 Creston Av.
 Liebovitz, A., 75 Leonard
 Liebovitz, E. J., 75 Leonard
 Liebowitz, H. H., 75 Leonard
 Liff, Dr. J., 757 Beck

- Lilienthal, G., 305 W. 72d
 Lilienthal, S., 427 W. 154th
 Linde, B., 501 7th Av.
 Linfield, H. S., 114 5th Av.
 Linhart, S. T., 2500 Webb Av.
 Linker, John, 175 E. 79th
 Lipman, H. J., 220 Wadsworth Av.
 Lipman, S., 359 Ft. Wash. Av.
 Lippit, M., 512 B'way.
 Lipshitz, I., 80 Lafayette
 Lipton, Abr., 160 Broadway
 Liss, C., 507 Broadway
 Lissberger, B., 330 Park Av.
 Lissman, Rev. Dr. Ed., 417 Riverside Dr.
 Littauer, L. N., 64 W. 87th
 Littman, H., 243 W. 46th
 Liverman, H., 24 W. 39th
 Loeb, J. F., 100 Broadway
 Loewenstein, Dr. L. C., 180 Riverside Dr.
 Login, Paul, 29 E. 21st
 London, H., 310 W. 99th
 London, Hon. Meyer, 302 B'way.
 London, Monte, 270 Madison Av.
 Londoner, C., 41 Warren
 Long, Bernhard, 171 W. 71st
 Lorber, Dr. H., 135 E. 21st
 Lorsch, Miss Fannie, 885 West End Av.
 Louchheim, W. C., 111 Broadway
 Lowenfeld, I., 2 Rector
 Lowenstein, S., 150 W. 79th
 Lowinson, Oscar, 5 W. 91st
 Lubell, A. D., 158 E. 179th
 Lubell, A. P., 1851 7th Av.
 Lubell, J. J., 502 Broadway
 Lubell, Morris, M., 502 Broadway
 Lubell, S. L., 789 West End Av.
 Lurie, H. I., 506 Park Row
 Lurie, Mrs. M., 1186 Madison Av.
 Mack, Harry, 52 William
 Mack, Hon. J. W., Woolworth Bldg
 Makofsky, Rose, 16 F. 113th
 Malkin, M., 309 St. Ann's Av.
 Manaccus, S., 325 Broadway
 Mandel, Max, 272 W. 90th
 Mandell, K., 33 Rector
 Manheimer, S. S., 304 E. Broadway
 Mann, Sam'l., 1121 Forest Av.
 Manner, Miss Jane, 60 W. 68th
 Margolies, Rabbi M. S., 48 E. 89th
 Margolish, M. L., 627 B'way.
 Marion, Sam'l., 291 Broadway
 Markel, Max, 1326 Madison Av.
 Markowitz, B., 300 Water
 Marks, B., c/o Gimbel Bros.
 Marmor, C. K., 867 Crotona Pk., N.
 Marrow, I. L., 55 White
 Marx, Dr. A., 100 Morningside Drive
 Maslansky, P., 601 W. 160th
 Mathews, J. B., 154 Nassau
 Maximon, S. B., 40 W. 68th
 Mayer, Hon. J. M., 11 E. 9th
 Mayper, A. A., 1440 B'way
 Mehler, Aron, 54 Harrison
 Meinhard, M. H., 215 4th Av.
 Meirowitz, Dr. Phil., 601 W. 110th
 Meltsner, Chas. N., 126 5th Av.
 Meltsner, O., 268 E. Houston
 Mendelsohn, Rabbi J. I., 1806 Winik Pl.
 Mendelsohn, Sig., 314 W. 107th
 Mendelson, Julius, 924 West End Av.
 Mendelsohn, J., 2111 Daly Av.
 Mendes, Rev. Dr. H. P., 30 W. 70th
 Mendoza, I., 15 Ann
 Menken, Mrs. J. S., Hotel Endicott
 Menken, M. M., 140 W. 71st
 Meyer, H. D., 225 W. 86th
 Meyerowitz, A., 149 Broadway
 Meyers & Sons, A., 24 W. 25th
 Meyrich, Eli, 30 University Pl.
 Michaelson, Ben. S., 1 Madison Av.
 Millendorf, S. B., 233 B'way
 Miller, C. A., 734 E. 160th
 Miller, Dr. D., 1767 Madison Av.
 Miller, Dr. I., 1515 Boston Rd.
 Miller, Dr. L., 76 Rivington
 Miller, N., 16 W. 30th
 Mindlin, H., 266 Grand
 Minsky, I., 200 Fifth Av.
 Mintz, M. L., 1183 Gd. Concourse
 Mintz, Mrs. S., 160 W. 95th
 Mitchell, S., 35 Mt. Morris Pk., W.
 Mittelman, Dr. J. H., 116 Columbia
 Moch, I., 600 W. 115th
 Moisseiff, Leon S., 3 E. 106th
 Moolten, Dr. R. J., Aeolian Hall
 Morais, Rev. H. S., 23 W. 120th
 Morgenstern, David, 26 W. 17th
 Morris, G., 3053 Perry Av.
 Morton, A. S., 1440 B'way
 Moseson, Rabbi C. E., 2046 Prospect Av.
 Mosesohn, Dr. N., 215 W. 92d
 Moshkovitz, Dr. Z., 344 E. 17th
 Moskowitz, Dr. H., 147 E. 38th
 Moss, A., 108 W. 43d
 Moss, Nathan, 80 Maiden Lane
 Murzin, I., 42 Hester
 Musken, W., 683 Broadway
 Nagel, Chas., 120 B'way
 Nalven, L., 20 W. 22d
 Nalven, L., 110 Greene
 Nash, I., 40 Lispenard
 Nash, J., 893 Stebbins Av.
 Nashly, L., 46 Ft. Washington Av.
 Nathan, Mrs. F., 225 W. 86th
 Necarsulmer, H., 225 W. 86th
 Neivert, Dr. H., 154 E. 171st
 Neuburger, Max, 8 E. 94th
 Neulander, Rabbi J., 1009 Prospect Av.
 Neustadt, Mrs. S., 927 5th Av.
 Nevelson, B., 32 B'way.
 Neuburger, Alfred H., 100 Broadway
 Newberger, S., 38 Park Row
 Newburger, S. M., 100 B'way.
 Newman, D., 366 B'way
 Newman, Dr. S. L., 253 E. B'way
 New York Public Library, 476 5th Av.

- Nisonoff, Dr. J., 1670 Lexington Av.
 Norden, J., 878 West End Av.
 Noshpitz, I., 1471 Vyse Av.
 Notess, M., 50 E. 42d
 November, N., 252 W. 85th
 Nusbaum, Myer, 342 Madison Av.
 Ollendorf, I., 20 W. 47th
 Oshlag, Dr. J., 1060 Madison Av.
 Osserman, Simon E., 805 St. Nicholas Av.
 Paleg, Dr. B., 1136 Clay Av.
 Palitz, S., 320 W. 86th
 Pantell, J. J., 857 Crotona Pk. W.
 Paskus, Gasa, 103 Gold
 Pasternack, M., Municipal Bldg.
 Payson, H., 306 W. 100th
 Pell, L., 155 W. 44th
 Pereles, M., Flat Iron Bldg.
 Perkiss, M., 2600 Creston Av.
 Perla, Morris, 22 Lenox Av.
 Perlberg, Dr. E., 272 W. 125th
 Perlman, Max, 1440 Broadway
 Perlman, Hon. N. D., 51 Chambers
 Perlman, S., 1876 Marmion Av.
 Perman, Samuel, 625 W. 164th
 Peyser, G. B., 969 2d Av.
 Pfeiffer, Alex., 220 W. 98th
 Phillips, N., 565 Fifth Av.
 Phillips, Capt. N. T., 114 W. 74th
 Pick, M., 2170 Broadway
 Pines, Julius L., 217 Broadway
 Pinkus, M., 51 Chambers
 Pinski, D., 773 Beck
 Podell, D. L., 111 Broadway
 Podolsky, D., 88 Park Row
 Pollack, H. C., 1 Madison Av.
 Pollack, J., 12 E. 22d
 Pollak, Chas. N., 597 Lexington Av.
 Pollak, S. B., 63 Park Row
 Pollock, B., 1 Madison Av.
 Pollock, Henry W., 515 W. 110th
 Pollock, M., 165 B'way
 Pompan, M. A., 38 Park Av.
 Pone. Prog. Y.M.B.Ass'n., 512 E. 76th
 Pool, Rev. Dr. D. deSola., 99 Central Pk. W.
 Popkin, L., 103 Park Av.
 Prager, Wm., 2 Rector
 Prashker, L., 165 Broadway
 Prashker, R., 315 W. 115th
 Preiss, Elias, 65 Ft. Wash. Av.
 Presman, B., 227 Fulton
 Pretzfeld, Mrs. E., 170 W. 74th
 Price, Dr. G. M., 131 E. 17th
 Projector, Dr. H., 717 Kelly
 Propp, Morris, 524 Broadway
 Proskauer, J. M., 51 Chambers
 Quat, Ephrim, 1680 Park Av.
 Quint, A., 36 E. 31st
 Rabinovitch, M. A., 1226 Evergreen Av.
 Rabinowitz, Aaron, 1261 Broadway
 Rabinowitz, L. M., 175 Wooster
 Rabinowitz, M., 657 Bryant Av.
 Rabinowitz, S., 149 B'way.
 Radzyner, S., 1016 Bryant Av.
 Reader, Mrs. Fannie, 520 W. 144th
 Redalieu, Dr. G., 571 E. 140th
 Reich, B., 838 West End Av.
 Reich, Dr. H., 2075 Gd. Concourse
 Reiner, James 310 W. 97th
 Reiskin, D., 197 E. 7th
 Reissman, Dr. Irving I., 231 E. 11th
 Reit, H. J., 305 B'way.
 Reit, L., 305 Broadway
 Relig. Sch., Shaaray Tefila, 160 W. 82d
 Relkin, Henry, 850 E. 161st
 Remenyi, Wm. S., 790 Riverside Dr.
 Rettenberg, J. K., 545 W. 164th
 Retzker, Michael, 101 W. 106th
 Reubens, R., 149 Broadway
 Rhine, Moe, 125 E. 85th
 Rich, B., 255 W. 108th
 Richards, B. G., 8 W. 40th
 Riegelman, H., 67 Wall
 Rifkind, S. H., 1527 E. 172d
 Riglander, J. W., 209 W. 14th
 Ringer, Dr. A. I., 3 W. 73d
 Ritter, Dr. I. L., 1050 Park Av.
 Ritter, Louis, 1801 7th Av.
 Robbins, Ben., 11 E. 26th
 Robbins, Dr. S. N., 303 5th Av.
 Robert, Sam'l., 906 Park Av.
 Robins, J. H., 51 Chambers
 Robinsohn, Dr. D., 1211 Madison Av.
 Robison, I., 26 W. 22d
 Robison, Louis, 20 W. 22nd
 Rock, Wm., 25 Jefferson
 Rodef Shalem Religious School
 Rodgers, Dr. W. A., 161 W. 86th
 Roeder, S. M., 174 E. 95th
 Rogers, C. A., 152 W. 42d
 Rogers, G. A., 67 Wall
 Rogers, M. H., 920 B'way.
 Rogers, S. E., 850 10th Av.
 Roggen, H., 1372 B'way.
 Roggen, Julius, 1229 Park Av.
 Roggen, L. A., 653 Broadway
 Roggen, Sol., 231 4th Av.
 Rogovin, A., 1250 College Av.
 Rongy, Dr. A. J., 590 West End Av.
 Rorenthel, Wm., 36 W. 57th
 Rosalsky, Hon. Otto A., 225 W. 86th
 Rosansky, J. H., 80 St. Nicholas Av.
 Rose, A., 237 W. 113th
 Rose, L. S., 230 W. 105th
 Rose, O. B., 56 Ft. Wash. Av.
 Rose, Wm. R., 309 W. 81st
 Roseman, I., 33 Orchard
 Rosen, A. H., 128 Rivington
 Rosen A. W., 1403 Grand Concourse
 Rosen, Dr. B. J., 773 Dawson
 Rosen, Dr. I., 44 E. 51st
 Rosen, Dr. S., 1662 Vyse Av.
 Rosenbaum, I. I., 910 West End Av.
 Rosenbaum, Dr. M., 61 W. 88th
 Rosenbaum, S. G., 207 W. 24th

- Rosenberg, A., 1333 Broadway
 Rosenberg, Albert, V., 115 W. 27th
 Rosenberg, E., 3800 Broadway
 Rosenberg, H. L., 115 W. 27th
 Rosenberg, J. N., 74 B'way.
 Rosenberg, L., 780 West End Av.
 Rosenberg, Louis, 800 Riverside Dr.
 Rosenberg, L., 18 Bible House
 Rosenberg, L. C., 56 E. 87th
 Rosenberg, W., 302 E. 14th
 Rosenberger, Carl, Belnord Apts.
 Rosenblatt, B. A., 233 Broadway
 Rosenblatt, L. C., 645 W. 35th
 Rosenblum, D., 347 Madison Av.
 Rosenfeld, Miss Jessie, 1 W. 81st
 Rosenfield, A. B., 545 West End Av.
 Rosenheck, I., 247 W. 34th
 Rosenmeyer, B. J., 140 Wadsworth Av.
 Rosenmond, David, 540 W. 144th
 Rosensohn, S. J., 27 William
 Rosensweig, C. S., 80 Maiden Lane
 Rosensweig, L., 219 E. 178th
 Rosenthal, A., 139 W. 113th
 Rosenthal, E. J., 32 Franklin
 Rosenthal, H., 1147 Prospect Av.
 Rosenthal, H. H., 15 Park Row
 Rosenthal, Dr. M., 36 W. 89th
 Rosenthal, Rabbi M., 2 Pike
 Rosenthal, Stephen B., 132 W. 31st
 Rosenwasser, H., 75 Ft. Wash.
 Rosenzweig, Jos., 51 Chambers
 Rosett, Louis J., 130 W. 42d
 Rosoff, Dr. M. L., 529 Cortlandt Av.
 Ross, A. L., 160 Broadway
 Rosston, W. J., 527 W. 110th
 Roth, Dr. Henry, 409 E. 140th
 Roth, Dr. Herman, 471 E. 139th
 Roth, H., 1482 Broadway
 Rothenberg, Morris, 5 Beekman
 Rothenstein, M., 530 W. 186th
 Rothman, A., 58 W. 180th
 Rothschild, H. V., 212 E. 51st
 Rothschild, W. N., 23 E. 81st
 Rothstein, A. E., 41 E. 11th
 Rottenberg, Dr. I. M., 105 W. 118th
 Rouse, Calmann, Est. of, 215 4th Av.
 Rozoff, Dr. H., 430 W. 118th
 Rubin, I. A., 33 Hubert
 Rubin, Dr. I. C., 261 Central Pk., W.
 Rubin, I. H., 114 5th Av.
 Rubin, Dr. M., 498 E. 140th
 Rubins, Rabbi H. H., 444 Grand
 Rubinsky, M., The Alamac
 Rubinsky, S., 9 W. 3d
 Rubinstein, Dr. J. L., 1900 Gd. Concourse
 Ruocco, Mrs. L. A., 689 E. 170th
 Ruskay, Cecil B., 50 Pine
 Ruttenberg, B., 286 Ft. Wash. Av.
 Sabshin, Dr. Z. I., 1727 Wash. Av.
 Sachs, E., 395 4th Av.
 Sachs, G. M., 19 W. 44th
 Sachs, Louis, 42 Broadway
 Safren, J. & L., 54 2d Av.
 Saks, I., 2 E. 55th, "St. Regis"
 Saks, W. A., 49th & 5th Av.
 Salant, M., 1666 3d Av.
 Salkin, A. L., 52 Broadway
 Salomon, S. W., 1701 University Av.
 Saltman, H. B., 30 E. 42d
 Salzberg, M., 57 Warren
 Samich, Albert, 75 Leonard
 Sampter, Morris, 322 W. 76th
 Samuels, S. N., 1890 Seventh Av.
 Sandler, Bernard H., 884 West End Av.
 Saperstein, B., 521 E. 146th
 Sapiro, B., 799 B'way.
 Saque, M., 56 Worth
 Saretsky, S., 125 E. 85th
 Saruya, Abr. L., 225 E. 79th
 Scal, Dr. J. C., 44 W. 74th
 Schaap, Michael, 12 5th Av.
 Schaeffer, F., 51 Chambers
 Schaeffer, Samuel, 431 Audubon Av.
 Schafer, A. S., 120 Broadway
 Schafran, B., 251 W. 89th
 Schalock, M. L., 12 E. 86th
 Schechter, A. J., 1313 Fulton Av.
 Schechter, Dr. Frank, 350 Broadway
 Schechter, Dr. N., 31 Jefferson
 Scheiber, I. B., 51 Chambers
 Scheinberg, J. R., 1431 Broadway
 Scherer, L., 51 Chambers
 Schickler, Jos. J., 91 Ft. Wash. Av.
 Schiff, Jacob R., 2 W. 88th
 Schindler, S., 128 W. 117th
 Schlachter, R., 396 Broadway
 Schlansky, Dr. H. P., 83 Madison
 Schleider, I., 167 Rivington
 Schlossberg, J., 31 Union Sq.
 Schmer, M., 291 Broadway
 Schmidt, Dr. I., 1275 Webster Av.
 Schneyer, Dr. L., 235 Brook Av.
 Schoenbaum, Dr. G. L., 850 Longwood Av.
 Schoenberg, M., 1410 Grand Concourse
 Schoenberg, N., 47 W. 34th
 Schoenfeld, N., 13 E. 22d
 Schoenholtz, S., 1200 Westchester Av.
 Schoffer, I., 1140 Tinton Av.
 Schorr, A., 15 Maiden Lane
 Schotland, M., 834 E. 161st
 Schott, M., 140 E. 46th
 Schottenfels, Sara X., 59 W. 92d
 Schreiber, B. F., 66 Broadway
 Schulman, Rev. Sam'l., 27 W. 72d
 Schumer, Dr. H., 770 Hewitt Pl.
 Schwartz, Chas., 123 E. 94th
 Schwartz, E., 110 E. 42d
 Schwartz, S. P., 45 John
 Schwartzberg, J., 228 Henry
 Schwarz, Julius, 225 W. 86th
 Schwarzschild, S. M., 305 Canal
 Seckel, Harry W., 220 Wadsworth Av.
 Segal, H. R., 164 W. 79th
 Segal, L. H., 1440 Broadway

Seifler, David, I., 137 W. 23d
 Seiler, M., 2088 Mohegan Av.
 Seinfeld, S., 501 W. 110th
 Seligsberg, Miss Alice L., 215 W. 101st
 Selikowitz, S. D., 90 West
 Semel, Bernard, 38-40 Green
 Sena, Harry, 280 B'way.
 Seril, A., 106 Grand
 Seutner, Richard, 255 West End Av.
 Seville, J., 41 E. 29th
 Shaftan, Dr. T., 1 E. 112th
 Shaine, M. L., 299 Broadway
 Shalita, Miss P., 490 E. 141st
 Shapiro, A., 134 W. 37th
 Shapiro, A. J., 1904 Crotona Av.
 Shapiro, J., 261 B'way.
 Shapiro, Meyer, 530 B'way.
 Sharlit, Dr. H., 1090 Nicholas Av.
 Sharlot, I. J., Woolworth Bldg.
 Sheinman, Dr. K., 1032 Faile
 Sheitles, D., 35 W. 110th
 Sherman, A. C., 25 Broadway
 Sherwin, I. N., 644 Riverside Dr.
 Shinesky, Hyman, 70 E. Broadway
 Shulman, H. L., 463 7th Av.
 Sidenberg, R., 157 W. 57th
 Siegel, I., 104 E. 116th
 Siegelstein, B. E., 99 Nassau
 Sigmund, S., 200 W. 112th
 Silberman, E., 14 W. 4th
 Silberstein, J., 1405 Walton Av.
 Silberstein, M., 565 5th Av.
 Silver, I., 131 Riverside Dr.
 Silverman, H., 70 W. Houston
 Silverman, H., 276 5th Av.
 Silverman, Rev. Dr. J., 55 E. 86th
 Silverman, L., 601 W. 113th
 Silverman, M. R., 45 Wooster
 Silverman, Nat., 498 7th Av.
 Silverman, S., 240 Riverside Dr.
 Silverstein, A. M., 14 W. 18th
 Silverstein, J. B., 601 E. Tremont Av.
 Simmons, M., 261 Broadway
 Simon, M., 181 Vermilyea Av.
 Simons, M., 328 Bible House
 Simonson, A., 600 W. 116th
 Sindel, D., 120 Broadway
 Singer, Dr. D. A., 85 W. 113th
 Sinsheimer, J., 330 W. 102nd
 Sirowich, Dr. W. I., 539 E. 6th
 Slobodin, H. L., 1465 Broadway
 Slobodkin, Dr. S. H., 18 W. 23rd
 Sloman, M., 260 Ft. Wash. Av.
 Slonimsky, Dr. H., 40 W. 68th
 Smith, D. T., 277 B'way.
 Smolowitz, Elias A., 458 B'way.
 Sobel, H., 122 William
 Sobel, Mrs. J., 308 W. 94th
 Sobel, Jacob, 1123 Broadway
 Sobel, Sam'l., 320 Broadway
 Sobel, Samuel, 66 Ft. Wash. Av.
 Sochis, M. S., 285 Madison Av.

Soc. for Adv. of Judaism, 41 W. 86th
 Sohn, Mr. & Mrs. H., 115 W. 71st
 Sohon, B., 38-42 E. 32d
 Sohon, J., 1770 Grand Concourse
 Solis, Elvira, N., 140 W. 71st
 Solomon, L. H., 200 5th Av.
 Solomon, W., 3034 Gd. Concourse
 Soltes, M., 352 4th Av.
 Soman, N., 33 Spruce
 Some, Max, 95 Nassau
 Sommerfeld, Miss Rose, 60 W. 68th*
 Sonderling, S. J., 16 William
 Sondheim, P., 305 West End Av.
 Sorkin, Rev. M., 51 E. 96th
 Sossnitz, Dr. I., 25 Mt. Hope Pl.
 Spachner, L., 260 W. 72d
 Spector, Jos., 37 Hamilton Terrace
 Speiser, I., 2121 Harrison Av.
 Spicehandler, Abe, 39 Union Sq.
 Spiegel, E., 1046 College Av.
 Spiegel, Max, 34 W. 17th
 Spiegel, Mrs. L., 17 E. 89th
 Spiegelberg, F., 36 W. 76th
 Spiegelberg, I. N., 1017 Madison
 Spiegelberg, W. J., 257 Fourth Av.
 Spielberg, Mrs. H., 404 Riverside Dr.
 Spinner, Dr. Jonas, 52 W. 111th
 Spira, Dr. Jos., 881 E. 170th
 Spiro, A. I., 375 West End Av.
 Spiro, H. M., 26 W. 38th
 Spitz, L., 435 Ft. Wash.
 Spitzer, Oscar, 17 E. 89th
 Spivacke, Dr. C. A., 272 W. 91st
 Sprayregen, J., 588 W. End Av.
 Stackell, H., 849 Manida
 Stark, Dr. M. M., 156 W. 86th
 Stavisky Bros., 222 4th Av.
 Steckler, D., 51 Chambers
 Stein, A. E., 19 W. 57th
 Stein, Max Z., 9 Maiden Lane
 Stein, Morton, 251 W. 89th
 Steinam, Ed. S., cor Williams & Pine
 Steinberg, M., 100 W. 119th
 Steinhardt, J. H., 102-6 Warren
 Steinweg, A., 1391 Madison Av.
 Stern, A., 52 E. 61st
 Stern, A., 49 W. 114th
 Stern, J. F., 321 B'way.
 Stern, Louis, 464 Riverside Drive
 Stern, Rev. Dr. N., 201 W. 79th
 Stern, S. W., 120 Broadway
 Stern, Mrs. W. A., 251 W. 89th
 Sternberg, S. H., 176 Rivington
 Stettiner, L., 838 West End Av.
 Stiefel, Herman, 229 W. 78th
 Stone, J., 340 W. 86th
 Stone, N. H., 255 W. 88th
 Strasbourger, Saml., 74 B'way.
 Straus, J. I., 399 Park Av.
 Straus, N., 119 Fifth Av.
 Straus, Simon W., 565 5th Av.
 Strauss, Ben., 562 W. 113th

- Strauss, Lewis, Jr., 52 William
 Strauss, Nathan, 246 West End Av.
 Strauss, Dr. S., 440 West End Av.
 Streich, Dr. H., 2581 B'way.
 Strisk, P. R., 301 E. 14th
 Stroock, Mark E., 1000 Park Av.
 Stroock, M. J., 88 Central Pk., W.
 Sufrin, O. J., 1328 Broadway
 Sultan, A. I., 359 Broadway
 Sulzberger, Leo., 354 4th Av.
 Sumner, M. M., 301 E. B'way
 Sundelson, Mrs. R. W., 1873 Madison Av.
 Suskind, B., 35 W. 36th
 Suskind, Harris, 2564 Creston Av.
 Susman, Louis, 3208 3d Av.
 Sverdick, A., 227 Haven Av.
 Sverdik, S., 290 B'way.
 Swick, Dr. D. A., 414 W. 145th
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The name of the corporation is THE JEWISH PUBLICATION SOCIETY OF AMERICA.

The said Corporation is formed for the support of a benevolent educational undertaking, namely for the publication and dissemination of literary, scientific, and religious works, giving instruction in the principles of the Jewish religion and in Jewish history and literature.

The business of said corporation is to be transacted in the city and county of Philadelphia.

The corporation is to exist perpetually.

There is no capital stock, and there are no shares of stock.

The corporation is to be managed by a Board of Trustees, consisting of fifteen members, and by the following officers: President, Vice-President, Secretary, and Treasurer, and such other officers as may from time to time be necessary.

BY-LAWS

ARTICLE I

Membership

SECTION I.—The Society shall be composed of Annual Members, Library Members, Patrons, Friends, Sustaining Members, and Life Members. Any person of the Jewish faith may become a Member by paying annually the sum of five dollars (\$5), or a Library Member by the annual payment of ten dollars (\$10), or a Patron by the annual payment of twenty dollars (\$20), or a Friend by the annual payment of fifty dollars (\$50), or a Sustaining Member by the annual payment of one hundred dollars (\$100), or a Life Member by one payment of two hundred and fifty dollars (\$250).

SEC. II.—Any Jewish Society may become a Member by the annual payment of ten dollars (\$10).

SEC. III.—Any person may become a Subscriber by the annual payment of five dollars (\$5), which entitles him or her to all the publications of the Society to which members are entitled.

ARTICLE II

Meetings

SECTION I.—The annual meeting of this Society shall be held in the month of March, the day of such meeting to be fixed by the Directors at their meeting in the previous January.

SEC. II.—Special meetings may be held at any time at the call of the President, or by a vote of a majority of the Board of Directors, or at the written request of fifty members of the Society.

ARTICLE III

Officers and Their Duties

SECTION I.—There shall be twenty-one Directors, to be elected by the Society by ballot.

At the annual meeting to be held in May, 1908, there shall be elected eleven directors, seven to serve for one year, two to serve for two years, and two to serve for three years; and at every subsequent annual meeting, seven directors shall be elected for three years.

SEC. II.—Out of the said twenty-one, the Society shall annually elect a President, Vice-President, and Second Vice-President, who shall hold their offices for one year.

SEC. III.—The Society shall also elect fifteen Honorary Vice-Presidents, in the same manner and for the same terms of office as the Directors are chosen.

SEC. IV.—The Board of Directors shall elect a Treasurer, a Secretary, and such other officers as they may from time to time find necessary or expedient for the transaction of the Society's business.

SEC. V.—The Board of Directors shall appoint its own committees, including a Publication Committee, which committee may consist in whole or in part of members of the Board.

The Publication Committee shall serve for one year.

ARTICLE IV

Quorum

SECTION I.—Forty members of the Society shall constitute a quorum for the transaction of business.

ARTICLE V

Vacancies

SECTION I.—The Board of Directors shall have power to fill all vacancies for unexpired terms.

ARTICLE VI

Benefits

SECTION I.—Every member of the Society shall receive a copy of each of its publications approved by the Board of Directors for distribution among the members.

ARTICLE VII

Free Distribution

SECTION I.—The Board of Directors is authorized to distribute copies of the Society's publications among such institutions as may be deemed proper, and wherever such distribution may be deemed productive of good for the cause of Israel.

ARTICLE VIII

Auxiliaries

SECTION I.—Other associations for a similar object may be made auxiliary to this Society, by such names and in such manner as may be directed by the Board of Directors, and shall have the privilege of representation at meetings. Agencies for the sale and distribution of the Society's publications shall be established by the Board of Directors in different sections of the country. The Society shall have the right to establish branches.

ARTICLE IX

Finances

SECTION I.—Moneys received for life memberships, and donations and bequests for such purpose, together with such other moneys as the Board of Directors may deem proper, shall constitute a permanent fund, but the interest of such fund may be used for the purposes of the Society.

ARTICLE X

Amendments

These By-Laws may be altered or amended by a vote of two-thirds of those entitled to vote at any meeting of the Society; *provided* that thirty days' notice be given by the Board of Directors, by publication, to the members of the Society.

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